



THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY
ANNIE BESANT, P.T.S.

VOL. XLV

PART I. October, 1923 to March, 1924

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA
1924

INDEX

	PAGE
Adyar and February 17th, by E. L. ...	685
Architectural Trends, by Octavia Harcourt ...	604
Āshrama Ideal, The, by G. S. Arundale, M.A., LL.B. ...	176
Atheism of Buddhism, The, by Bhikkhu Sīlācāra ...	524
Bedrock of Education, The, by G. S. Arundale, M.A., LL.B. ...	461
Benares Theosophical Convention of 1923, The ...	281
Book Notices ...	278
Books Received ...	420, 564, 689, 835
Brahmaviḍyāshrama, Adyar, by James H. Cousins, D. Lit. ...	119, 257, 403, 817
Brotherhood, the World's Necessity, by Way- farer ...	36
Brotherhood of Man, The : Its Scope and Limita- tions, by Md. Hafiz Syed, B.A., L.T. ...	431
Browning on Reincarnation, by G. Hilda Pagan ...	635
China Publication Fund ...	405
Civilisation of the West and of the East, The, by Dr. Weller Van Hook ...	445
Classic Myths, by Arnold S. Banks ...	769
Correction ...	700
Correspondence ...	125, 267, 408, 543, 687, 823
Creative Construction : The Rebuilding of the Human Temple, by Leo French...	517, 658, 790

	PAGE
Crisis of Civilisation, The, by W. H. Kirby ...	164
Dharma of a Lodge, The, by J. K. Happé ...	389
Druidism: Selections from Barddas, by D. Jeffrey Williams ...	469
Early History of the T. S., The (with annotations by C. Jinarājadāsa), XI. John King's Picture	666, 797
European Federation of Young Theosophists, The, by Leonard Tristram, B.A., F.R.A.I. ...	161
Eve of a New Cycle, The, by "A Hearer" ...	711
Faithful Lover, The, by Enid Lorimer ...	530
Federation of Nations, The: A Moral Problem, by Margarete Miklau, M.A. ...	53
Fine Arts Exhibition, A, by J. H. Cousins ...	815
For Self-Examination, by Dr. Jacob Bonggren...	539
Fragment on Education, A, by G. S. Arundale, M.A., LL.B. ...	293
General Report of the Vienna Congress, by C. Jinarājadāsa (See correction, p. 700) ...	263
Ghosts in Shakespeare, by G. Hilda Pagan ...	111, 249
Great Device, The, by Major A. E. Powell ...	381
Hero Worship, by Alice Warren Hamaker ...	736

ILLUSTRATIONS :

American Annual Convention	<i>to face</i>	1
England and Cuba General Secretaries		153
Germany	" "	9
Hungary	" "	571
John King		666
Occult Chemistry		746, 752
Star Amphitheatre, The, Balmoral, Sydney		421
View of the Balmoral Beach, A		428
Karma Yoga of Rudolf Eucken, The, by Krishnanandan Prasad, M.A., Barr.-at-Law ...		79
Knowledge of Letters, The, by D. Jeffrey Williams ...		315

INDEX

v

	PAGE
Lives of Alcyone, The	796
Magazines	279
Moods and Judgments, by Alpha	599
Music before Lectures, by Marguerite Warner ...	673
Nietzsche and the Old Philosophy, by Charles Whitby	483, 617
Non-Co-operation in the Light of Theosophy, by Sri Prakasa	804
Notes on "Light on the Path," by Alice Osmond ...	372
Notice	124, 266
Occult Chemistry and Atomic Numbers, by Ernest G. Griffiths, B.A., B.Sc. (London)... ..	189
Occult Chemistry, Edited by C. Jinarāja- dāsa, M.A.	741
Occultism and Magic, by Josephine Ransom ...	508, 649
Occultism in Music, by A. N. Ingamells ...	221
Opening Address by C. Jinarājadāsa, M.A. ...	41
Our Exchanges	420, 548, 686, 835
Our General Secretaries:	
X. Germany	9
XI. Britain and Germany, Cuba ...	153
XII. Hungary	571
Passing of the General Secretary of the Indian National Society, The	266
Path of Asha, The: A Study in Comparative Religions, by I. J. S. Taraporewala, Ph.D. ...	626

POEMS :

Ad Matrem Nostram, by E. A. W.	11
Beauty is your Eternal Possession, by M. M. Dudley	380
Chant, A, by D. H. S.	78
Dawn at the Manor, Sydney, by M.	768
Day Celestial, A, by C. F. Holland	740
H.P.B., To, by H. M. M.	314

	PAGE
Intercession, by I. R.	672
In the Woods, by I. R.	494
Isolation, by Dudley C. Brooks	482
Metamorphosis, by James H. Cousins	98
Narrow Love, A, by F. P....	354
Prodigal Son, The, by I. R....	429
Three Destinations and the Sign Posts, by F.T. S.	634
Presidential Address, The ...	573
Pre-Zoroastrian Traditions and Ritual, by I. J. S. Taraporewala, Ph.D. ...	343
Primitive Magic—False or True? by Leonard Tristram, B.A., F.R.A.I. ...	779
Problem of Nationality, The, by D. Jeffrey Williams ...	729
Problems of To-day: III. America and the Theosophical Movement, by Woodruff Sheppard, M.D. ...	302
Psychology of Colour, by Egypt L. Huyck ...	355
Religious Life: An Address translated by Henri Borel ...	48
REVIEWS :	
Americanism—A World Menace, by W. T. Colyer ...	415
Among the Headhunters of Formosa, by Janet B. Montgomery McGovern, B.L. ...	695
Bahai the Spirit of the Age, by Horace Holley ...	552
Between the Sun and Moon, by Cecil French ...	140
Booklets ...	560
Buddhist Philosophy in India and Ceylon, by Dr. A. B. Keith ...	271
Case against Spirit Photographs, The, by V. Patrick and W. W. Smith ...	141
Cathedral, The, by Hugh Walpole ...	696
Chiromo the Witch Doctor, by Frank Worthington ...	700
Christ and Labour, by C. F. Andrews ...	133
Criticism of Einstein and his Problem, A, by W. H. V. Reade, M.A. ...	131
Dictionary of the Sacred Language of All Scrip- tures and Myths, A, by G. A. Gaskell ...	556
Dream Problem, The, by Ram Narayana ...	833
Early Teachings of the Masters, The, 1881—1883 ..	554

East in the Light of the West, The, by Rudolph Steiner	...	693
Eternal Truth, by Jwala Prasad Singhal, M.A.	...	275
Eternal Wisdom, The, by Paul Richard	...	553
Evolution and Progress of Mankind, The, by Professor Hermann Klaatsch, M.D.	...	831
Evolution of Modern Germany, The, by W. H. Dawson	...	144
Forging of Passion into Power, The, by Mary Everest Boole	...	558
Fringe of Immortality, The, by Mary E. Monteith	...	277
From Harrow School to Herrison House Asylum, by Harald Hewitt	...	414
Greatest Power in the World, The, by Paul Tyner	...	693
Hindū Ethics—A Historical and Critical Essay, by J. Mackenzie, M.A.	...	549
Horse in Magic and Myth, The, by M. Oldfield Howey	...	139
Increasing Dawn, by Lord Charles Kennedy	...	140
Indian Arts and Art Crafts, by Stella Kramrisch, Ph.D., R. Srinivasan, M.A., T. G. Krishnaswami Pillai and W. D. S. Brown	...	411
Introduction to Indian Art, An, by Ananda K. Coomaraswamy, D. Sc.	...	700
Is Christianity the Final Religion? by A. C. Bonquet, B. D.	...	133
Is Modern Spiritualism based on Facts or Fancy? by Joseph McCabe	...	141
Is Spiritualism based on Fraud? by Joseph McCabe	...	141
Leprosy in India, by T. S. Krishnamurti Iyer	...	559
Life and Times of Akhnaton Pharaoh of Egypt, The, by Arthur Weigall	...	690
Life Beyond the Grave, by Rev. W. A. H. Legg	...	551
Life Eternal, Past—Present—Future, by Barthélmey Prosper Enfantine, translated by Fred. Rothwell	...	134
Lightbearer, The, An Outlook on Life and World Problems. Year-book of the School of Wisdom, edited by Count Hermann Keyserling	...	135
London Inspirations, by E. V. Thomas	...	141
Magnificat, by S. I. M.	...	140
Manuel of Buddhist Philosophy, A, by Dr. W. N. McGovern	...	273
Meeting of Extremes in Comparative Philosophy, The, by Bernard Bosanquet	...	130
Message of the Birds, The, by Prof. T. L. Vasvani	...	418

	PAGE
Modern French Philosophy: A Study of the Development since Comte, by T. Alexander Gunn, M.A., Ph. D. ...	412
Modern Indian Artists, by O. C. Gangoly ...	413
National Therapeutics Booklets ...	698
New Japan, The, by Dr. James H. Cousins ...	137
Numerology, by Clifford W. Cheasley ...	555
Our Enemy the State, by Gilbert T. Sadler, M.A., LL.B. ...	694
Our Infinite Life, by William Kingsland ...	832
Philosophy of Humanism, The, by Viscount Haldane ...	129
Philosophy of Non-Co-operation and Spiritual-Political Swarāj, The, by Bhagavandas ...	559
Piqué, A Beautiful Minor Art, by Herbert C. Dent ...	691
Poetry and Religion, by Israel Abrahams, D.D....	418
Political Christianity, by A. Maude Royden ...	132
Political Philosophy of Mr. Gandhi, The, by M. Ruthnaswamy, M.A., LL.C. ...	559
Practical Spiritualism, the Great Ideal, by Annie Pitt ...	834
Psychology of Laughter and Comedy, The, by J. Y. T. Grieg, M.A. ...	416
Purpose and Transcendentalism, by H. Stanley Redgrove ...	834
Rational Basis of Belief, The, by C. F. J. Galloway, B.Sc., F.R.C.S., F.R.C.I. ...	557
Real and the Unreal, The, being the Four Convention Lectures, December, 1922, by Annie Besant, C. Jinarājāḍāsa, G. S. Arundale ...	827
Real Earth, The, by W.W.L. ...	141
Religion of the Life Force, The, by R. Eddison Page ...	692
Religious Thought in the East, by Purnendu Narayan Sinha ...	131
Secret of Life, The: A Story of the Heavens, by "the Lesser Spirit" ...	141
Secret Sects of Syria and the Lebanon, by Bernard H. Springett ...	276
Shepherd's Crowns, by Pamela Grey... ..	141
Sketches of Great Truths, by Wayfarer ...	419
Social Efficiency—India's Greatest Need, by Professor S. N. Pherwani ...	692
Songs of the Sea (Sagar-Sangita), by C. R. Das and Aurobindo Ghose ...	417
Soul of Sweetness, The, by J. Mangiah Esq., B.A., L.T. ...	559
Spirit of Music, The, by G. P. Green ..	833
Spiritualism Exposed, by J. A. Fawkes ...	141
Spiritualism, its Ideas and Ideals, by David Gow...	141

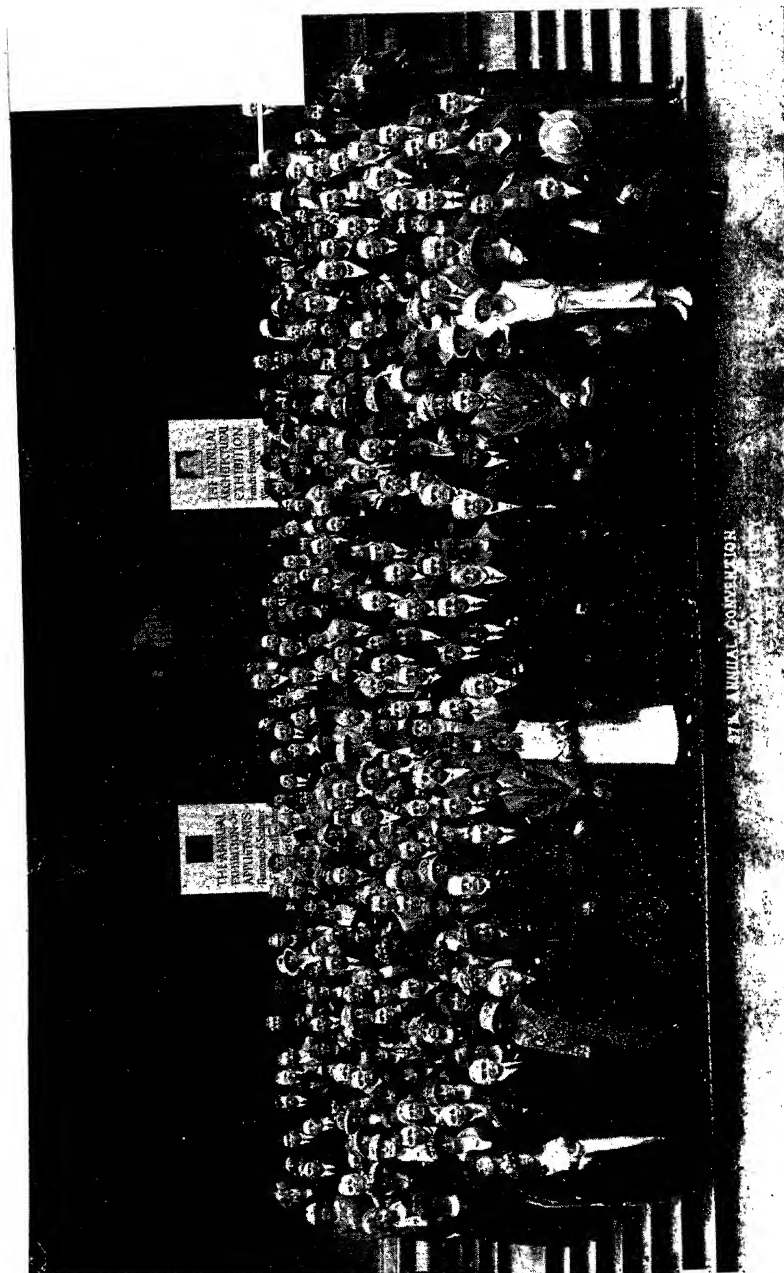
	PAGE
Spiritualism, True and False, by A. W. Garlick...	141
Startling Revelations from the Heaven Worlds, by John Lobb ...	141
Stories from the Russian Operas, by Gladys Davidson ...	698
Studies in Tasawwuf, by Khaja Khan ...	555
Transactions of the Eighth Congress of the Federation of the European National Societies of the Theosophical Society, July, 1923 ...	828
Transcendental Magic, its Doctrine and Ritual, by Éliphas Lévy ...	829
Underworld of London, The, by Sidney Theodore Felstead ...	416
Voice of the Beloved, The, by Arthur Burgess ...	699
Wolf Trail, The, by Roger Pocock ...	699
Zoroaster, the Great Teacher, by Bernard H. Springett ...	552
Sacred Trees and the Islands of the Blest, by Leonard Tristram, B.A., F.R.A.I. ...	205
Sacrifice, by A. Horne ...	397
Scientific Re-Discovery of Atlantis, by Leonard Tristram, B.A., F.R.A.I. ...	337
Seven Keys, The: Studies in Symbology and Correspondence, by Jacob Bonggren, F.T.S. ...	753
Sex Problem, The, by Chella Hankin, M.B., B.S. ...	495
Some Interesting Facts about Paul Veronese, by Maria von Szlemenics ...	258
Some Notes on the British Association's Meeting at Liverpool, by Arthur J. Wedd ...	677
Some Thoughts on the Congress, by S. M. S. ...	118
Standard of Beauty, by N. Roerich ...	376
Standing Alone, by Leonard Bosman ...	307
Sūfism, by Akbar M. Khan, B.A. ...	215, 330

SUPPLEMENT:

Financial Statement, T.S. ...	i, iii, v, vii, ix, xi
„ Olcott Panchama Free Schools ...	ii, iv, vi, viii, x, xii
Lodges Dissolved ...	ii, viii, x
New Lodges ...	ii, iv, vi, viii, x, xii
New National Society, A ...	iv

INDEX

	PAGE
Testing the Faithful, by Dr. Jacob Bonggren ...	395
Theosophical Field, The, by J. 120, 398, 541, 683, 820	
Theosophical League for the Federation of Nations, by S. Maud Sharpe ...	681
Theosophists and F.T.S., by T. C. Humphreys ...	69
Twelve Signs of the Zodiac: As a Key to <i>The Secret Doctrine</i> , by J. Kruisheer ...	99, 235
Universal Brotherhood:	
I. Brotherhood and Education, by G. S. Arundale, M.A., LL.B. ...	13
II. Brotherhood in Religion, by F. L. Woodward ...	22
III. Brotherhood and Art, by Alice E. Adair ...	24
IV. Brotherhood through Science, by Yadunandan Prasad ...	28
V. Some Poets and Brotherhood, by James H. Cousins, D.Lit. ...	29
VI. Brotherhood in Sociology, by B. Rajagopalan ...	31
VII. Womanhood's Contribution to Brotherhood, by M. E. Cousins...	33
Universal Religion :	
Part V ...	88
" VI ...	92
" VII ...	95
Visit of the Vice-President to Scandinavia, The, by E. C. ...	536
Watch-Tower, On the ... 1, 145, 283, 421, 565, 701	
Young Theosophists, The, by K. S. S....	682
Youth Lodges, To the, by K. S. Shelwankar ...	396
Youth of the World, To the, by G. S. Arundale, M.A., LL.B. ...	155



1954 ANNUAL CONVENTION
NATIONAL ASSOCIATION OF AGRICULTURAL
EXPERIMENT STATION DIRECTORS

THE THEOSOPHIST

ON THE WATCH-TOWER

WITH this number *The Theosophist* begins a new year of life, and we open our Forty-fifth Volume. It finds the Theosophical Society in good case: the United States, which was so much disturbed three or four years ago has just held the most numerous attended and most harmonious Convention it has ever had, the highest number of delegates ever reached before being, writes Mrs. May Rogers in *The Adyar Bulletin*, "around three hundred," while the Chicago Convention attracted no less than seven hundred and fifty, while a public meeting packed another two hundred and fifty people into the hall, which seated eight hundred. The presence of Bros. Krishnamurti and Nityānanda was the special attraction of the happy gathering. The Australian troubles of 1922 have practically ceased, so far as the T.S. is concerned, and the splendid success of the Blavatsky Lodge, founded last year, and the great amphitheatre founded by the Order of the Star in the East, show the great forces which are being poured out into the two allied movements. Most hopeful sign of all are the numbers of young people who are coming into the Society, giving it new vitality and abounding enthusiasm, and creating a joyous atmosphere delightful to see. The future is

with the Young, and they secure the Theosophical Society for the coming years.

* * *

Adyar had the pleasure of welcoming for an all too short visit, two of Bishop Leadbeater's Australian pupils, and they carried all hearts by storm. On their way to England, they broke journey at Colombo, came up to Adyar and crossed India to Bombay to proceed on their voyage. They seemed to come at once into the Adyar family, and to find themselves completely at home, as though they had been living with us for years. It is a joy to see such youths, deeply devoted to Theosophy, thoughtful and cultured, fitted to take their places as leaders in due time, who with others have consecrated their lives in the dawn of manhood to the service of the World-Teacher, and who will be ready to gather round Him when He comes.

* * *

I take, from the *S. Alban's Gazette*, the following prophecy from a Buddhist Scripture, read by Bishop Leadbeater during the ceremony of turning the first sod on the site of the Star Amphitheatre :

And Ānanda, suppressing his tears, said to the Blessed One : " Who shall teach us when Thou art gone ? "

And the Blessed One replied : " I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable Leader of men, a Master of Angels and Mortals. He will reveal to you the same eternal truths which I have taught you. He will preach His religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousand, while mine number many hundred. "

Ānanda said : " How shall we know Him ? "

The Blessed One said : " He will be known as Maitreya, which means, He whose Name is kindness. "

It is that Blessed One who shall comfort our sorrowful earth. In Christendom He is called the Lord Christ ; in India, Shri Kṛṣṇa.

* * *

Since then, money has come in so rapidly, that it was possible to lay the Foundation Stone in the north-east corner of the future building, with full Masonic honours, on July 28, by Bishop Leadbeater, whose name was inscribed on the stone. I have received some good photographs of the ceremony. Dr. Rocke writes to me that the contract with the builder lays down December 25 as the day of completion. It seems very early for so great a piece of work, especially when we look at the pictures and see the rocks that have to be blasted to make room for the amphitheatre. But probably the contractor knows his own business. It will interest our readers to learn that a Theosophist, Mr. W. B. Rounsevell, who lately passed to the Peace, and who was one of the early settlers in South Australia, a founder of the City of Adelaide and one of its most eminent and highly respected citizens, has made the Adelaide T.S. Lodge his chief beneficiary, and has left £100 to the Rt. Rev. C. W. Leadbeater, and another £100 to the editor and proprietor of the Theosophical paper in Melbourne.

*
* *
*

The Daily Herald, London, in a late issue, says :

While many people are lamenting the "failure of the churches," the recognition of the things spiritual by which men live is more widespread than the critics dream, and there comes evidence from unexpected quarters that "other world-lines" is as true a reality to-day as it was nineteen hundred years ago.

From Sydney, Australia, comes a striking proof that the widespread convictions of spiritual truth are both strong and definite. All over the world men and women are anticipating—in different forms—the return of the Messiah, and from Sydney comes a concrete manifestation of that faith.

Believing that Jesus Christ will come again "veiled in flesh," the people of Australia are erecting a great Assembly Hall in readiness for His appearance. It is to seat 2,500 people, and it is proposed to put in a wireless installation, to receive lectures and music broadcast from all parts of the world—carrying the faith of His return.

This large open-air amphitheatre, overlooking Sydney Harbour, is being built for Him—who once spoke to thousands from the Hills of Galilee.

Meanwhile those who wait have resolved to make devotion, steadfastness and gentleness the chief characteristics of their daily life.

When we remember that *The Daily Herald* is now the recognised Labour organ, and has a daily circulation of 250,000, Theosophists may be glad that it brings their ideas before the public.

* * *

The Sydney Morning Herald has the following, which reminds me of Samuel Butler's book, *Erewhon* (Nowhere), which had a great vogue in my early days :

Dr. Leonard Williams, a Harley Street specialist, made some refreshingly original comments upon illness while addressing members of the Aldwych Club on "Physiological Efficiency".

"If we get illness," he said, "we should not be pitied as victims, but condemned as fools. A 'martyr to rheumatism' is just as fantastic a phrase as a 'martyr to delirium tremens' would be. We must learn to divest ourselves of the idea that there is something heaven-sent and inevitable about illness. In a greater or less degree, chiefly greater, all disease is preventible.

"If one estimates the average life of the lower animals in relation to the time taken to reach maturity, the normal lifespan of man ought to be from 120 to 140 years. When a man attains maturity, it is his duty to maintain that physical state as long as possible. Instead, he generally sets out to impair it as fast as possible. When he has thus urgently summoned every imaginable microbe to reside within him, he seeks our sympathy."

Caustic, but true. In *Erewhon*, people who were ill were punished, ill-health being legally a crime.

* * *

The attempt made in Sydney to appropriate the name of the Theosophical Society for the Lodge, the Charter of which had been cancelled by me, has proved unsuccessful; the Society had to apply to the courts for an injunction, but it is now properly registered, and its name is legally secure. It would have been too absurd had a few hundred members had been allowed to deprive the Theosophical Society in Australia of its right to its name as part of the Society founded in 1875, and with nearly 40,000 members.

* * *

Mr. Charles Merz, in *Hurst's International* writes an interesting article with the somewhat startling title, "Is there a new Muhammad?" He writes:

There is a strange tale, galloping out of Africa on the heels of the wind, that somewhere in the desert Muhammad has been born again.

The Arab tribesman shrugs his shoulders. "Aye, sidi, I have heard the tale. Believe it? Who am I, that I should believe or disbelieve? In the desert it is told He comes again to preach the surahs of the Prophet. Naught else have I heard save that. Inshallāh. As God pleases."

It is a new story—a legend travelling with caravans. But here and there, in some odd corner of the Muslim world, where brass bazars begin to line The Street Called Straight, you find a rider from the desert who swears the Prophet has returned to earth again.

The desert keeps its secrets. Arabia is a land well made for that. A million square miles of sand and gravel, crisscrossed with rock-mountains, remain as inscrutable to all the outside world as they were a thousand years ago. It is a remarkable fact that even in this twentieth century of the explorer's triumph, no man has mapped the interior of Arabia.

The story, however, as it goes on practically merely asserts the arising of a new Musalmān Reformer:

He is, so the story has it, a Muhammad come to age, a tribal chieftain who proclaims himself the heir-presumptive of the Prophet's mission. He bids his followers turn back to first principles, purify their religion of its foreign importations, revitalise it with a new flood of faith. Like the Prophet he is preaching Reformation. And like the Prophet he is preaching Reformation with the sword.

Credit these tales you hear at Arab cross-roads, and you can picture this successor of the Prophet on his waste of yellow sand. He is wrapping the white kuffiyeh of the desert horsemen round his head. He muses, as he buckles a saddle on his restless mount, upon the wide world of True Believers who await the coming of a renaissance. He turns to the little army of new converts who will ride the desert with him. He lifts his hand: Allāh yisellimak—May God guard thee!—and gives the word to start.

Mr. Marz then goes on to describe various Reformers who have arisen in Arabia, and it is clear that he uses the phrase "a new Muhammad" as a picturesque and arresting title. His idea is that whenever the Muslim world is restless, irritable, eager for change, then a new Reformer arises. He

is not thinking of a re-appearance of the Lord Muhammad Himself. These words, he thinks truly enough, "describe the present moment. From one end to the other, the Homeland of the Muslims rumbles like a volcano about to blow off steam"; along the north of Africa there are five Muslim countries: Morocco, Tunis, Algiers, Tripoli, Egypt, "all of them are mutinous". Egypt has first gained her independence, and the others are "mutinous" because they are under foreign rule. Cross to Asia, and we have Arabia, Syria, Palestine, Mesopotamia, and Persia, the latter nominally free, and Afghanistan independent.



The Khilāfat has been the bond of union among these Muslim Peoples, including those of India, and Constantinople the capital, where the Khalifa has been seated as Sovereign. Since the Khilāfat Committee arose in 1920, the name of the Khalifa was the name with which to conjure, and he was the Sovereign Ruler, under whose protection, according to Al Qurān, we were continually told, must be the Holy Places of Islām. Then Angora stepped upon the scene, and in India, at least, was passionately supported. Mustapha Kemal was the hero who won back for Turkey her independence, and cleared Constantinople of foreign troops. Then with a sudden change, like that of a cinema film, Angora became the capital, the Khalifa was stripped of his sovereign power, the Sultanate was abolished, and the Turkish Empire disappeared. A new Khalifa has been appointed, but without temporal power, and he can no longer be regarded by the Muslim Peoples as a Sovereign Ruler; he cannot any longer protect the Holy Places, nor discharge his traditional duties. He is no longer a bond of union, save as the Pope is a bond of union among Roman Catholics, for he no longer rules the Muslim world from Constantinople.



Mr. Merz points to three uniting factors in the Muslim world, the simplicity and directness of the Prophet's teachings;

the Khilāfat; the Pilgrimage to Mecca. The first remains. Of the Khilāfat and the Pilgrimage he writes:

For twelve hundred years the spiritual leader of the Muslim Church, the Khalifa, has served Islām as a magnet, drawing its component parts together, around one focal point. Often the Khalifa himself has been a weak man. But the prestige of his office helped him through. Muhammad IV was broken, tired, ill, I talked with him one day last summer. His courtiers had built a fence around him. His knowledge was a child's. But in far-off villages along the Ganges and over the Himālayas in the Vale of Kashmir, I have heard this weak man called the Great Protector.

Again, like the Khilāfat in its unifying power, and probably more effective, there is the Muslim institution called the Hajj. This is the pilgrimage to Mecca—the Holy City of the Prophet, the City from which all infidels are barred. The pilgrimage is a binding force in Islām. Not only does it bring together ninety thousand pilgrims every year, and send them home with a new sense of unity with other Muslim peoples; but for those who go and those who stay at home, alike, it sets a concrete standard of perfection—makes it possible for the humblest layman to rise to glory, brings the outer fringes of a far-flung Faith into easy contact with the centre.

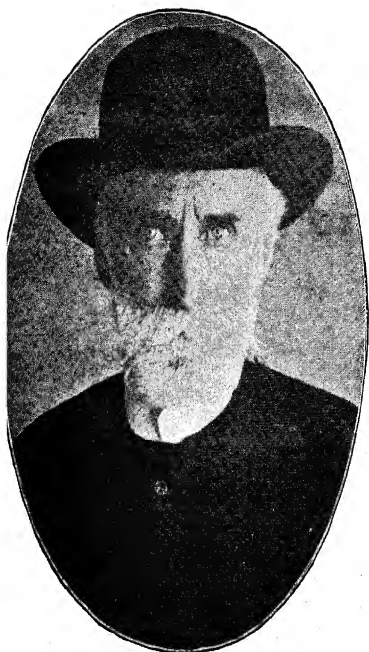
Such is the problem as seen by a keen American observer, who for the last two years has been travelling in six Muslim countries. His question is: In the Muslim world what would happen if "a new Muhammad" appeared? If the question were put in a less picturesque but more reasonable form, it would be: "What would happen if a great religious Warrior-Teacher arose, who carrying the banner of the great Prophet"—there can be no second Prophet for Islām—"should be a true Khalifa, such as was Omar, and rally round him the Muslim Nations?" The non-violence of Mr. Gandhi wins no real response from the Muslim; indeed Moulanas Muhammad Ali and Shaukat Ali always frankly said so. The alliance between an essentially militant Faith with its centre of allegiance outside India, and the Non-violent Non-Co-Operation of the Hindū ascetic has always been an un-natural one, and was confessedly a temporary one. It has come to an end amid the terrible riots of the present year and the Muslim claim to dominate in the Panjāb. Hindūism is essentially a non-proselytising and non-aggressive religion; Islām is essentially a proselytising and aggressive religion. If Hindūism is

to imbibe the latter spirit, no peace in India is possible. Can Islām unlearn the aggressive spirit and learn tolerance—the splendid tolerance of Akbar? That is the religious problem which faces India to-day, for only if she can establish religious peace can India be politically strong. Can the Theosophical Society in India become the peace-maker? There are two atrocious wars which threaten the world with devastation—the war between the white and coloured races, which the white policy of Britain and her Dominions and the United States are stimulating, and the religious war between Christianity and Islām.



An important step forward was taken by twenty-six of the thirty Nations represented at the eighth Congress of the European Federation, which met in Vienna in August. They formed a Theosophical League for the Federation of Nations, and the United States are represented in this, though not in the bigger League. Everything that makes for peace and international brotherhood is welcome in these sad days of underground hostility, due to jealousy and competing interests. It is good news that our General Secretary of the T.S. in Brazil, Colonel Seidl, has proposed that all soldiers and sailors, on recruitment, “should make a solemn promise never to cross the frontiers of their countries, for the purpose of carrying on war in any other Nation’s country”. Yet a third sign that religion is speaking out against war is the statement that at the next Conference in 1925, His Holiness the Pope will issue an Encyclical, making it part of the law of the Roman Catholic Church “that every soldier who crosses a frontier with arms in his hand is liable to excommunication”. If this were carried out, Europe, the most quarrelsome of the earth’s continents, would cease from troubling the world’s peace.

GERMANY



W. HUBBE-SCHLEIDEN
1912—1913



HERR AXEL VON FIELITZ-CONIAR
1919—1920. 1921 TILL NOW

OUR GENERAL SECRETARIES

X. GERMANY

THE German Section owed its starting to Dr. Rudolf Steiner, an eminent literary man, known as an exponent of Goethe and an eloquent speaker. Before his advent, the seeds of Theosophy had been sown in Germany by Dr. Hübner-Schleiden, a devoted pupil of Mme. H. P. Blavatsky, who—when he had retired from the public service, as an explorer and geographer—had devoted himself to the preparation of an encyclopædic work on Theosophy in his mother-tongue, thinking that Theosophy would appeal to the German mind more, if it were introduced by a scientific work of the character which he had planned, than in the more popular fashion proposed by Dr. Steiner. However the National Society was formed in 1902 and Dr. Steiner was elected as its General Secretary, and held the office for ten years. Dr. Steiner's view of Theosophy differed very widely from the teachings of Mme. Blavatsky, and he insisted strongly on a mystical Christian Theosophy founded largely on German Mysticism; Germans, he declared, would never be satisfied with what he deemed to be "Eastern Theosophy," and like many of the Germans of that time, he considered German Literature and German Culture not only as immensely valuable, as they are, but as the highest form of Truth. He might have added largely to the breadth of the Theosophical presentment, if he could have persuaded himself to be tolerant of views other than his own. Unfortunately, he refused charters and diplomas to applicants who did not share his ideas, and the complainants appealed to the Constitution of the Society. He would not yield, but formed another Society, and the

charter was transferred to the Lodges who stood for liberty of thought within the T.S. Dr. Hübbe-Schleiden was elected General Secretary, and he held office for a year only, owing to his rapidly failing health. His successor, Mr. Lauwericks, served for a similar brief period, and then the Great War forbade all communications. A few faithful members held together, and Dr. Von Kapff guided them for a few months, and there followed a gap of over four years. In 1919 an effort at re-organisation was made, but public life was so shattered that little could be done. Herr Axel von Fielitz-Coniar and Fraulein M. Kamensky tried to draw the scattered remains of the old organisation together, but matters were so unsatisfactory and parties so divided that in 1921, the President asked Herr John Cordes, the Austrian General Secretary, to act as her Deputy, and called a Convention, inviting all parties and all who belonged to the old organisation to attend it, and to elect a Chairman after the Convention met, and Herr Cordes had explained the circumstances. It promptly elected him to preside, and all went well. The members re-organised the T.S. in Germany, and elected Herr Axel von Fielitz-Coniar as General Secretary. He proved to be so acceptable a leader, that he has been re-elected in 1922 and 1923. The German Convention of 1922 proved to be a veritable Festival of Fraternity, no less than eight General Secretaries of European Sections attending it, as well as one who was obliged at the last moment, by illness, to send a representative in his stead. Germany has resumed her old place in the Theosophical family, the more cherished for the temporary separation. There is a splendid movement among her youth, to restore her to her former high rank among the Nations as a leader in philosophy, science and art. She is among the countries which united at the Vienna Congress to form the Theosophical League for the Federation of Nations, mentioned in the "Watch-Tower". May peace soon pour oil on the troubled waters of her National life, and the sufferings of her people find an end.

AD MATREM NOSTRAM

KAL. OCT. MDCCCCXXIII

FESTUM revortens nunc iterum diem
Inducit annus; jamque iterum sonat
Totum celebrantum per orbem
Vox solita pietate Matrem.

Nunc frater Indus fratre Britannico,
Gallus sodalis Teutonibus preces
Conjungit, Atlanteaque ora
Vota Asia sociavit æqua,

Matrem salutans.—Unicum ab omnibus
Hoc nomen omni nomine dulcius
Donatur; hoc dignantur omnes
Te, tua progenies, honore

Ac rite; nam te non modo candidae
Ter quinque lustrorum hoc nivibus comae
Sancto coronârunt vocatu,
Celsius at tibi veriusque

Jus vindicavit. Quot pereuntibus
Vitam, quot aegris, quotque dolentibus
Fatoque defessis iniquo
Spemque animosque novos dedisti;

Quot sunt, tenebris heu! soliti diu,
Tota carentes laetitia, quibus
 Illa aurea exaudita primo
 Vox potuit reserare lumen;

Vel, matris instar, quot tenera manu
Caece vagantes avia per loca
 Lenis reduxisti, salutis
 Alma viam comes ipsa monstrans!

O, si quis altae vis sapientiae,
Si vita longis acta laboribus,
 Si prompta et indefessa in armis
 Pro misero invalidoque virtus,

Si totum amoris plenum animantium,
Cor semet ipso si vacuum valet,
 O, rite maternos honores
 Dat pietas celebratque Matrem.

E. A. W.



UNIVERSAL BROTHERHOOD

I. BROTHERHOOD AND EDUCATION

By G. S. ARUNDALE

UNDER this head I want to put down some features of Brotherhood which either lack recognition altogether in the average school, or at least lack the emphasis I consider to be their due. If they are given their proper place in our educational scheme of things the world will be appreciably nearer a practical realisation and expression of brotherhood. Left out, or inadequately treated, so much power is left unused, unexpressed, and the world remains spiritually the weaker.

First, inasmuch as Brotherhood is a fact and not a far distant objective, our task is to make this fact as complete as

we can in the life of the child. Wherein does it lack completeness in the average educational system? Primarily in missing its greatest constituent truth—the living existence of the Elder Brethren of mankind. We know that They *have* lived, but either we do not appreciate the significance of Their present existence, or possibly we vaguely believe that They are no longer within reach. The message remains, but the Person is gone. The new teaching must be that both the message and the Person live and serve the world to-day. And I would add to this that, in the case of a large number of great Teachers, They are with us as active Workers, dedicated to the service of the world. We should so teach that the child accepts as a matter of course the existence of a great company of Elder Brethren, the Inspirer of his own Faith among Them, who are the world's truest Friends, to whom he may ever turn in times of trouble, of doubt, of need, from whom he may ever draw the inspiration he himself needs for right living, as much as, more than, from the Scriptures They have inspired. The Christ must be a Person—a living Person—as well as a Message, to the youthful Christian. His prayer must be felt to be to One who is on earth to-day, as He was on earth in Palestine two thousand years ago. The young Christian must be so educated that his intuition declares the Christ to be an Elder Brother who can be reached and known actually as a Person, if sought in the spirit of service and of growing to be like Him in character. Similarly the young Hindū, the young Mussalmān, the young Pārsī, must be taught to know, and to long to strive to reach, the respective Inspirers of their various faiths. The young Buddhist must similarly be taught to know the Lord Buḍḍha as the Supreme Object of his veneration and to look to the Lord Maitreya, the Boḍhisattva, as the Great Lord's Successor. And when I say "taught" I do not at all mean "have imposed upon him as a doctrine". I mean that the teacher should so live, teach,

inspire, that his pupils accept the truth gladly—their inner natures responding harmoniously to the truth-note from without.

The Elder Brethren must be given Their rightful place in the everyday life of the world, a place from which They are far too much excluded at present, not because the world actually rejects Them, though it is true that the followers of one Great Teacher often reject His Great Brethren who have inspired other presentations of the one Eternal Truth, but because the world knows but “in part,” speaks as a child and understands as a child. Is it not time, however, considering the terrible experiences through which we have passed, that at least the youth of the world put away childish things, to become seekers after truths, ignorance of which keeps most kingdoms of Nature in darkness and in sorrow? We live too much alone, when we might live as a happy family with our Elder Brethren—Those Who have trodden before us the road we ourselves are now treading—among us in Their due place, known for what They are and have been. Has there not been enough of loneliness for the world since last They moved among men, or since last one or another of Them visited the world to give it fresh impetus towards the spiritual life? Is it not true that the acceptance of the need for Brotherhood involves in fact the completing of the circle by the conscious inclusion among us of the Super-Men? The spirit of Brotherhood is abroad, especially among the young. Does this not mean that the world, still, perhaps, more unconsciously than consciously, yet in definitely increasing consciousness, is approaching the knowledge that its present conception of Brotherhood is not enough, even as Nurse Cavell knew at the supreme moment of her triumph that patriotism was not enough? I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of

that service which is perfect freedom ; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.

Sometimes I am asked how I know that the world's Greatest live, on what grounds I am prepared to assert that They can be reached. If I answer that my knowledge is from my own personal experience, then the question comes : How to gain such experience ? And part of the reply is : Disencumber yourselves of all unbrotherly superstitions as to ways of life. If you do not recognise that they are superstitions, or if you regard them as conveniences you are not prepared, cannot make the effort, to do without, then there is nothing more to be said. To find truth we must tread the pathway to it. You may continue to live in ignorance so long as shadows remain congenial, but there will come a time when you will demand the sunshine, and you will say : Let me shake off the darkness which I now see has been caused by the shadow I myself have made by turning my back upon the sunshine. So shall you find yourself conscious of Their abiding friendship in exchange for the lower satisfactions which for so long you have thought indispensable. I contend that either a majority of the world's youth of to-day, or at least a not inconsiderable proportion, especially in India, is ready to turn its back upon superstitions to which older generations still cling. I contend also that no teacher is a true teacher, is competent adequately to serve the younger generation of the present age, unless he has the courage to disencumber himself of superstitions which are obstacles between those who are obsessed by them and the knowledge of the full implications of Brotherhood as I have stated them above. He must be young in heart and be at home in the world of youth.

My second point is that, just as we must extend our spirit of Brotherhood upwards, so must we extend it downwards,

though the words "upwards" and "downwards" are by no means happy. We must realise our oneness with the Elder. This definitely involves the realisation of our oneness with the younger. The former depends upon the latter. Without the latter the former cannot be achieved. This does not merely mean that we must feel sympathy with, understanding of, those who temporarily fall by the wayside. How elementary indeed that should be, for we all fall by the wayside. It means also knowledge that the life in us is in the animal, in the plant, in the mineral, making that wondrous unity so often ignored because of distraction in its rich diversity of expression. The animal is our brother, to whom we owe compassion. The plant is our brother to whom we owe compassion. The mineral, too, is our brother, to whom we owe compassion. Reverence to elders, goodwill to equals, compassion to those younger than ourselves in growth, whether spiritually or merely physically. I do not want to be impatient or to ask too much, but I cannot help wondering, for example, how soon the world will have the courage to rid itself of the unbrotherly—cruel—superstition that flesh is a necessary article of diet.

Brotherhood with the lower kingdoms of nature is a fact of most significant importance. Hardly less than the fact of the immanence of the Elder Brethren does it re-orient our educational view-point, but I have not the space to convey my conception as to that which these two facts involve as regards the re-orientation of educational principles, educational method, and the curriculum in all its parts. It may, however, be said generally that we are far too apt to consider education almost exclusively in terms of the mind, allowing to the emotions only a small and relatively insignificant place; and allowing the body, too, to be in subordination to the mind at a stage at which it ought to have first consideration. Let the contribution of brotherhood to education

be the consideration of education in terms first and fundamentally of the soul; and of the mind, of the emotions, of the body, as the means to the end of the increasingly unrestricted functioning of the soul in the outer world. For, by considering education first in terms of the soul we give the necessary preliminary foundation of unity, we discover the universal brotherhood of Life—"upwards" and "downwards," upon which the inevitable superstructure of individuality and diversity must be built.

Third, I would lay stress on the spirit of Supernationalism. Education must cease to be jingo, narrow, patriotic in the sense of being antipathetic to other Nations, narrow in the sense of provoking and encouraging a sense of National and racial superiority, mischievous in the sense of extolling one religion at the expense of other religions, petty in the sense of declaring that the habits and manners of one civilised country are better than those of another civilised country. We have the duty of inspiring the children of a Nation so that they love their Motherland, so that they are proud of her, thankful to be born as her sons and daughters, eager to work for her and protect her. We have the duty of inspiring the youth belonging to any particular Faith as to the essential tenets and principles of their Faith, helping them to be proud of their Faith and intensely reverent to its great Founder. We have the duty of helping them to conform to all good customs prevalent in the land, to be good citizens from all points of view. But we have not the duty of allowing love of country to grow into contempt for other countries, into any sense whatever of superiority. We have not the duty of allowing devotion to any particular Faith to grow into intolerance of other Faiths, into any sense of a superiority of one Faith over all the rest, its own Founder as the only true, or the greatest, Messenger from God. We have not the duty of allowing the young to be so much the slaves of their own customs that, by a curious

psychological process, they drift into contempt for those who are the slaves of other customs.

We must begin to supernationalise ourselves without losing the value of the spirit of Nationalism. Indeed, for most, Nationalism is a necessary stage on the road to Supernationalism, and has its continuous purpose and power. But we must learn to begin to live in the relatively Eternal which is Supernationalism, as well as in Time which is Nationalism. We must start supernationalising all National heroes, saints, martyrs. We must start supernationalising history. Our Brotherhood of Nations must begin in the school, in every school throughout the world.

Fourth, I urge the association of the young to all possible extent with those common ideals, truths, facts, ideas which declare, by their very existence, the essential unity of life, but whose places are to-day far too often taken by ideals—if I may at all use the word—and distortions of truth and facts which call for unbrotherly conduct such as we see around us as between individual and individual, and between Nation and Nation. We must substitute co-operative ideals and ideas for separative ideals and ideas, truth for illusion. For example, a school which has not sensed the spirit of Supernationalism is in danger of its Nationalism, expressed in terms of patriotism, becoming narrow, competitive, disruptive. Through common ideals, truths, facts and ideas in Culture, in Music, in Literature, in Science, in History, in fact in every subject of the curriculum, the existence of a Greatest Common Measure of Life must be perceived through all external differences, must be built into character, and fashioned into brotherly purpose, so that existing differences, instead of killing unity, cement it in the recognition and acceptance of the domination of a mighty Common Goal over all divergencies and distinctions. The new world summons its youth to proclaim and serve the common ideals and truths of the one Life, making these potent

harmonisers of those diversities which, among the older generations, have so often led to quarrel, hatred and war. Such common ideals and truths must be known and taught *as such* in school and college, must be declared the signs and manifestations of that universal Brotherhood which every school and college should strive in miniature to make explicit and active, to the end that the world as a whole may some day follow suit.

Let me recapitulate. The note of Brotherhood so far as regards education must, in my judgment, be sounded as follows:

1. The practical recognition of the living existence of the Elder Brethren of the world, and the various facts dependent thereon: as, for example, Their existence as a great Company of Elder Brethren—the true Rulers of the world; as, for further example, the existence of a Path to Them, known under various names, recognised as having various stages, in all the great religions; as, for still further example, an increasingly conscious co-operation with Them in the common task of doing God's will on earth as it is done by Them.

2. The practical expression of Brotherhood in (a) reverence for Those whom we are able to recognise as our Spiritual Superiors, (b) goodwill to all without distinction of sex, caste, creed, race, colour or kingdom, (c) compassion for all sub-human kingdoms to the fullest possible extent.

I include under (a), (b) and (c) non-human evolutions as well, though more on principle than as generally possible in practice.

3. The spirit of Supernationalism, which means the replacement of misunderstanding, and all that results from it, by mutual respect and understanding, and all that results from these.

4. The common facts of Life, as contacted through the various subjects of the curriculum, recognised as a Greatest

Common Measure of Life, and realised to be bonds of brotherhood as between individual and individual, Nation and Nation, Race and Race, Religion and Religion.

The method? Let TRUTH, not opinions, nor written words, nor traditions, nor conventions, nor customs, dominate in our schools from the very outset. Let both teacher and pupil be relentless seekers after truth, all these other things notwithstanding. Let COURAGE, not fear, nor weak-kneed amiability, nor lassitude, nor mental, nor emotional, nor physical slavery, prevail in our schools from the very outset. Let LOVE, not hate, nor cruelty, nor suspicion, nor contempt, nor selfish pride, nor might, brood over our schools throughout.

Let it be taught that God is LOVE, all-embracing and infinitely patient.

Let it be taught that all Life is LAW and JUSTICE, irresistible, yet infinitely compassionate.

Let it be taught that PERFECTION awaits us all, for God's great gift of time is with us to this end.

Let it be taught that there is ONE LIFE, ONE PATH, ONE GOAL. The One Life is from God. The One Path is through the four stages of Self-expression, Self-assertion, Self-sacrifice, Self-surrender, to the One Goal of Self-Realisation.

And let it be taught also by those whose eyes have been opened, whose ears have learned to hear, that once again in our history is an Elder Brother coming to live among His younger brethren in all the kingdoms of Nature, to the end that the ancient and eternal truths, some of which are expressed above, may gain increasing recognition, to the greater glory of God and to the greater peace of the world.

II. BROTHERHOOD IN RELIGION

By F. L. WOODWARD

BROTHERHOOD implies parentage and brethren young and old. To Theosophists who accept the Wisdom Religion as the parent, each religion has come forth at different periods in the world's history to supply a need. We may call this the birth of the sons: but on the whole these brethren have not recognised either their parentage or their kinship: for religions develop by opposition. Eldest of these brethren in our era is the Hindū Dharma, to be traced in its growth through Vedā and Upanishad, the Six Systems, down to modern Vedānta, supplying as it does the needs of the devotee, the philosopher and the man of action, and vigorous to-day in diverse forms of growth. Then came the teachings of "Moses and the prophets," the Magi and Zarathushtra, teachers of Jews and Pārsīs, now but a small band among the millions of the world. Next appeared, closing that cycle, the great ethical reform of the Buddha, who, however, protests that He is but opening up an ancient way, long forgotten indeed, but preached as new by each Buddha, each Jaina Superman, as absolutely essential for mankind. Thus He defines His mission to a questioning disciple: "The Goal-Winner, brother, who is Arahant, perfectly enlightened, He it is who doth cause to arise a Way which had not arisen before: who doth bring about a Way not brought about before: who doth proclaim a Way not proclaimed before: who is the knower of a Way, who understandeth a Way, who is skilled in a Way. And now, brother, his disciples are wayfarers that follow after him."

This way of Truth, Dharma, is common to all who seek: to the Egyptian, the Light; to the Pārsī, the Pure Fire; to the Greek the Beauty and the Gnosis; to the Mongol the Tao, to the Christian the Way, to the Moslem, submission to the Will. Treading as He did in the traditions of the Buddhas, the

Christ repeats the words of the Buddha who said "He who seeth me, he seeth the Dhamma. He who seeth the Dhamma, he seeth me."

The brethren, then, are those who follow by one or other of these Paths leading to the Goal, the Heart of things, which is Nirvāṇa to the Hindū, Nibbāna to the Buddhist, the Perfect Peace to the Christian; and the ways they tread are the great arteries leading back whence they came, the heart of existence. The great heart beats always, purifying the system of the dross that gathers in it. Yet men may well laugh at the idea of brotherhood in religion, pointing to the endless warfare that goes on between the followers of different paths. Their first step to understanding a brother's religion must be the understanding of their own. Hence the value, for unity, of anything that contributes to such an understanding, such as comparative study of religions, conferences, comparisons, finding of common standpoints.

It is our privilege to be living in an era when definite attempts are made to harmonise the seekers after light. It is now thirty years since the Parliament of Religions was held in America, and in it sat leaders of discordant groups and tried to find a common platform of belief. Twenty years before that date the Theosophical Society was born, a feeble babe that nearly died at birth, but has now grown to vigorous manhood. Adopting as its motto the search for Truth the only religion or Dharma, and attracting to its banner all manner of beings, of all creeds and nations, discordant in their unity, which however, as said above, in itself makes for a more vigorous growth, it is a nucleus of the Religion that is to come.

That Parliament had for its object "To unite all religion against all irreligion: to make the golden rule the basis of this union: to present to the world the substantial unity of many religions in the good deeds of the religious life." It was, as

said at the time, "neither a Pentecost nor a Babel, though it had resemblances to both," for each brother naturally tried to show forth the excellence of his own particular creed, and there were shrewd and cutting things said, yet all parted friends. It was at least a landmark on the way towards unity of religions. Now how far can we expect to realise in this century what we aim at? Doubtless the fulness of such a union cannot be a fact until that period in our kalpa or world period when those unfit to realise Buddhi, base of brotherhood, will be accounted failures and drop out of evolution for a time. But that is a far-off event. The religion of the immediate future must be one without the narrowness which is prominent to-day and indeed somewhat necessary. A realisation of brotherhood can only come through a recognition of a common parentage and the understanding that all men are at different stages of evolution, growing up under the law of action and reaction and evolution called karma, that there are elder brethren as well as younger, and that each man is in himself a path. Further this religion of the future must be in harmony with science which is divine, otherwise it will become a superstition. When the majority are sufficiently eager and awake for a fellowship in knowledge and ready to hail the Truth from whatever source it come, then we shall be wayfarers on the Path which leads to brotherhood in that religion which is pointed to in the motto of our society.

F. L. Woodward

III. BROTHERHOOD AND ART

.By ALICE E. ADAIR

IN the history of these two words, Brotherhood and Art, is an illustration of the gradual change of the meanings of words—having their origin in simple natural facts—from their germinal

simplicity to a philosophical concept or an æsthetical ideal, as they reflect the expansion of the consciousness of the race. By brother men once meant a relationship between the children of one family—the tie of blood; the word now connotes the membership of the great human family—the tie of feeling, thought and common experience; it will one day mean for all of us the universal bond of the ONE LIFE in mineral, animal, human, vegetable kingdoms and angelic host. In the beginning the word Art meant the simple act of fitting one piece of wood to another; later it expressed skill in that particular action, then skill in any form of action; to this idea another was added, and a wider conception reached, which involved production, creation; and hence eventually the ideal of Universal Activity, fitting all things together in the perfection of Beauty.

The wise people who write dictionaries tell us that Brotherhood means a fraternal tie, companionship, association for mutual help, community of feeling; Occultism tells us that Brotherhood is a fact, a law and a power in Nature of which we have but grasped a fragment. Dictionary wisdom says that Art is skill, especially human skill as opposed to nature, and Fine Arts are those in which mind and imagination are chiefly concerned. Occult Wisdom shows us that Art is the reflection of Divine Activity; that there is no human skill opposed to nature; that Nature is one vast *atelier* in which Gods, angels and men work together fashioning the Universe after the Great Plan; building, by the power of that Mighty Will in every variety of medium, in number and sound and colour, forms of greater and greater beauty and more and more perfected detail of structure. The greatest artists the world has ever known are but younger pupils in this One School of Universal Creative Activity, which is ruled by the Love and sustained by the Power of the Solar Logos.

It will be seen then that, inherent in both of these words and their meaning, there is the idea of a union, a joining together,

a harmony—whether it be in the tie of blood, or of mind, feeling, and action as in the case of the craftsman and his craft. Naturally therefore one would expect to find that Brotherhood and Art are analogous. So is it, for though it may appear upon the surface possible to separate Art from Brotherhood, it is quite impossible to separate Brotherhood from Art. It is impossible for an artist to embody the idea of separateness, for in so doing he would cease to exist as an artist. Nature compels him, perhaps more than any other type, to feel the unity of the ONE LIFE. Only by his own identification with that LIFE can he create. Only by his study of the laws of that LIFE can he give coherent form to his creative activity, and only by understanding that LIFE in the human heart in all its varying moods can he convey his message of Beauty to the world of men.

Artists are not more faultless than other men, but they are a natural brotherhood. Their calling necessitates an acknowledgment of "otherhood" which finds its way of least resistance in the practice of brotherhood, brotherhood among themselves; brotherhood in general. Because they are creators, life urges them to protect life. Because they must give of their own life in the act of creation, their instinct is giving. Because they love Beauty—the perfection of balance of Life and Form—Nature compels them to seek, to find, to establish Harmony everywhere. LIFE above, below, around them; Life within and without; Life in stone, in insect, in bird and beast and flower; Life in individual, in type, in race, in humanity—it is for this the artist lives, works, and sometimes, in a very special sense, dies. Japanese sculptors have on occasion so identified themselves with the creation of a masterpiece as to have literally put their own life into it; and have prophesied their own death on its completion. And the prophecy has been verified.

Mr. Lethaby (*Art and Workmanship*) gives as his test of a work of art; "*Every work of art shows that it was made by a*

human being for a human being. Art is the *humanity* put into workmanship, the rest is slavery. The difference between a man-made work and a commercially-made work is like the difference between a gem and paste." When it is also understood as he further says: "Most simply and generally art may be thought of as the *well-doing of what needs doing*. If the thing is not worth doing it can hardly be a work of art, however well it may be done. A thing worth doing which is ill done is hardly a thing at all." Then it is seen that Art is the ideal expression of the Service of Humanity, than which there is no more perfect expression of Brotherhood realisable by us at present.

Taking all these things into consideration, it would seem that the fostering of the Arts would be by far the simplest method of spreading the ideal of Brotherhood; and it is to be expected that the Guardians of Humanity will use every effort we put forth in that direction. Already the signs are, not in the heavens, but on the earth. In America we find Roerich the great apostle of the Unity of Art and Brotherhood circling the globe with his message; in India we have the great poet, Rabindranath Tagore preaching the same gospel; and in far Japan one of the foremost of the Bolshevist leaders has been advocating cultural union between nations that shall be more lasting than political treaties.

Brotherhood and Art, Brotherhood in Art, and Brotherhood through Art—these we must work for. Brotherhood in Art means the linking up of the crafts with the so-called Fine Arts, the linking up of the Arts with each other, and the linking up of the Arts and Crafts of all peoples. Brotherhood through Art means the spreading of the ideal of the Service of Humanity, of the Reality of the ONE LIFE and the adoration of PERFECT BEAUTY.

Alice E. Adair

IV. BROTHERHOOD THROUGH SCIENCE

By YADUNANDAN PRASAD

THE rapid progress of Science has had a twofold effect on mankind. It has on the one hand annihilated space and time ; thus bringing nations and races nearer together, in so far as they are separated by these fundamentals of existence, on the other hand it has created a new outlook on life, which has taught us that all nature, be it mineral, vegetable, animal or human, is linked up in one web of life and its various phases are expressions of one mighty brotherhood. It has also taught that law reigns supreme and that there is no injustice in this universe. All phenomena are the expressions of inviolable laws and every effect has its antecedent cause. By a close study of these laws, mankind has not only learnt much of their nature, but has, by the proper application of the knowledge of those laws, harnessed the energies of nature for the benefit of mankind, and alas ! in some cases, due to the instrumentality of some, who should not bear the honoured name of votaries of science, for the destruction of one's fellow-men. But the latter course carries in its bosom its own destruction, and it can truly be said that the conquests of science, as distinguished from the conquests of war have tended to benefit mankind. By the achievements of Science, " man's inheritance has increased, his aspirations have been uplifted, and his destiny has been ennobled," beyond all power of prophecy.

Although art is the great unifier, Science has its own contribution towards that consummation. Perfect understanding is perfect union. Science by the flood of light it throws on the problems of existence, by its passionless valuation of things, by its recognition of the immutability of all natural laws, by its inductive processes of arriving at generalisations in apparent contradictions, by recognising law in outward disorder, unity

in diversity, and above all by its recognition of the universal web of life, it has given understanding which is union and has thus helped in the promulgation of Brotherhood on earth. Science has found out by its own methods what the Poet Francis Thompson discovered by intuitive methods, and put down in the following sublime words :

All things by immortal power
Near or far
Hiddenly
To each other linked are,
That thou can'st not stir a flower
Without troubling of a star.

Moreover the conquests of science are not for the aggrandisement of one country or race but for the benefit of all mankind. The warriors of science all over the world have common enemies and they thus form a brotherhood in their fight against ignorance and death both mental and physical. They carry on a continuous and a co-ordinated campaign in search of truth and recognise all as comrades irrespective of caste, colour, sex or creed. An intellectual brotherhood already exists among scientific men and it is but one step for them to realise universal brotherhood.

Yadunandan Prasad

V. SOME POETS AND BROTHERHOOD

By JAMES H. COUSINS, D. LIT.

IN the great eras of poetry, when the impulse to song is powerful and emphatic, the characteristics of the impulse are carried over to the song, and certainly prevail to the point of dogma.

Between these eras of assurance are eras of transition, when cross purposes prevail in substance and method, and pre-occupation with details obscures interest in the great vital concerns of life.

We are in such an era of transition in English Poetry to-day. A large amount of energy is being spent on questions of technique (verse or no verse? rhythm or no rhythm?); and there is a repugnance towards the finer idealistic and abstract qualities of thought and feeling. "Truth to life" is demanded of the modern poet; but the truth demanded is not the *ver-dict* (true assertion) of contemplation; it is an immediate identification of the poet with his environment. Theories of life are taboo; direct action is the fashion. Poetry, says modern criticism, must reflect life—but it may not reflect upon it.

One realises these characteristics of present-day poetry when one sits down to a study of it with a view to gathering wisdom on such a topic as the achievement of human brotherhood. The human units seem solid and separate; we are among the cellular particularities of flesh and nerves, and away from the great luminous generalisations of the Spirit of Humanity. From W. W. Gibson (as the single example that space permits), in his verse-representation of English industrialism and its victims, comes the subtle illusion that industrialism is "life" and its facts "truth". We are impressed in such modern poetry with the harsh unbrotherliness of that frenzy which usurps the large sanity of true life; but we are brought no nearer the achievement of brotherhood than whatever advance may lie in blind protest. Spiritual timidity acquiesces in the dictum that to have a philosophy of life, and to act on it, is poetically *infra dignitatem*.

The poets of the great eras were not timid in assertion. Coleridge saw as clearly as any Vedāntist the only stable basis

of human brotherhood, the realisation of the Divine Life in all creation, and action accordingly ; and he sang :

'Tis the sublime in man,
His noontide majesty, to know ourselves
Parts and proportions of one wondrous whole.
This fraternises man, this constitutes
Our charities and bearings. But 'tis God
Diffused through all that doth make all one whole.
This the worst superstition, him except
Aught to desire, Supreme Reality !
The plenitude and permanence of bliss !

Shelley, when he asked the question, " Can man be free and woman be a slave ? " uttered the subjective truth that the individual or community that harbours a slave has slavery within its own being. He saw the attainment of brotherhood as possible only when humanity allowed its inner divinity to assume command in affairs, and thus became :

Man, one immortal soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all as rivers to the sea.

This is the message also of the great affirmative poet of to-day, Tagore, who sees " the way to unity " in the free and harmonious relationship of the groupings of humanity on the basis of essential spiritual unity. All else is instability.

James H. Cousins

VI. BROTHERHOOD IN SOCIOLOGY

By B. RAJAGOPALAN

THE world is just emerging out of the throes of an exaggerated individualism. The law of separation, which in evolution marked the next stage in the animal growth before individualisation, has almost spent itself and God's plan for men is

rounding in the refractory human agencies which were trying to lead individuals along a line of self-sufficiency, through the elusive phantasms of efficiency, science, struggle for existence and natural law. It can be clearly seen, from the present, how individualism has always been fighting a losing battle, how even in the day when it was rampant, it was checked by *human* feelings, religion, sympathy and the like. For, the law which governs man is brotherhood and not separation.

For long, philosophers were searching for that law which would thread together human beings as a genus in sociology, as the law of the survival of the fittest formed the basis of biology, and the Newtonian law of gravitation (till the advent of Einstein), that of physics. For long, that law eluded them, so that there was every gradation in the interpretation of human nature, from that of Hobbes, which degraded man to a selfish, brutish, ugly animal stage, to that of Hegel where human nature is exalted. Rousseau succeeded where the other philosophers had failed before, when he discovered that the law of human growth was freedom. It is that Freedom which we are here translating as Brotherhood. For the freedom of Rousseau was no more the freedom of the savage to rob and to slay, but that educated, cultured, chiselled freedom, which thinks only of the social good as the greatest individual good. But, even after Rousseau, individualism was shifted only to a higher sphere, for to Kant and to Fichte the individual still formed the centre of the world, and these were the leaders of thought to a considerable number of followers. But with Hegel, we come to the threshold, to the realisation of the doctrine that society is but the individual writ large, and that only those acts of the individual are free that lead to the community's advance, and that the others, those intended to pander to one's lower nature only restrict the individual's growth.

It is this philosophy that has considerably affected human activities in the sociological world. In the field of economics which touches man more closely than any other social science (as most men only live in the physical), co-operation, socialism, trade-unionism and the guild-system are slowly taking the place of individualism and "enlightened self-interest". In politics, laws are getting more civilised, one instance of which is that many countries have abolished capital punishment, and are revising their penal laws, so as to allow of a different treatment of the so-called criminal class. The franchise is being extended, in spite of heavy opposition in die-hard circles, to women, coloured races, and the hitherto submerged classes. A League of Nations is trying to bring the Nations of the world into a big family. In citizenship, the laws of activity for the common good, social service, and developing of common-sense for the good of the whole are being widely disseminated and practised in schools and colleges where the citizens of to-morrow are in training.

The success of all these however is only in the future. The present only comprehends them as mere possibilities indicated by the history of the immediate past. But, the mainstay of the hope lies in the fact, that if these are held as ideals to-day, then, surely, they will become *un fait accompli* to-morrow.

B. Rajagopalan

VII. WOMANHOOD'S CONTRIBUTION TO BROTHERHOOD

By M. E. COUSINS

THE term "Brotherhood" must not be taken literally. It is a word that grew up to express the extending consciousness of

unity amongst sections of people who were at a stage when they could organise themselves into groups. In the past that consciousness was developed only in groups of men. Womanhood as a conscious entity had not then been born. Women then were secondary, uneducated, unorganised. The result was that societies for promoting brotherhood were comprised of men only. This is most noticeably seen in the ancient order of Free Masonry. One also finds it in the terms of the French Revolution "Liberty, Equality and Fraternity," where the "fraternity" has excluded, ever since then, the women of the French nation from the political life of the country. It is also existing still in the "Brotherhood" movement in England which is meant only for male members. But the brotherhood, which Theosophists are aiming at establishing, is bigger than the word into which we are seeking to squeeze it. There can be no true "brotherhood" without "sisterhood". Our future brotherhood has to burst the bonds of its traditional masculinity. It will have to become "brother-sisterhood"—I dare to coin the word "bristerhood," though every reader may smile on seeing it!

Men seek to be brotherly to the men of other nations ; women are seeking to be sisterly to the women of other nations, but this is not all. Men need to be brotherly to the sisters of other nations, women need to be sisterly to the brothers of other nations. First these relationships must be established between the men and women of the one nation. In India for instance, men and women need primarily to break down the present barriers of sex-consciousness that prevent true "bristerhood". In this very country I know Indian men who are scared to go amongst a number of their own country-women. The Indian women are frightened to appear amongst men or to attend a public meeting because men are there. The first necessity of world-brotherhood is to establish a real kinship, irrespective of sex, unconscious of bodily form

amongst units of one's own race ; each seeing in the other only the sexless soul.

The building up of world-sisterhood will be less difficult than the building up of world-brotherhood for the interests of men are rooted in *things*, which are separative in their very being, whereas the interests of women are in *Life*, which is *One*. Women are essentially the creators, the givers, the nourishers the care-takers of *life*. Their *dharma* groups itself round birth, food, children, sickness, the care of the aged. They know the cost of life ; they are attached to living creatures ; rather than to inanimate objects ; they fight against disease and death in all its forms. But the day of the creation of true womanhood is not yet accomplished. Woman has not yet fully realised her responsibility and her power for maintaining inviolate *the sanctity of life*, but it will surely be in *preserving life* from the ravages of *disease* and *lust* and *war* that woman will make her contribution to that state of universal kinship, towards the realisation of which men and women are now beginning to strive together.

M. E. C.

BROTHERHOOD, THE WORLD'S NECESSITY

By WAYFARER

THE world has come to an impasse. There was more brotherhood in the world during the great war than there is to-day. It may seem strange that I assert this but I believe it to be true.

It is true there were two parties : all countries joined one of the two parties, the neutrals had their own ideas and joined in thought. A magnificent spirit of unity developed in each of both parties, old scores were forgotten, class distinction was laid low. In the trenches man and man fought together, ate together, slept together, communed together, suffered and died together. That seemed a sure foundation-stone for brotherhood.

The time came when peace was talked of and a paper signed that could never bring peace. A paper, that, in centuries to come, (perhaps sooner) we shall look back upon with shame and heartburnings for we shall have learned that the time had been a great opportunity to the so-called victors. Has it been an opportunity altogether missed ?

We have not suffered enough in the war to be ready to shake hands and be as brothers.

Since the signing of that paper there has been no peace, there has been a condition, in many ways worse than open warfare and now all the world is at loggerheads. The countries that were allies during the war are on the verge of war amongst themselves, nearly all the countries are ruined ;

distress, suffering, starvation, unemployment, crime, are rife in all lands. It will be a deadlock if we go on in the old way, yet many want to go on in the old way, as is shown to-day.

It seems that a death-knell to brotherhood has sounded throughout the world. A new war is beginning, a war between colour and colour, race and race. This is, in fact, a world-wide war, greater than the great war in one sense. The great war was a war for material gain and was of the earth, earthy, physical, but what shall we say of a war of colour and race? That is a war against God, it is a direct war against His plan of Evolution.

Who has given any man the right to say that one race is better than another, one colour superior to another? Do we not remember that great Leaders as World-Teachers have come only from non-white races and that, so far, no white race has produced a World-Teacher or Saviour.

Kenya is a small district, unimportant from one point of view. The greatest Empire that the world has ever known has issued a mandate which, unless repealed, must inevitably bring about a colour warfare. Those responsible for that mandate, men, blind to the New Age, have not realised that a great issue is at stake. Only a few years have passed since Britain was asking help from the coloured races to protect her in the war and now she openly declares that they are inferiors. Equal in death but not in life, good enough to die for the country but inferiors otherwise.

The day has come when a great decision has to be made. Are we working for Peace and Brotherhood or for warfare and destruction? This question has to be faced and answered by every individual; none can escape. The fact of the matter is that the world has not yet realised that the Life of Brotherhood is the Life of the Spirit. Can it be that our several religions have not touched us? All teach Brotherhood, the followers have not been able to live it.

The day of choice is *here* and *now*, to help evolution forward or to delay it.

It must be that the great war brought us together in the land of realities, that this sound from Kenya is not a death-knell but a very solemn warning; a warning to show us where the aftermath of the war may lead us if we have forgotten to keep our eyes fixed on the ideal with which we entered the war. Only with eyes fixed on earth and forgetting the existence of a heaven could Britain have made that decision in Kenya after all her professions, promises and struggles after freedom.

I believe that it is a warning, a clarion note sounded to remind us that the Day of Choice *is here*. Should it be that we disclaim brotherhood then the road leads to destruction, many scientists to-day are helping us along that road by using their knowledge to invent that which will destroy and bring suffering, instead of working for that which will save, uplift and aid humanity. Knowledge is sacred. Woe to those who desecrate it!

And if so be that only a handful of people desire Peace and Brotherhood, Progress and Upliftment and thereby choose the Path of Spirituality and the rest of the people are not prepared to do so, then I say, with all my heart, emphatically, may the Lords of Light give us, the majority, our due, more suffering, more pain, everything and anything that we may learn now, that our eyes may be opened, that we may know the Truth and so be qualified to help in the evolution of the world and aid in the sufferings of humanity. I believe that no one in his heart disclaims brotherhood, and the fact, that during the war we saw the spirit of unity foremost in men's minds, shows us that it is there, possibly buried but *it is there*. We know it is, for God dwelleth in the heart of man, and where God is, there is unity; only we forget, and the light is hidden by our selfish desires and almost unending

love of self. Everything that helped to bring us together during the war cannot be lost, as well say that a seed is lost because it is buried in the earth and hidden for a while.

The millions that have given their lives, some in death and some in a living-death of suffering, cannot have been for naught. No land can be free except as a land of brothers, no world can be free so long as any are slaves or so long as any are looked upon as inferiors. Nay, it must be a land of people who recognise the One in all the forms who count into its Brotherhood all life; who speak and act and dream as if all were one family. The elder brothers, the ones who know more, who have gathered wisdom in the long ages of many lives, who should care for, watch, tend, teach, rule and be responsible for the well-being of the others; and the younger brothers who look up to the elders, serve them, knowing that their welfare is safe in the elder's keeping, that justice will be meted out and help given as to weaker and younger brothers; and the brothers of the lower kingdoms, lower only because again younger; all of these are part of that great family because the One Life is in all and these are each one of His Forms. Then the time will come when all fear will have vanished, swallowed up by the great love that we shall feel for each and all.

For this ideal Brotherhood Campaigns¹ are being started in many countries, in Asia, America and Europe. A Campaign that will speak of Brotherhood, that will write of Brotherhood; papers will be distributed so that people may read of Brotherhood, all with the great aim that the Truth of Brotherhood may be spread so that with one heart and one mind, with one spirit we may all make greater efforts to live the life of Brotherhood. Then will the Light of Brotherhood shine throughout the world. Brotherhood alone can save it.

¹ See "On the Watch-Tower" (June), pp. 242-3, and "The Brotherhood Campaign," p. 337.

We believe in the Elder Brothers, the Brothers of the Great White Lodge. We aspire to become some day a member of that Brotherhood, that is well; but only as the hand learns to get in touch, to stretch out to all life, as a guide and helper to the younger, can it hope to reach out to touch the Hand of the Elder Brothers. The distance is as great, probably greater to most of us and only in proportion to the help we give others will it be meted out to us. Our entrance to the Sacred Portal depends on the numbers we have helped and the way in which we have handed a "cup of cold water". It is in the helping of others, in the art of making others feel as brothers, in the possession of a heart that will love and be at one with all life that we shall find bricks wherewith to build a Universal Brotherhood, the cement that we must use is love. It is for each to decide whether or no he will help or hinder on this great day, a *day of reckoning in the world*.

A Saviour of the world is waiting to come, wanting to come because He loves so much :

He knows Himself in each. He can joy with the joyful, and feel sorrow with the sorrowful. He is weak with the weak and strong with the strong—all are parts of Himself. Alike to Him the righteous and the sinful. He feels no attraction to the one, nor any repulsion from the other. He can see that in every stage the One Self is living that Life, which is Himself. He knows Himself in the stone, in the plant, in the truth, in the savage, as in the Saint and the Sage, and He sees one Life everywhere and knows Himself that Life.¹

Wayfarer

¹ *The Laws of the Higher Life*, by Annie Besant, D.L., page 64.

OPENING ADDRESS¹

OF MR. C. JINARĀJADĀSA

Vice-President of the Theosophical Society

MY BROTHERS,

I bid you all welcome to this gathering, in the name of our President. Though she is not with us visibly, yet all of us who have been inspired by her sacrifices for the Theosophical Movement and by her idealism and dedication, know that she is with us as we plan for the welfare of the Society of which she is President.

The growth of the Theosophical Society, from its commencement in 1875, is phenomenal. There is no other Society which includes within it men and women of all faiths and nationalities, who yet are united in a dedication to human service, and are inspired by the unifying ideal of Brotherhood. Our meeting together is not for any purpose of self-development or personal happiness, but rather that we may understand, by working together, what Brotherhood means as a spiritual fact, and as a practical principle to be applied to the daily life of mankind. One testimony to the intrinsic truth of Theosophy is the way that, year by year, we have understood Brotherhood in more far-reaching ways of application. To us, steadily, the problem of humanity becomes one of greater dedication to mankind, and of utmost consecration to hasten to

¹ At the Eighth Congress of the Federation of T.S. National Societies in Europe, July 21—26, 1923.

success the Plan of God. Each nation and people is required in this work, for each people has some special phase of Theosophy to discover and to give. Our Theosophical work comes to its final success only when all the peoples of the world are Theosophists and the truths of Theosophy are presented in hundreds of ways and forms.

There is one aspect of the Theosophical Movement to which I want to draw your attention. Let me here make a distinction between the Theosophical Movement and the Theosophical Society. Our Society is a great centre of thought and effort, but our work spreads beyond the limits of the Society. It will be within the experience of each of you that, as you understand Theosophy more fully, you are impelled to go out of yourself to serve mankind. Similarly is it with regard to the Society as a whole. The development of the Society has meant that Theosophists have engaged in many lines of activity which are outside the strict limits of the Constitution of the Society. Theosophists have worked, not only to purify religions, but also to inspire education with new ideals, to explain the hidden meaning in symbolism, to link political thought with spiritual conceptions, and in many other ways which I need not mention. Our work as individual Theosophists has been to *theosophise* activity after activity, which men do not ordinarily consider as allied to spiritual life. But to us no activity is a real and true activity, unless through it there shines the light of dedication, and unless it is definitely linked, as a part, to the development of the Great Plan. I call the Theosophical Movement that forward movement of Humanity towards Idealism, fostered by Theosophists generation after generation, who work in every type of activity, mental, moral and social.

As an international body, which is unsectarian in its Constitution, our Society cannot, without infringing the liberty of members, proclaim any dogma as obligatory upon all to believe.

The sole exception is the belief in Brotherhood as the fundamental basis of mankind. We cannot, as a Society, commit all the members even to a belief in Reincarnation and Karma; much less can we proclaim as a Theosophical dogma the existence of the Masters of the Wisdom. While from the beginning we have had a definite body of teaching, which is to be found in our Theosophical literature, the Theosophical Society cannot endorse such teachings and impose them upon members as necessary for their membership in the Society. Liberty of belief is inseparable from our development as an international and unsectarian organisation. While the utmost freedom is given as to belief, this freedom implies that those members who desire to believe in a particular form of Theosophy have the right to do so, so long as they do not impose it as a creed upon the Society as a whole. A large number of Theosophists believe in the existence of the Masters of the Wisdom. Such members further believe that there exist within the ranks of the Society pupils of these Masters, and that they can best help the Theosophical Movement by working under the direction of such pupils. The Theosophical Society cannot make any declaration as to who the Masters are, or who are Their pupils. Each individual member must decide such a matter for himself out of his own judgment.

Yet I would have you note how, from the commencement of the Society, all those who have served the Society most devotedly, have been profound believers in the existence of the Masters and in a definite Theosophical philosophy as ultimate truth. It is important to remember this, especially in view of the recurrence of an old misunderstanding that those who believe in the Masters of the Wisdom and are working together under definite teachers, are aiming at dominating the Society and at imposing their will upon members who do not so believe. Here let me point out what probably is not known to many of you. When the Society was begun, there were

several grades in it. There were three Sections of the Society. The first—or highest—Section was composed of the Masters of the Wisdom alone. At the beginning, no members were admitted to the second Section, and an applicant was admitted only to the third Section and only to its third and lowest division. It was the plan of the Founders that, after a member had proved that he had made Brotherhood the living fact of his life, he could be passed on to be a member of the second Section. From the beginning, then, the Society's chief workers recognised the existence of the Masters, and that our great founder, H.P.B., was Their mouthpiece. In the early years, the whole policy of the Theosophical Society was shaped by advice from the Masters, given either to H.P.B. or to Colonel Olcott. It was only about 1884—5 that many members raised the cry of occult domination of the Society, and so H.P.B. and the Colonel acquiesced for the time, and the Society's development was managed without any reference to the wishes of the Masters.

But H.P.B. saw, in 1888, that the Society was losing its real force. For its real force from the beginning has always been the intense dedication of a few to serve the hidden Leaders of the Society. She saw that unless an esoteric basis underlay the active Theosophist's life, and unless such a basis was recognised by an appreciable number of members, the Society would become merely like any other philanthropic body, working for Women's Suffrage, the protection of animals, and so on. Hence, therefore, her action in reviving the old second Section of the Theosophical Society as the Esoteric School of Theosophy.

All who know the history of this time, know how even Colonel Olcott was somewhat suspicious of the E.S.T., which was to be under the sole direction of H.P.B. He was afraid that the affairs of the Society, which must be managed by its General Council, might be secretly controlled by an inner

group of members, who would be in no way responsible to the members at large. He was adverse to any *imperium in imperio*. It was only after a great deal of difficulty that H.P.B. obtained his final consent to the establishment of the E.S.T. Indeed, the crisis was so great that the Master K.H., in August, 1888, directly wrote to Colonel Olcott on the matter, in a letter which I have published as Letter XIX in the little book, *Letters from the Masters of the Wisdom*. The Master there definitely lays down that there are two aspects of the Theosophical Movement—the Exoteric which is to be under the direction of Colonel Olcott and his “most prudent associates jointly,” and the Esoteric which was to be under the sole direction of H.P.B. I quote you His words :

In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control, and that of your most prudent associates jointly ; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge ; as to the latter, she.

Ever since the formation of the E.S.T. most of the work that has been of the greatest service to the T.S. has been given to it by members of the E.S.T. who have looked upon the Society not as a mere philanthropic association but as a definite cup or vessel into which spiritual force was being poured by the Elder Brothers of Humanity. While no member who believes in occult ideas or in occult direction must claim any special weight in the affairs of the Society because of his membership in an occult body, nevertheless it is the fact that the best workers have been those who have taken Theosophy as a spiritual call to tread a path of renunciation to find the Elder Brothers of Humanity.

I do not intend in the least to say that no one who does not believe in the existence of the Masters cannot be a good

worker for the Society ; indeed he can, and the Theosophical Society is large enough to include within its ranks all who will work for human welfare. But, on the other hand, it is no disparagement to such a member to say that, while his work is beautiful and ennobling, he is not effective to his fullest extent, till he commits himself to occult philosophy and to the search for the Masters.

I do not think that, because the best workers in the Society believe that they are working under definite guidance in the service which they offer to the Society, therefore they will dominate the Society. The Society has a democratic Constitution, and the majority direct the policy, both in each National Society and in the T.S. as a whole. Speaking as one who, before my membership in the Society, knew of the existence of the Masters and was dedicated to Their service, I can say that during all the years of my service to the Society, there has been no thought of directing its affairs. I have been an exponent of Theosophy, and I have been content to serve the Society in that capacity, and, if now I am its Vice-President, it is the result of events which are outside my control. On behalf of thousands throughout the Theosophical Society in its many lands, who believe in the Masters as I do, I have no hesitation whatsoever in affirming that our membership in the Society is only to serve the Society, and, if any other group of members can strengthen the work of the Society and bring to it a greater effectiveness, we shall ourselves be the first to give them every support that lies in our power, as soon as they give proof of their effectiveness.

We have met together to discuss the methods of giving Theosophy to all the millions who still need it, and if we but make our dominating theme during this Congress the search for Truth and how to give it to others, then surely not an hour will pass but that the spirit of compassion and encouragement of the Elder Brothers of the Race will brood over all our

deliberations. They founded the Society in order that They might give Themselves to a suffering world. If only we will but remember that world first, and our own personal affairs afterwards, then not only shall we become more effective in service for the Society, but we shall also find that, as we serve the Society in the name of a great Ideal, there is flowing through our service the Service of an Elder Brother who is giving His light and love and strength to His younger brothers in the world.

C. JINARĀJADĀSA

RELIGIOUS LIFE¹

THE importance of the Twenty-seventh Annual Meeting of the Theosophical Society lay in the fact that the Eastern philosopher and artist, Mr. Jinarājādāsa, the Vice-President of the T.S., from Adyar, India, presided. This philosopher and scientist represents in the Theosophical Society the artistic element, the element of beauty.

To see him is practically to know him, for it is to feel him; that serenity, that wise tranquillity, together with a quiet distinction which are his characteristics, we, in our nervy, hurry-scurry Europe meet and know very exceptionally. How entirely different such a quiet Eastern philosopher, full of inner balance, is to our—mostly nervy—Western famous men! One feels behind his high wisdom, seemingly unruffled, a fount of inner concentration, the ancient culture of ages.

That afternoon the subject was Brotherhood, the great Brotherhood-Campaign that is being started in Europe. Mr. Jinarājādāsa introduced the subject. In a very melodious, gentle, quiet voice he said: Before everything, the world wants Brotherhood. When once that is there, all the rest must needs follow. Everywhere, in all spheres, also among the people, the idea of the Brotherhood of all men ought to be spread. It is a pity that so very few good lecturers are available. Training classes for lecturers ought to be formed, as they exist already in India, where summer-schools are held for that purpose. It is not necessary that these

¹ Translation of an Address, published in *De Telegraaf* by Henri Borel, given, at the Annual Meeting of the T.S. in Amsterdam, by the Vice-President, July, 1923.

lecturers should tell anything new—for he added smiling, there is nothing new in the world—but if they bring a full conviction of the idea of Brotherhood to the hearts of men, then they have done enough. We must not think that one has to be old and learned for that. Jesus spoke of the wisdom that we learn from the lips of babes. He who understands Brotherhood is also on the way to understand art and beauty.

Brotherhood must also be extended to the criminal, whom we look on as our younger brother, and to the animals as well, our still younger brothers. Penal reform is a form of applying Brotherhood. In England a Brotherhood-Campaign is now being started, in India as well; and it has been told us how Brotherhood has to be applied in all the great problems of Life, on the League of Nations as well as in the lessening of the suffering of the criminal. A radical reform must be brought about in education. It is not important to give the child as much knowledge of facts as possible, but it is important to train his character. The young Krishnamurti once said: "Practically nothing in the world matters but the bringing of light and happiness to those who suffer."

Only by the feeling of Brotherhood can Europe's needs be helped, can capital and labour be brought together, can foe be turned into friend. Not by political rights; though such things are important, but the only thing that matters is, to bring light into the life of those who suffer and are in darkness. We are all brothers, because, in our innermost being, we are all one. With an extraordinarily beautiful voice Mr. Jinarājadāsa finished his address by reciting the prayer for meditation that Dr. Annie Besant has written down as an inspiration for this Brotherhood-Campaign:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

After that, some members of the T.S. in Holland spoke, also Mr. Bienfait, who pointed out that Holland has already a Brotherhood-Federation with forty-five federating Societies as members, and an official organ, "Brotherhood," and that these Societies also work for anti-vivisection and the protection of animals, as well as for penal reform.

TRACES OF SPIRITUAL AWAKENING IN EUROPE ¹

After the public part of the Congress of the Theosophical Society was finished, I had an interview with Mr. Jinarājādāsa. I began by telling him how very often I had written about his works and his published lectures on Art and Life, so that now I was specially glad to meet him and to speak with him. He, on his side, told me that he knew me by the English translation of one of my works; so the ice was broken at once!

Resuming very shortly (I do not like to reproduce interviews precisely in questions and answers) I can tell that his standpoint is the following: Art does not and may not exist for itself (*l'Art pour l'Art*), but we ought to realise that there ought to be: *l'Art pour l'Humanité*. Art ought not to be a thing that is kept out of our daily life, for Life in itself is an Art; but artists should acquire a higher understanding than nowadays of the realisation of Art in Life. Religion—with great emphasis he added: not the *formal* religion but the *real* religion of humanity—and Art are inseparable, every true artist is religious.

In the East this goes without saying, for all mighty Eastern works of Art are born, not from the desire to go to work and make something beautiful, but from what is called by the Hindū "bhakti," religious devotion. This is no longer realised in the West: art here is without its innermost being.

¹ An Interview with Mr. Jinarājādāsa.

I asked him what he thought about *Der Untergang des Abendlandes* and if he, as some people in Europe do, thought it possible that old Europe is going to her destruction.

His answer to this question corresponded to what Duhamel has already said in many pamphlets and in his book full of life-wisdom *La Possession du Monde*. Very soon there should come, not an economical or political but first of all, a spiritual change; without that Europe will go to destruction as did ancient Rome. It is absolutely necessary to simplify life. In Europe they confuse happiness with amusement and luxury. Nowhere is there such a high standard of spending as in Europe. Competition, this struggle for life, to earn money, money and money again is all that Europe has as its poor ideal: to spend as much as possible on things that are wrongly counted for happiness, while they are for nothing but pleasure, and what kind of pleasure? Religion must come into the inner life, he said, that is the only way to get out of this impasse, but, first of all, spiritual organising is needed.

The League of Nations is a splendid phenomenon, he said, but only something good can be born from it, when diplomatists no longer govern it, and cease talking about political rights, as they are doing at the moment. They talk only about "rights," but in the first place they should speak about "duty" to humanity. If, beginning with the individual, a spiritual awakening does not come, they will go on in the old way and war will follow war. The ordinary diplomacy which at present governs all policy has shown a great lack of understanding on this point. This League of Nations is only a League of white Nations, and this fact is its doom. There will be no real League of Nations until all coloured Nations are taken into it, and until the finest and noblest spirits among those Nations lead; not necessarily diplomatists by profession, who possibly lack a deeply human inner culture,

Europe has to choose between total destruction like that of ancient Rome, and a spiritual awakening ; there is no middle way. Unless the League of Nations is entirely re-organised as suggested, nothing will result from it. It is absolutely necessary for every Nation to lessen the speed of living, and to cease from the insane spending of so much money on things utterly worthless for the welfare of Humanity. When we see a wise, serene man from the East like Mr. Jinarājādāsa and hear him speak quietly, sitting in perfect repose, a sphere of serenity surrounding him, we feel how utterly ridiculous is our nerve-racking speed of living. While he was speaking about unnecessary expenditure I remembered how once I read an article from his pen in *The Herald of the Star* on the endless, exaggerated series of toilet and other knick-knacks he once saw exposed in London shops. What a throwing away of capital and of labour on such utterly worthless things for Humanity! he wrote then. It is not individual wealth we want, but social wealth. Mr. Jinarājādāsa is not one of the *Untergang des Abendlandes-pessimists*, on the contrary, he discerns traces of spiritual awakening everywhere in Europe. He told us that he had had an interview, some time ago, with Mussolini and found, with great joy, that the idea that he (Mussolini) was working for was that *duty* should take the first place and *rights* a second place, and that this was his idea for the regeneration of the people.

About Gandhi (of whom Romain Rolland wrote, so full of enthusiasm, in the new magazine *Europe* some time ago) Mr. Jinarājādāsa did not speak with much sympathy. He recognised the purity of his motives and the great love in his heart, but he said that in his opinion Gandhi had done a very dangerous thing by consciously or unconsciously arousing the hate of the Indian Nation against England. For it can never be hate that will help the world, but Brotherhood.

THE FEDERATION OF NATIONS

A MORAL PROBLEM

By MARGARETE MIKLAU, M.A.

A vital problem confronting the world in this period of reconstruction, "Die Götterdämmerung, the Twilight of the Gods and of the Kings," as Charles Sarolea, Belgian Consul in Edinburgh and professor in the University of Edinburgh, speaks of it in his *Europe and the League of Nations*, is the conflict of ideals. This has resulted in what Professor Jay William Hudson in the *Truths We Live By* calls "moral scepticism". The old moral standards have been overthrown, and no new ones have been found to replace them.

Nowhere is the conflict of ideals so patent as in the field of international relations. That things cannot go on as they are is clear, but there is no unanimity of opinion as to what course should be pursued in order to remedy existing conditions. The question before the powers of the world is: can we remedy the present international conflicts by entering into an international federation, or is it probable that they will resolve themselves if we continue as independent nations each pursuing our ideals without reference to those of other nations?

The old plan of each nation for itself, as well as of the plan of maintaining a balance of power by the alliance of several countries to offset the power of another group similarly united, has proven inadequate. We have only to read the history

of the past in order to find ample testimony to the fact that "each nation for itself" has been the cause of some of the greatest social evils.

The same is true of the present. We need not be reminded that the recent war was the outcome of this doctrine of "each nation for itself". It is true that there was an Entente and an Alliance, but what was their purpose? Merely to ensure the safety within each by maintaining a balance of power. Each nation was purely individualistic in its ideals. When power became overbalanced, war resulted.

We who experienced the effects of that war need not to have brought to our minds the fact that it took

the best men first, those in the prime of life, the strongest, the ones who in the light of eugenics are needed to perpetuate the best in the nation; that it necessitated the raising of taxes and loans to meet the enormous expenses incurred; that city and state improvements were halted; that trade was greatly disturbed thereby; that prices went soaring; that labour troubles resulted, leaving out of consideration the cruelties, privations, hardships, and heartbreaks endured.

War is the natural outcome of individualism among nations, even though self-defence is the pretext on which it is begun—frank avowal of the desire to extend a boundary or to accumulate wealth being no longer an acceptable excuse in international ethics.

Short-sighted people saw in the signing of the Peace Treaty a settling of the difficulties, but internal and international troubles have continued uninterruptedly since, and will continue until the cause, of which the war was but one expression, has been removed. The problems which were making themselves felt before the war are reappearing now that the great conflict is over—in fact, some of them seem to be appearing in a greatly exaggerated form.

What is the cause of these international dissensions? The fact is that modern inventions have brought nations into such close communication and so quickly, if we compare the length

of time elapsing since the invention of the steamboat, with the whole sweep of time from the beginning of history down to that invention, that there has not been sufficient time to get adjusted to the new conditions. As James Harvey Robinson says in *Mind in the Making* :

. . . there are more numerous, deeper and wider reaching contrasts between the world of to-day and that of a hundred, or even fifty, years ago, than have developed in any corresponding lapse of time since the beginning of civilisation.

Greater facilities of communication have brought increased commercial intercourse and increased interdependence. These nations with different ideals have been thrown into close contact at a time when the idea of the individual as a vital part of society and the unification of petty states into nations had reached some degree of perfection. It had taken years of unification to awaken national consciousness. For this reason it is not at all surprising that the thoughts, the wills, and the feelings of the rulers of the nations of the world have come into conflict, and international strife has resulted. It will take some time and training for mankind to become adjusted to the new international consciousness, just as it took time for it to become adjusted to national consciousness.

International consciousness is to be the next step in the evolutionary progress, which J. Arthur Thompson discusses in his *Control of Life*. He defines progress as

a well-balanced movement of a social whole toward fuller embodiment of the supreme value (the true, the beautiful, the good) in conditions which increasingly realise the fundamental, physical and biological pre-conditions of stability and persistence, and in lives which are increasingly rewards in themselves, individually and socially.

Our problem, therefore, is to find

the conditions which realise the fundamental physical and biological pre-conditions of stability and persistence,

and to live :

lives which are increasingly rewards in themselves, individually and socially,

History shows that this will not be accomplished by each nation for itself nor by the maintenance of a balance of power. There must be some sort of League of Nations in which the international consciousness can be developed, in which the international conflict of thoughts, wills, and feelings will be integrated. Organisation is felt to be necessary by nearly all the statesmen at the present time, but the question is: to what principles must a League of Nations conform in order to make it possible for a nation to become a member of it without sacrificing (1) the individuals in it, and (2) the national characteristics which each nation has so laboriously developed during the past?

In order to find a solution of the problem, let us first see whether science has not some light to throw on it, and then whether there are any examples of a successful inter-race organisation which embodies the principles provided by scientific study. George Thomas White Patrick in *The Psychology of Reconstruction* points to the fact that science has distinguished itself in the art of war above all other arts, and inquires whether it would not be well for it to direct its attention to the problem of preventing war. He suggests that such a study lies in the field of biology, psychology, sociology and education.

It will be well to study the psychological processes by which nationality is built up, and in the light of these ascertain, if we can, the best method of building up internationality.

The old idea that society is made up of a number of individuals, each separated from the other and independent of every other, is a fallacy which a careful study of social psychology has pointed out. The individual is threefold, at least—father, mother, and child. The unit of society is not the isolated individual, but the threefold one. Such a threefold individual is not a spontaneous creation, but is the result

of a long line of development. S. F. Shaler in *The Individual* has traced this process, beginning with the physical, and James Harvey Robinson in *The Mind in the Making* has traced his mental growth.

But the threefold individual is not fulfilling his purpose when he remains within the family and does not reach out to other families. The more experiences he has with the members of other families in such institutions as the school, the church, the occupational group, the state, the greater will be his usefulness, the more civilised he will become. Miss M. P. Follett in *The New State* says:

We find the true man only through group organisation. The potentialities of the individual remain potentialities until they are released in group life. Man discovers his true nature, gains his true freedom only through the group. Group organisation must be the new method of politics because the modes by which the individual can be brought forth and made effective are the modes of practical politics. (Page 6.)

She says further (page 7):

Democracy . . . is the bringing forth of the collective will, one in which every single being must contribute the whole of his complex life, as one which every single being must express the whole of at one point. Thus the essence of democracy is creating. The technique of democracy is group organisation.

She sees in the group process

the secret of collective life; it is the key to democracy, it is the master lesson for every individual to learn, it is our chief hope for the political, the social, the international life of the future. (Page 23.)

She develops the idea of group organisation as follows:

1. The *collective idea* is produced by (1) the full contribution of every member, and (2) an eagerness for what others have to give. The result is the collective thought, a synthesis of ideas into a collective idea. In his discussion of dialectic in *The Great Society*, Wallas enumerates among the advantages its being the best means of discovering new truths. This complex reciprocal action is the social process.

This is the process of evolution. Social progress is, to be sure, co-adapting, but co-adapting means always that the fresh unity becomes

the pole of fresh difference leading to again new unities which lead to broader and broader fields of activity. (*The New State*, page 35).

Progress depends upon the similarity which we achieve. We attain unity only through variety. Differences, not used in the sense of antagonisms, must be integrated, not annihilated, nor absorbed. The object of every associating with others should be to bring out a bigger thought than any one alone could contribute.

The group process, if carried to its ideal conclusion, would probably provide the disinterested third party, the Recommender, which William Ernest Hocking discusses in *Human Nature and Its Remaking*. The integrated ideal, which is the result of group thinking, would fulfill the requirements for the ideal Recommender.

He must be no member of society, either in its capacity as impressing ideals or in its capacity as receiving and using them. He would nevertheless have to know human nature to the bottom, and the necessities of social order. He would have to understand all parties, all social conflicts, and all occupations, and yet participate in none of them.

The "professional Re-commender" of whom Hocking writes was, no doubt, one who recognised and used the integrated ideal. This integrated ideal is what makes it possible for society to comply with what he calls "the postulate of identical ideals"; "What others wish me to be must be identical with what I myself wish to be."

2. The *collective feeling*: only from the group comes the genuine feeling *with*—the true, vital, balanced sympathy. In order to feel this sympathy we must live the group life.

3. The *collective will*: in the group also arises the social will which is the creative will. We must create the collective will with our neighbours and fellow-workers. The essence of democracy is the creating of the collective will.

The will to will the common will is the core, the germinating centre of that large, still larger, ever larger life which we are coming to call democracy. (*The New State*, page 49.)

Just as the collective idea, feeling, and will are born within the social process, so, too, is the individual born within it.

The relation of the individual to society is not action and reaction, but infinite interactions by which both individual and society are forever a-making.

Freedom is the identifying of the individual will with the whole will. When we are the group in thought, feeling, and will, we are free. They are free who win freedom through fellowship. This does not mean that the individual is not important.

The development of the truly social life takes place at the same time that the freedom, power, and efficiency of its members develop. The individual on the other hand can never make his individuality effective until he is given collective scope for his activity.

The question is no longer, "What is best for you?" or "What is best for me?" but "What is best for all of us?"

The group is not a crowd, the actions of which are based on emotion which often deadens thought, nor a mob in which the crowd emotion is carried to extreme, nor a herd in which the "comfort" of fellowship is felt, nor yet numbers with different purposes. Association in the past has been mostly crowd association, but conscious evolution means giving less and less place to herd instinct and more and more to group, imperative, therefore, now that association is so rapidly increasing, it is necessary for us to provide for its becoming group instead of crowd association.

Progress depends on our capacity for genuine co-operation, and the old idea of evolution as the struggle for existence and the survival of the fittest is no longer tenable. The great man who "survives" is really the outcome of "mutual aid". Robinson pointed out how dependent on the past we are. Biologists tell us that "mutual aid" has been a strong factor in evolution, and that species which attained the greatest development in the practice thereof, was the most numerous and prosperous.

"The progress of society is measured by its power to unite into a living, generating whole its self-yielding differences." We think now of the survival of the group rather than of the individual. In order that the group may survive, the stronger members of it must not crush the weaker ones, but must cherish them. Then the spiritual and social force of the group will be of far greater strength, being an organised group with greater solidarity and strength, than a crowd of strong men. Progress also implies that the created thing is always being left behind, therefore our institutions must not be rigid, if they would express the life of the people.

Miss Follett's book may be summed up in her closing paragraph of Chapter XIII.

Conscious evolution is the key to that larger view of democracy which we are embracing to-day. The key? Every man sharing in the creative process is democracy; this is our politics and our religion. People are always inquiring into their relation to God. God is the moving force of the world, the ever-continuing creating where men are co-creators. "Chaque homme fait Dieu, un peu, avec sa vie," as one of the most illumined of the younger French poets (Arcos) says. Man and God are correlates of that mighty movement which is Humanity self-creating. God is the perpetual Call to our self-fulfilling. We, by sharing in the life-process which binds all together in an active, working unity are all the time sharing in the making of the Universe. This thought calls forth everything heroic that is in us; every power of which we are capable must be gathered to this glorious destiny. This is the True Democracy.

The state will come to be a true state when it is a true group made by the integration of the thoughts, wills, and feelings of the organised groups in ever ascending scale, the neighbourhood, the district, the city, the state, the nation, and the world groups. Just as the individual is greater in usefulness, and more truly a civilised man the more relations he has with other multiple individuals in organised groups, so, also, the group finds its greatest expression, its greatest usefulness, only as it reaches out to other groups. These larger groups in turn must attain their greatest usefulness by reaching out to other similar groups, and so on until the nation is

formed by the law of interpenetration and by the representation of the multiple man. The end of labour troubles will come when capital and labour are made into one group. The end of war will come when the nations of the earth are made into one organised group.

Stable international relations must be founded on the creation of an actual community of nations. An international organisation must not be formed merely for the protection of each individual nation, nor to preserve its rights. Genuine union can only be brought about by interdependence. When nations give up their sovereignty they will be freer than ever, just as the individual finds the greatest freedom when his will is identified with the will of the whole. International law must, therefore, be based on nations as members of society and not on individual nations regarded as sovereign powers. A sovereign nation is as unthinkable as an isolated individual.

International organisation of the nations of the world into an actual community affords the only solution to the problem of international conflict. The new and true sovereignty must be defined as interdependence, made up, at the same time, of interdependence which is the result of the interdependence of its members, and of the interdependence which looks out to other interdependences.

Such sovereignty would result :

(1) In the abolition of neutral nations. Every nation must be a member of the League of Nations or it will not be a complete world community expressing the composite thought, will, and feeling of all.

(2) Diplomatic relations will greatly change. There will be no further need for diplomatic deception if all are members of the same community instead of, as now, members of alien groups.

(3) One nation can not injure another without injuring the whole of society, because the injury is to the community,

which in an international organisation will include the whole of society.

(4) There will be no further thought of balance of power, because it is opposed to the idea of interpenetration, to a unified community. We must have diversity, not continually competing, fighting, and balancing, but unification. Co-operation—organised co-operation is to be the basis of international relations in the future. There must be a correlation of interests, the development of international ethics, the creation of the international will, self-evolving of a higher loyalty, and a full responsibility of every nation for the welfare of every other nation. Concession and compromise will not be adequate as the basis of an international agreement. Treaties will not do for such a basis. The only true basis will be a constitution which is the expression of the collective thought, will and feeling of the nations of the world. The higher loyalty will mean a patriotism that is not complete when a member of a national group works with all his heart for his nation alone, but a patriotism that is only complete when he is also working so that his nation may take its place worthily and helpfully among the other nations of the world.

As to the importance of an international league as a peace plan, peace cannot be an end in itself. It will come about naturally when the conflicting wills are integrated, when wills have been joined so that they have become the will of the whole. When ideas and interests compete, we have war; when they join, we have peace. In the family it is far easier to have "war" by each member's asserting his "rights" than it is to preserve peace by an integration of wills. The family which can reach an integration of wills—not one in which each member silently and stubbornly adheres to his own opinion, however—is one in which the individuals have had some practice in integration. The same is true of the neighbourhood. It takes tact to remain on good terms with all of the neighbours.

So, too, fighting between nations is the easy way out in a conflict of wills. To keep the peace is far harder, and requires more effort. Peace is far from the stagnation, which some would have us believe. Maintaining the conditions which preserve peace is a strenuous work, and will engage all of our faculties and talents, require our highest efficiency. War is not by any means the only "punching bag" whereon to strengthen our mental and emotional natures. The preserving of international agreement, for which trained minds and disciplined characters are necessary, will tax to the utmost the ability of the world citizen.

Peace hath her victories no less "strenuous" than war. Peace comes through the conviction of unity, war through the conviction of separateness. It is the conviction of separateness which has to be conquered before civilisation can proceed. Community must be the foundation stone of the New State.

The above principles based on social psychology are those on which the League of Nations must be built. A lasting league will not spring into being, full-fledged, but will be the result of a gradual growth as the nations learn better and better how to integrate their thoughts, wills, and feelings. It will probably never reach perfection. If in time it does, owing to the progress which humanity has made in its school, there will be no further need for it, and a far better institution will be found to replace it. In the meantime the way to form a lasting league is not to talk about it only, but to learn to do it by doing it.

The best way to prepare for the international interdependence necessary and for the training of the multiple individual who is to find his highest expression in the world community, will, no doubt, be in the smaller groups. The training for such world democracy cannot be begun too early in the life of the child, and it should continue every hour of every day throughout life. The school can use the principles presented by group psychology. Its object must be to train the child to fit into the life of the community, to work with others, not by himself.

This can be done by the use of the group method. Each child can be encouraged to make his contribution to the recitation, and be anxious to hear what every other child has to say, so that the result may be a better thought than each one alone could have created. Collective thinking can be taught through group recitation.

Difficulties in discipline can be met, or rather, will adjust themselves by the use of the group. A good example of this is the experience of the teacher of a sixth year class. She has an especially trying class made up almost entirely of boys, several of whom were retarded. Owing to unfortunate circumstances which occasioned its having six teachers during the previous term and to the fact that the one who handled them the longest seemed to have brought out a vindictive spirit in them, although there did not seem to be any innate meanness, that is, fundamental meanness, in any of them, the teacher in question had her hands full in breaking their habit of fault-finding and the attitude of having to fight for their rights. When a feeling of fellowship had supplanted this combative spirit, by means of group recitations, group study, and group activities whenever possible, there was still a disposition to exchange side remarks—though these had lost their former unfriendly tone toward one another—especially when they were interested in the subject under discussion, and the remarks were not always so “aside” as they might have been, and the lesson was often halted until peace was restored. The teacher came to dread the science and civics periods which were conducted as conferences, and during which enthusiasm reached its height, and she brought the matter up at the Good Citizenship Club which the class had organised, named, and conducted, pointing out how their interest, while being a good thing, was not resulting in collective thought as it should, but in the loss of time instead. The Club was asked to consider the matter, and to find the remedy if possible.

It was interesting to see with what earnestness the subject was discussed, and to watch the process of integration going on. The greatest offenders were the ones who had most to say. One suggested that the one who did not interrupt the lesson all week should be given a half hour off on Friday. This was objected to on the ground that it was bribery and not good citizenship. One suggested that a pupil be appointed by the president to take the names of the ones who gave an opinion out of turn, and that the list be presented to the Club for action at the following meeting. One boy objected, asking, "How would you like to be the one who had to take the names?" So this was decided to be too much like "tattling". And so the discussion went on with the result that a motion was duly passed that each pupil keep his own record and pass the record in at the close of the day. No miracle was wrought, and we cannot record that the habit of months was cured in one day, but there was an appreciable diminution in noise during conferences, and the whispering at other times when silence was necessary showed marked lessening.

After a few weeks' collection of the autographic records of the failures to consider the welfare of the group above individual inclination, the slips of paper were returned. The inference hoped for "got across"—there was great surprise evidenced by some as to the number of slips, but these, being in their own handwriting, were not to be repudiated. But far more important for that group of children than the mere fact that the order of the class was improved thereby, is the fact that each was made to feel his responsibility for the welfare of the group and that he had a part in the legislation which made for the betterment of the conditions under which it worked. Collective thought and collective will were used for collective happiness.

Group athletics, dramatics, and music will also help in preparing children for the neighbourhood, community, national,

and international life. Group activities teach solidarity, responsibility, and initiative.

Not only during childhood but also during adult life must the training for democracy go on. Adult education must mean an assimilation of new ideas. Because of the constant progress of life, it is necessary to adjust ourselves constantly to the changing conditions. The growing demand for University Extension courses shows that the public is beginning to recognise this fact. School Centres and Community Centres can be made the training ground for democracy, also.

We have outlined the principles of group organisation, and have endeavoured to apply them in working out principles on which a Federation of Nations should be built. It remains for us to consider whether any organisation in the history of the world has used any of these principles and has ever approached the conditions necessary for the ideal League of Nations.

Many see in the United States of America the nearest approach to a successful League of Nations. International leagues in the past were always accomplished by force, by the conquest of the weaker nations by a stronger which forced them to do as its rulers wished, but those who entered the United States did so voluntarily. It includes people of all nationalities, of all temperaments. It was not a nation at first, not even after the constitution was drafted and adopted. It gradually grew into a nation after many years of integration of thought and will. It has not by any means reached perfect nationality, but this is being worked out. When party politics have been replaced by group organisation, improvements are likely to come about. The United States is in the process of becoming, just as is the rest of society as well as the individual.

Let us examine the results of this experiment in integration. Professor Sarolea says :

For one hundred and thirty years America was set apart and was dedicated to a political experiment untried in any other country or any

other age . . . She has overcome obstacles which elsewhere could not have been overcome. She had not to contend against reactionary traditions, or against vested interests . . . She was able to start with a clean slate. And now in the fulness of time, Europe, taught by her own tragic but purifying ordeal, is at last ready to benefit by the American experiment.

To Europe the League may be only an abstract theory. To every thinking American it is a living inspiration, and a concrete reality. In order to bring about a League, European nations will have to submit to radical changes in the methods of their government, in the very texture of their thought. They will have to break with their past. But America has only to be true to her ideals, to her traditions and to her institutions. By their whole history, by their temperament, by their faith, the American people have been prepared, and consecrated for the work which is to receive its consummation in the coming generation. . . .

America has been the most consistent, the most genuine, as she has been the most successful, democratic experiment that has ever been attempted. . . .

In an incredibly short space of years the alien becomes the citizen, the Jew loses the badge of servitude, the Russian, and the Pole, the Hungarian and the Serbian forget their hereditary feuds and are merged in a larger citizenship. In the old world nations seem to have lost the power of assimilating peoples of other origin. Neither Germans nor Russians nor Austrians in a hundred years were able to assimilate the Poles. The English cannot assimilate the Irish or the French-Canadians. On the contrary in a few years the spirit of America assimilates men of every race and language, it assimilates men of every religion and no religion. It transforms and transfigures them. It almost defies the laws of biology and ethnology, and manages to create a new physical type. Surely here again we are witnessing what I would call a moral miracle, here again there happened what never happened before on such a scale in all human history. Surely never in the entire annals of the human race has the magic of freedom and generosity been so gloriously revealed. . . .

. . . No casuistry and no oratory can disguise the fact that the federal convention from which the United States was born was a compact between free and sovereign states. . . . At the beginning the United States *was* a diversity and not a unity. To-day a century of common political existence has integrated the diversity into one commonwealth, and grammar itself, by using the words "United States" as a singular noun, has sanctioned the transformation of this plurality into one compact unit.

Miss Follett agrees with the last paragraph :

From 1789 to 1861 the idea of a divided sovereignty—that the United States was a voluntary agreement between free sovereign and independent states, that authority was "divided" between nation

and states—dictated the history of the United States. The war of 1861 was fought to settle this question. The two ideas of federalism came to a death grapple in our Civil War and the true doctrine triumphed. The war decided that the United States was not a delegated affair, that it had a “real” existence, and that it was sovereign, yet not sovereign over the states as an external party, for it is composed of the states, but sovereign over itself, merely over itself. You have not to be a mystic to understand this but only an American.

There has been an international experiment in which the principles based on social psychology have been tried out, partially at least—the United States—and this experiment has not been a failure, in fact it has been the most successful one of its kind in the history of the world. This would seem to indicate that a League of Nations based on the same principles would be one which would be more likely to prove adequate than any other.

If a League of Nations, as above outlined—a true thought organisation, will organisation, and happiness organisation—were an accomplished fact, illimitable possibilities for world progress would open up. With the disputes alone, which are likely to result in wars, settled, the vast sums of money now expended in armament and for war purposes of all kinds could be spent in educational work, in providing suitable recreation for the citizens of the world, the poor could be fed, and employment be guaranteed to all who need it, in such work as the making of parks and roads and the tearing down of slums. Of course this millennium will not come about in a few years, but only after many years of education of the citizens of the world in international citizenship. Only when it does come about will Burke’s definition of the state be truly applicable to our World State—only then will the Federation of Nations be a

partnership of the dead, the living, and the yet to be born in all virtue, all science, and all art.

Margarete Miklau

THEOSOPHISTS AND F.T.S.

By T. C. HUMPHREYS

IT must be increasingly clear to all thinking members of our Society that the gulf between a Theosophist and an F.T.S. is a matter worthy of serious attention. By Theosophist I mean here one who honestly endeavours to live the Truths in which he believes.

The purpose of this article is not an attack on the T.S. and all therein, but a sincere effort to point out certain unpleasant facts that are worthy of notice, on the ground that frank recognition of a flaw is half way to mending it.

There is, at the moment, far too much ignorant, but none the less outspoken criticism of our Leaders, and too little examination of our own shortcomings. Anyone conversant with the elements of Comparative Religion will admit that every earnest student who intelligently studies, learns and lives the ethical doctrines of any great religious movement, will arrive ultimately at the same stage, that of a very highly developed being. For the difference between a perfect Buddhist and a perfect Christian is negligible, but there is all the difference in the world between a genuine Theosophist and a man of average development who happens to be a F.T.S. For it is the beliefs you live and not the beliefs you hold that matter, and in failing to recognise this fact many excellent people make their first fundamental error. There is no virtue in signing a membership form, unless the acquiring of fresh

and grave responsibility be termed a virtue. The mere right to place the letters F.T.S. after one's name does not imply that one becomes "one of the elect," as far removed from the ruck of humanity as humanity is from mud. Far from it. In many cases it merely means that someone too lazy to work out his own salvation hopes to find in Theosophical circles someone to do it for him.

Entrance into the Theosophical Society implies an opportunity for added knowledge. If this opportunity be ignored it may be many years before it comes again, but if it be taken and utilised to the full, that added knowledge implies a corresponding liability. For it must never be forgotten that knowledge and responsibility are inseparable. It follows that those whose sole motive for joining the Society is idle curiosity, or any motive other than a genuine desire to study and apply the truths therein to be found, had better keep away, rather than incur an obligation they are not prepared to perform. For the T.S. to-day is "stripped for action". Action is the watchword of the day, and while every honest worker is doubly welcome, there is no room on deck for those who, not content to do nothing themselves, would seriously impede the efforts of the hard-working minority.

What the Theosophical Society needs at the moment is a few more Theosophists. This is not sarcasm but Truth. Such as there are stand out like stars at night, and I for one bow down in reverence to them. There is more loose thinking, hypocrisy, emotional "slush," and unpracticable idealism in our Society to-day than ever before in a movement with equal opportunities. It is for this reason that thinking people have so little respect for Theosophy as represented by the Theosophical Society, and why so many of the best intellects in the Society are leaving it in disgust.

The T.S. in England (I cannot speak for other countries) is kept moving by a few sanely enthusiastic members of the

older generation who have the wisdom to ally their experience to the driving energy of youth. For it is on the younger generation that the continued outer existence of the T.S. ultimately depends.

Now there are two main difficulties which this nucleus of Theosophists has to face. Practical Idealism is a fine cry, but before it can be realised the Society must accustom itself to "Practicable Idealism". It is on earth and not in the clouds that reform is needed. Before we can spread what we hold to be the Truth we must establish contact with the outside world, and the only way of bringing this about is by presenting sane, carefully thought out schemes for solving the problems of the day. To this end Propaganda Lectures serve an excellent purpose in leavening and preparing current thought. But when all is said and done, the finest and the only lasting method of propaganda is that of personal example. If every F.T.S. really *lived* the ethical doctrines he is so busy teaching to other people, the world would leap forward in evolution, in a few years, a distance that it will at present take centuries of effort to traverse. For while the potentialities of the T.S. are stupendous, the actualities are in comparison pathetically small.

But apart from the vague, unpractical idealism of most of our members, the few genuine Theosophists in our midst have also to contend with the hopeless inertia displayed by many of the older generation. Let it be clearly understood at once that the rising generation have a respect amounting to veneration for that splendid band of pioneers who ploughed and sowed in early days that we might reap to-day. But the cry of youth is just. "You have borne the heat and burden of the day and earned your rest. We in our turn are about to go into the fields and labour. Yet we have our own way of working, our own ideas and way of carrying them out. We want to experiment, to break

new ground, to put our theories to the test, and try to realise our own ideals." Is that unreasonable? And yet everywhere are to be found these "limpets," motionless and immovable in the council chambers, not only not moving forward themselves, but blocking the pathway into the future for those who still retain the driving energy of youth. Every Lodge knows, or has known, what a millstone round the neck of progress these few "older members" can be. As a result of this "dead wood" far too many Lodges present the same appearance. The same monotonous programme of Lectures, usually neither sufficiently elementary for chance visitors, nor sufficiently advanced to be of interest to those with some knowledge; an occasional series of Public Lectures, badly chosen and badly advertised; the same spiritless Question Meetings and moribund classes; and the same polite snub to the ingenuous suggestion of more youthful members that the Lodge should "get a move on" and break new ground. This snub is not only discourteous but impolitic. For it must never be forgotten that it is on the younger generation that the continued outer existence of the T.S. ultimately depends, and if they are not given a hearing, nor their legitimate demands considered, there will be none to carry on the tradition in days to come, when the present generation have passed on to another sphere of activity.

For, as soon as any person or body of persons gets into a rut, the life at once leaves the form which has proved itself no longer sufficiently plastic to contain it. Truth is too big to be confined within limits of human making, and if the Society is to fulfil its office in the world there must be no rigidity in the form in which the indwelling life is to find expression.

Those Lodges to which the above remarks do not apply are to be congratulated and imitated.

There is another point in connexion with Lodge work that is sometimes forgotten. It is quality not quantity that is

needed in the T.S. A few keen workers are of more use in a Lodge than a hundred drifters. It is a pity that so many people, whose sole qualification for membership is an idle curiosity, should be dragged into the Society by well-meaning but unthinking enthusiasts. The public have a habit of judging a Society by its individual members, and the criterion of judgment will be what they are rather than what they teach. It follows that such apathetic, if not actually unwilling members, inevitably lower the standard of the Society, and consequently its reputation in the outside world.

Time is short, desperately short, and while the amount of work to be done in the next few years is tremendous, the workers are all too few. By its very nature Theosophy can never be a "popular" movement, and the fact that the Society will always be comparatively few in numbers makes it all the more imperative that its members should supply in quality what they lack in quantity. But that quality can only be obtained by shere work. When a few more F.T.S. realise, as apart from placidly believing, that one may only become a Theosophist by work, hard, unremitting *work*, there will be some hope of genuine progress, both for themselves and the Society of which they are component parts. Take for an example the first Object of the T.S. The realisation and working out of Brotherhood needs character, not mere sentimental belief, and how much more does this apply to "developing the powers latent in man"?

Theosophy is not a hobby, nor is it an interesting topic of discussion over the dinner table, to rank with free trade and the progress in wireless telegraphy. But it is an attitude of mind, the very essence of which is that it differs widely from that of the man in the street. Now true originality, which implies deliberate divergence from the herd, needs courage, a very necessary quality in the search for Truth. For Theosophy, taken seriously, is the hardest proposition that

any man can face, as the very few who do take it seriously will testify. But a true Theosophist is above all things a pioneer, as distinct from the "drifters" in the stream of evolution.

Nor must it be thought that Theosophists are only to be found within the small circle of F.T.S. Many true Theosophists, men and women who are testifying by their lives to the truth of their beliefs, have never heard the word Theosophy. It is a useful word, but only a label, and of no intrinsic importance. Conversely we suffer in our midst the same collection of insincere, narrow-minded hypocrites that strangely enough invariably settle like a blight on every such movement.

Before one can be a Theosophist one must be a gentleman, a platitude that is curiously enough consistently overlooked by many well-meaning students of Theosophy. They apparently fail to recognise that an average gentleman, of whatever nationality, has travelled no inconsiderable distance up the ladder of evolution, and that his standard is a sound starting point for further development.

A definition of a Theosophist would be presumptuous and almost impossible; individual progress depends on the individual, and no two Theosophists are quite alike. But there are some qualities common to them all, qualities which should, but do not, distinguish every F.T.S. Perhaps the most notable feature about the average true Theosophist is his ability to ignore the call of opposing extremes, and choose instinctively the ideal Middle Path. He is strong with an unassuming strength, yet very gentle, and possessed of an unfailing courtesy to great and small alike. He makes no effort to enquire into the affairs of others, but reveals a sympathetic understanding of their troubles when related to him, and a willingness and ability to help when help is asked. He has an intuitive understanding

of his fellow men, and a wonderful capacity for appreciating alien points of view. He has learnt to recognise Truth when he sees it, and to seek it in whatever form it be hidden, with a sincerity born of conviction, and a courage that is the product of an indomitable will. He welcomes difficulties as tests of growth, and in the face of his cheery attack they melt away. He puts his Master's work first, his daily duties second, and his private ends nowhere at all. In politics his aim is Internationalism, in daily life the realisation and practice of Brotherhood. Finally he may be known by his unswerving loyalty to Those to Whom he has dedicated his life. Their work, the carrying out of the Plan, is his work, and in Their Service only can he find freedom and content.

Only the great can recognise the great; and such a man, having no pretensions, is not immediately noticeable in a crowd. Yet in a very short time his self-control and impersonal attitude to those around him, together with his quiet, unobtrusive dignity, have a marked effect on his environment. Nor is a Theosophist a prig, far from it, he has a keen sense of humour, without which he could never have reached the stage he has attained. In fact the few I have been privileged to meet have been the most charming, unassuming, loveable people I know.

In a word, they have acquired that elusive, indefinable quality of "bigness" which has characterised all the greatest men of history, and it is that quality of bigness that is so badly needed in the rank and file of the T.S. to-day.

We are living in an age of competition and therefore, to be respected, we must not only be efficient in our knowledge of Theosophy but a little more efficient than anyone else in whatever field of activity we are trying to influence. In these days the most highly trained applicant for a post usually gets it. Therefore we too must be highly trained, both as to intellectual efficiency in our knowledge of Theosophy, and

spiritual efficiency in carrying it out. With regard to the former it may be said in parenthesis that no one to-day can claim to possess even an elementary knowledge of his subject unless he studies the periodical magazines in which the latest discoveries and theories are put forward. For though Theosophy, being eternal, knows no progress, our knowledge of it increases every year. But this efficiency is useless if we expect the public to come to us. We must go to the public, and only where intellectual and spiritual efficiency go hand in hand shall we do the work for which our Society was founded ; to bring back the Ancient Wisdom to a materialistic, and spiritually apathetic world.

One more point. The T.S. is painfully like a flock of sheep. Yet it is independent thought and courage to experiment that are so badly needed at the moment, and both are implied in that essential quality of leadership. For a Theosophist is above all things a man of action and a leader of men. By action is meant positive work of any kind. Intellectual leadership is as rare, precious, and necessary to-day as leadership in the sense of pioneer activity on the physical plane. But the time is past for dreamers, and action, as has been said before, is to be the watchword of the day. Yet much of such force for progress, as we have, is being wasted. If some of the energy at present spent on destructive criticism of people who know their own business, and are trying to do it, were spent on frankly examining ourselves, we should probably find that the task of eliminating our own shortcomings would leave little time for emphasising those of other people. The motto of our Society is—"There is no religion higher than Truth." This implies that every F.T.S. is essentially a seeker after Truth, and this is the fundamental link that binds him to his fellow-members, quite apart from the Objects of the Society. But it must ever be remembered that no two persons seek Truth along the self-same Path, for,

as the Buddhist says—"The ways to the Goal are as many as the lives of men." Unity as to the end, diversity as to the ways of reaching that common end, that should be our attitude towards our fellow-pilgrims on the way.

Be big. That, it is submitted, is the message of the times. But greatness is only acquired by years of ceaseless work, nor can it be attained in one life, or in two.

Yet the fact remains that in the life of every man and woman there comes eventually a time when nothing else seems "worth the wear of winning," and after all, as the task must be faced *one* day, why not now?

Around us lie the ruins of an outworn form, that served its purpose in a bygone day, but proved too rigid and too narrow to enshrine the evolving life. On those ruins will arise a new and finer form. But it must be plastic and adaptable, not prejudiced and hard. Its keynote will be Brotherhood, and greatness will be its aim, and we, we F.T.S., are entrusted with the task of laying its foundations, guided and controlled at all times by Those whose work we have undertaken to perform. This is at once an opportunity, a privilege, and a responsibility. He will be foolish who lets that opportunity pass him by.

Let us then try to live what we believe, and so in time be worthy of that proudest of all titles—A Theosophist. And when the Masters have at Their disposal a Society whose Fellows are all Theosophists, the dawning of a New Era on this weary world will shortly become a living Reality, rather than a splendid, but a mere Ideal.

T. C. Humphreys

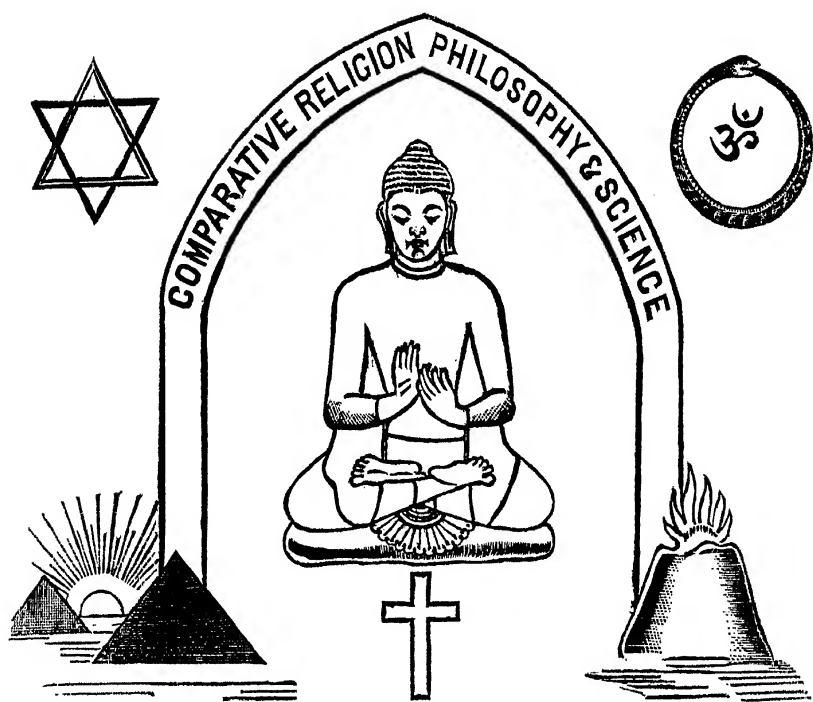
A CHANT

I AM filled with a great hunger ; my heart cries out for union ;
As I pass along the streets I long to take the wayside children
in my arms ;
I see the young mother bearing wearily her babe, and my
heart aches for her ;
I see the agèd women from whom all beauty has fled away, and
tears leap to my eyes ;
As the workers pass by me I see the lightlessness of their
dull faces ;
And the rich in all their power harden their hearts and dwell
in separateness.

But why is this hunger in my heart ?
What avails your yearning, O my soul ?
Can your arms embrace all the children ?
Can *you* bring back the light into weary eyes ?
Can *you* soften the hard hearts of the arrogant ?

No, but He comes whose arms are all-embracing ;
He comes whose light dispels the deepest gloom ;
Like candles in the windows of the village,
Lit one by one as daylight slowly fades,
Will kindle once again those earth-dulled faces ;
Hope will light up their eyes, and Love reborn
Will walk the streets with gentle mien and kindly,
Shedding on all His beauty's quickening rays ;
Hearts will sing once again like birds in spring-time,
And all the world rejoice in friendliness.

D. H. S.



THE KARMA YOGA OF RUDOLF EUCKEN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Continued from Vol. XLIV, Part II, p. 684)

V

MAN, therefore, is the salvation of the universe. What is his nature? His nature is at once spiritual and material; "two worlds meet together in him". His psychical

functions must, however, be regarded as an extension of matter, a sublimation of it, if you will. The spiritual life

bears a totally different character from that of the psychical life which forms a mere continuation of nature.

Speaking of the spiritual life, Eucken says :

It is obvious that the new life is not an embellishment or a continuation of nature ; it would bring with it something essentially new. . . .

The spiritual germ lies slumbering in each one of us. So long as it is lying dormant, the material nature has full sway, its undisputed sovereignty. The man is dominated by matter and his values and standards are of the world of the flesh. But when once the germ bestirs itself, that glorious irresponsibility, that chartered libertinism is no longer possible. It has shaken off its torpor and it must be the master of its own house. It has its own values, its own standards, and it will order its habitation according to them.

The first stage which marks the spiritual life in man is the negative movement.

He now stands at the junction of two stages, that is to say the *Pravṛtṭi* and the *Nivṛtṭi Mārgas*, to interpret Eucken theosophically. The negative movement is a movement of continuous repudiation and denial. Many a time will the tide of material forces rush in upon him, many a time will he be overwhelmed. But he must hold on ; he must continually repudiate the hosts of *Māra*, no matter in what guise they come.

The negative movement marks the commencement, as it were, of the *Nivṛtṭi Mārga*, the upward ascent of life. It represents a definite break from the old standards and values. But the endeavour must still be ceaseless, for

only through ceaseless activity can life remain at the height to which it has attained.²

¹ *Life's Basis*, p. 134.

² *Ibid.*, p. 255.

Life is action and not contemplation, and it is by action that the further opening up of spiritual life becomes possible.

But the endeavour must be of the right kind. It must be "right exertion," as the Lord Buddha says. No deed that is impulsive, that has the taint of the flesh in it, or that originates from the "natural ego" of man, is genuine activity. The spring of action must be the spiritual life which is the habitat of the True, the Good, and the Beautiful. In the right kind of action, which is a sacrifice of the lower on the altar of the higher, one becomes oblivious of the petty interests of the lower self, and one's heart begins to beat in unison with the mighty heart of the One Worker. In pure action, one works in the one great workshop of the universe; then, for a brief moment of time, the individual spark slips into the Flame, as it were.

It is thus by "ceaseless activity" that man acquires "personality". And the personality continues developing more and more, appropriating more and more of the life of the Spirit, for we must remember that

even when the best is achieved, it is only approximate.

So, by slow degrees, the negative movement becomes positive when nature is as clay in the hands of the personality. He is lifted far above the possibility of any surprise attack from the forces of evil; he transcends the limitations of time and space and gains immortality; he has not only "entered the stream," but he is now perhaps a pillar in the temple of God, a man made Christ. Those who have not developed personality, whose lives are lived wholly in the world of sin, they have evidently nothing that can persist. There is not the Kingdom of Heaven but the prison of the flesh. Immortality is not their lot. They are "lost souls".

The man who has reached the highest state of spiritual personality is

in entire accord with the absolute, indeed becomes himself divine.

He and the Father in Heaven are one. He is master of life and death. But he is not spirited away to some region far away from

 this dim spot, which men call earth
to enjoy for aye ineffable bliss. He is still a warrior as before, whose business or rather self-appointed task is to spiritualise society, to establish "the kingdom of reason and love" down here. "All walls of partition and all differences" have fallen away. His life is constant worship, his presence a benediction, he works without stint that God be glorified among men. Along with him society also is spiritualised. And more and more, in continued streams, will his rank be refilled from the men of the world. And society catching reflection from them will become transfigured like the grey cloud touched by the setting sun.

VI

One of the most conspicuous signs of the times is the emphasis laid upon the individual. Man is glorified above all things and beings. Modern philosophy is strong against making the individual subordinate to the Absolute, a mere aspect of it, a mere appendage. Is he merely a facet or a single manifestation of one universal mind, as idealism maintains? The complaint of the personal idealist and the pluralist is that absolute monism annuls and abolishes the individual. Hence Ward, for instance, asserts that finite selves are not merely modes or factors of an absolute mind but have reality and freedom of their own as distinct or separate from and independent of God.¹ The position of pragmatists like James and others is not far removed from Ward's. The spirit is in the air, and hence instead of making the individual depend upon the One, the

¹ See Preface—*Realm of Ends*.

dependence, at least in the case of Eucken, is sought to be made mutual. His existence does not depend upon God's whim or impulse of love. Man is not an arena but a fighter himself.

Nor is man merely the theatre in which the drama is played out. His own action is essential to the movement; he plays, indeed, a decisive part in it.¹

His individual endeavour does not concern himself alone. When he is fighting the battle for spirit the whole Cosmos is looking on with bated breath and feverish expectancy. For, his fight is of universal moment.

Our labours and struggles have a significance which reaches beyond our finite sphere: they affect the welfare of the whole.²

VII

No one doubts that human life forms the highest point of development that comes within our experience.³

But have we ever come across even a highly developed personality? Is not that a concept, and a legitimate one at that? Eucken has boldly gone outside experience on so many occasions. His system bristles with postulates. The Universal Spiritual Life itself is a gigantic postulate. We have indeed no quarrel with him over it, for postulates are absolutely necessary when without them no satisfactory inference can be drawn or when, with their aid, things obscure become clear. His "concentration points" are men and women. But why not supermen (*Īvanmukṭas*) also? Can we not posit their existence? There are men who are still living in their natural egos; there are some who have developed personality to some extent; there are, perhaps, a few who have developed it to the fullest possible extent. The man made

¹ *The Meaning and Value of Life*, p. 86.

² *Ibid.*, p. 90.

³ *Life's Basis*, p. 110.

Christ may be regarded as the culmination of human evolution, though by no means as the summit of all evolution. You cannot draw the line and say: "thus far and no further" for, as Eucken himself says, "the best is only approximate". Nor can we ever think of a time when there is a complete cessation of activity. Even the most developed personality must be active in some way or other. But activity, howsoever impersonal, can never be fruitless. It will lift the world but it will lift the doer also. Thus the great sages who are सर्वभूतहिते रताः (ever intent on the welfare of all) are ascending higher and higher in the scale of evolution. So must also Eucken's "personalities".

Besides this, may we not go further and posit the existence of different orders of beings, like angels and Devas. The spiritual life is surely not so poor as to be exhausted in only one mode of manifestation. It is so inconceivably rich that even for a partial expression in nature, other modes than men, and that a whole host of them, may without violence to reason be postulated. Surely, there is nothing in Eucken's philosophy to bind the Universal Spiritual Life to only one mode of manifestation. The objection that we cannot "experience" them is puerile. We cannot experience so many things on account of our limitations. But failure to respond to an impression cannot argue non-existence of it. We may conclude that as a postulate higher and different kinds of existences are not quite fantastic.

VIII

The ideal that Eucken has set before man is very high indeed. But is it possible for man to attain it within the brief period of one life? No matter how bold the spirit, how intrepid the heart, how ceaseless the endeavour, even an approximate realisation of such a lofty ideal in a single

life-time (from which the periods of infancy and boyhood and dotage must be excluded) must be beyond the dreams of any. Eucken complains that Idealism is aristocratic. But is his system any less so? His philosophy sounds the note of a perpetual fight with the lower nature. But the fighter must be a man of grit and stamina. He must be a person of determined will who will hold on to his ideal with his fist clenched and teeth firmly set. The majority of mankind, alas, prefer to follow the line of least resistance. Therefore, reincarnation also must be postulated, for it alone can sustain the magnificent superstructure of his philosophy.

IX

Eucken's philosophy is one of *Karma Yoga*. As Gibson says :

Indeed of all philosophies extant there is none so saturated with the spirit of battle as is the philosophy of Eucken . . .¹

This great emphasis upon *action* alone cannot satisfy all temperaments. Christianity has mostly failed to appeal to the intellectual man, because, taken out of its philosophical setting of the great gnostics, it has dwindled into a system of precepts and commandments. Those, therefore, who are devotional will find much spiritual food in it, and so also the practical man, for the dominant note of Christianity is Service. Now, Eucken also caters for one type of man—the practical. And so one need not wonder that his system has been treated with scant courtesy by philosophers. Bosanquet was of the opinion that Eucken's contribution to philosophy is not much. Prof. Radhakrishnan thinks that

Eucken is more a prophet than a philosopher,

¹ *Rudolf Eucken's Philosophy of Life*, p. 87.

because

he skips over the many metaphysical problems which are puzzles to philosophers of the present day.¹

Aliotta does not notice him at all in his capital book—*The Idealistic Reaction against Science*. Perry thinks that Eucken's romanticism is irrelevant

if philosophy be the attempt to think clearly and cogently about the world, and lay bare its actualities and necessities . . .²

Ruggiero voices the opinion of many philosophers when he says that

there is something unpalpable in his theories ; . . . over everything there hangs a certain vague and nebulous atmosphere which very often betrays an internal void.³

There is undoubtedly lacking in his philosophy that compactness, that mental robustness, that necessity which characterise a sound metaphysic. His metaphysic "expresses a state of aspiration," the characteristic peculiar to the prophet.

X

Besides this, Eucken (along with so many other philosophers in the West) gives a very narrow connotation to the word "action," by which he means liberation of energy, spiritual or otherwise, on the physical plane alone. But "action" has an all-embracing signification, including all possible and conceivable kinds of activities carried on in this world or in the inner reaches of being. Thus a man of contemplation or a great thinker is as actively working in the inner planes of being as the so-called "practical" man. He is letting loose forces, beneficent or otherwise as the case may be, but forces as real as any that we know of. Only the

¹ *The Reign of Religion in Contemporary Philosophy*, p. 329.

² *Present Philosophical Tendencies*, p. 154.

³ *Modern Philosophy*, p. 114.

“action” to be a spiritual action must be असक्त (without attachment) and for लोकसंग्रह (the welfare of the world).

XI

There are many difficulties in Eucken's philosophy, but it must be conceded that it is of supreme value, the more so in a continent which has witnessed such sudden and swift shiftings of moral and spiritual values in recent times. For a long time it was a veritable oasis in the desert of Germany. And although, in the words of Perry,

it is simply not, in the strict theoretical sense, a philosophy at all,

yet if philosophy means barren intellectualism, a divorce from actual human life as lived in the world, a sort of exaggeration of merely one aspect of life, an utter helplessness to raise man and society, and an aristocratic disdain to live with man in the mart and in the slum, then so much the worse for philosophy. Eucken's system, it cannot be denied, has a great inspirational power. His fervour, his earnestness, his downright sincerity permeate his works. And if, as a sort of discipline, one has to meander through the profuseness of his writings and to endure the almost exasperating repetitions and reiterations of the same thought, in different guises (which marks the prophet rather than the philosopher), one has always the consciousness of being in the presence of a thinker, who is professedly not a system-builder, but has a mission to the world—and that is that “man is not the theatre but the actor,” and that his is the kingdom of Heaven if only he will claim it.

Krishnanandan Prasad

UNIVERSAL RELIGION¹

(Continued from Vol. XLIV, Part II, p. 706)

PART V

IT is surprising what a very different (and more reasonable) story the Bible relates when revelation is treated in the manner we have suggested. It runs to this effect:

Jehovah *designed* the Universe and left creation *literally* to the Only-Begotten (the ONLY Being He ever created personally), who is therefore very correctly known as "the Son" and who, subsequently, became the Redeemer of man. The design for the "species man" was—A finite representation of the Infinite—GOD: Man was created in "the Image of God". Obviously, the quotation must mean that the expression was to be in the abstract of divine Attributes. Thus, feet express divine Omnipresence; hands express divine Omniscience; and so on. The actual construction or form of organs and limbs themselves play no part in the representation.

The animal part of the species man might have taken countless ages to evolve (as far as the Bible goes), for the point of the narrative is that the human type was set at the moment that man received his spiritual pose, when "God breathed into his nostrils the breath of life". It was *then*, *not* before, that man became "a living soul". This point is clinched when we remember that "life" in the ordinary sense is an *effect*, when certain material conditions are

¹ The Author's name has been withheld by request.—Ed.

established, and not something super-added as was this "breath of life". The ordinary life must assuredly have been present from the time when the first superior species of the stone kingdom fulfilled the conditions of life and immersed into the vegetable kingdom of creation. The life alluded to in the Bible account of the creation of man then must have been the germ of another species—the lowest order of the Spiritual kingdom of creation?—which would account for man's dual nature.

We might imagine that, when giving effect to design, there arose a "difficulty" (if we may be permitted to use that word in connexion with divine Omnipotence) when it came to express divine Omnipotence in finite form; and the necessities for a free-will in man and for a dual-natured species will probably dawn upon us. A free-willed agent must, of course, actually realise what is "good" and what is "evil," and innately choose one or the other. Hence we can understand why it became necessary to place the possibility of evil within man's reach at the commencement of his career, and then to permit of his suffering the consequences of evil to the fullest limit; so that man might, eventually, eschew evil and prefer good, deliberately and naturally, and thus express the Image of the great Source of Morality.

The exact channel through which evil entered the human career is of the least consequence to man, however interesting the details might have been to some of us. What is absolutely necessary for man is to discover the specific meaning of evil so as to recognise it wherever it exists; and the Bible record reveals it to perfection. For instance, it would have served no useful purpose to an overwhelming majority of the race if it had only been satisfactorily described in scientific terms just how speech was conveyed by the serpent and to have given less prominence to the facts that evil (sin) is giving preference to a material (an apple) over the spiritual.

(the Will of Jehovah), and that sin is associated with what an animal nature (the serpent) suggests in opposition to a spiritual demand (Jehovah's order). Looked at in this light we cannot fail to observe that the Bible account of man's fall is absolutely in keeping with our case.

With the approval of the Almighty, man's free-will was temporarily altered from a neutral to a biased position as a consequence of sin, in order, probably, that man might learn from experience eventually to adjudicate correctly through free-will, so as to express divine Omnipotence and Holiness. We say "temporarily" advisedly, because with the sentence went the proclamation of redemption. This would account for the period of divine Grace we noticed the species enjoying in the material kingdom of creation.

It may be noted that there is no distinct statement in the Bible that the divine Injunction not to eat of the forbidden fruit was received direct (as in Adam's case) by Eve, and it would appear that her act was not a deliberate depreciation of a spiritual value; for Divine Justice demanded but *one* perfect life (in the plan of man's redemption) in return for *one* (Adam's) perfect life that had been forfeited by sin. Thus, as the whole race had been contaminated by the sin of *one* man, so might that complete species be restored (on equitable grounds) to Divine Favour by the sacrifice of *one* man. Thereupon, Divine Justice being satisfied, free-will may be restored to its natural pose and the species permitted to proceed on its career, eventually, to exterminate sin, when Divine Holiness can again permit of direct communion between man and his God.

The problem must have arisen whence the ransom was to be provided. The Almighty could have certainly arranged for the creation of one; but the consequences of such a course are too palpably derogatory even to our finite idea of Divine Dignity and Resource to need comment. It would have been

playing at the game of creation. The solution, nevertheless, is an eternal display of boundless Love. Out of Love for the outcasted human race the Only-Begotten offered himself, and for the same reason the Father accepted the offer. The Son became a man for thirty-three years, showing the species how to appreciate spiritual values, and gave up his life as a perfect MAN for Adam and his progeny: a replica of the criminal, no more. There is then no "mystery" after all in the simple Bible story from beginning to end, and it is within the grasp of the most ordinary human intelligence (as it should be).

Having offered Himself as man's ransom, Jesus Christ has virtually purchased the race, and He has therefore a perfect right to prescribe who shall and who shall not benefit by His own act, as He does. His conditions are,

- (1) "Come to ME that ye may have life";
- (2) "Love the Lord thy God with all thy heart and with all thy soul and with all thy might; and
- (3) Thy neighbour as thyself".

This is the sum of the doctrines of Jesus Christ, the Redeemer of man, upon which re-generation of free-will depends. Baptism, Confirmation, Fasting, Celibacy, Confession, Holy Communion, with all the elaborate ritual we see in the Christian Church, form absolutely no condition to the *full* participation of any human being in the benefit of the ransom paid for Adam.

Observe how even the Omnipotent respects free-will and does nothing to coerce it in this Bible account of the plan of man's salvation, exactly as we see Him work in Nature. Free-will is positively free, and therefore to have it re-born man must, on his own initiative, come to the Redeemer. It is imperative that the act should be deliberate and voluntary, and whosoever will not come **THUS** to **HIM** must perish, for very natural reasons. This is the crux of the matter to-day; yet consider how practicable is the stipulation to every one. Who

is it realises that free-will is biased towards the animal within and that nothing else can possibly restore it to the normal position? Let that one apply the acid test of experience to Jesus Christ's proposal and await the result.

PART VI

Having disposed of what is comparatively easy of assimilation, and which is vitally necessary to our case, we may now attack some of the more indigestible morsels of our viand.

It is surprising to notice the slenderness of the evidence upon which the Christian Church bases its doctrine of the Trinity. Jesus Christ is considered the second Person because it is stated that "God was in Christ reconciling the world unto Himself". But was He not doing so, it may be asked, through Manu, Buddha, Confucius, Aristotle, Zoroaster, Mahomed and many other worthies since? If not, whence came their Light? *That* certainly could not have been inherent.

Then, in the matter of the third person—the Holy Ghost or Spirit: without going deeply into an analysis of the "astral body" Occult science, there are surely few thinking human beings who have not at some time realised the possibility of influencing another a distance away—in spirit—without being actually present in the flesh? How much more perfectly then must the Almighty (in Whose Image man was created) be able to do the same thing by His Spirit? But nobody thinks of declaring that for this reason the human being evinces a second personality. Why then attribute such an agency to the Lord of the Universe? The use of a personal pronoun by some obscure copyist in reference to the Holy Spirit is certainly not evidence, as the Christian Church affirms, that God has three Personalities.

Observe how Baptism has developed into a serious bone of contention in the Christian Church, to such an extent that

some deluded "Baptists" go the length of imagining that the rest of the species, who do not baptise in the manner they prescribe, are to be spectacles throughout eternity of an outrage to Natural law; *living* in one of the most destructive agencies known on earth—burning brimstone and of diabolic cruelty—eternal torment. To the unbiased mind, however, it must be apparent that, whatever the reason for this Baptist doctrine, Baptism does not affect the rebirth of free-will one iota; and to be consistent, if Jesus Christ is the Baptist's model, every human being should be immersed at the age of thirty years, *not* before, after every male has been circumcised on the eighth day in babyhood. On these lines, the doctrines which cannot be traced directly to Jesus Christ, such as Confession, Absolution, Confirmation, Apostolic Succession, etc., cannot be countenanced, no matter what holy apostle or holy synod may have to say on the subject. On the other hand, Jesus Christ most emphatically declared repeatedly that salvation depended solely upon transformation of the *spirit* in man and he denounced in no uncertain terms every tendency to place reliance instead upon ritual in this matter. The only reasonable course, then, one would imagine, would be to drop ritual altogether; but no, the Christian Church glories in the burning of candles and incense, the use of holy water, pictures, images, vestments, and the assumption of various attitudes in the form of worship, not one of which has the sanction of Jesus Christ. With such conspicuous disregard for consistency, is there any wonder that the Christian Church has failed in its mission? It may rather be wondered at that it has been so long tolerated; but the Bible furnishes the reason—it is on account of a *few* faithful followers of the "Lamb that was slain" for man. Let us remember that Jesus Christ, on His own assertion, came "to fulfil the law and the prophets" as well as to save man by regenerating his free-will. Man is directly concerned with the

latter object *only* and therefore, in the matter of re-birth, he has *not* to do what Jesus Christ (who did not require to have free-will re-born) did, but he must comply with what Jesus Christ prescribed as the cure for man's ailment.

The only ceremony instituted by Jesus Christ was the Last Supper. Since proclamation of the Almighty's intention to provide a ransom for man, the idea of a sacrifice for sin was thoroughly grounded into the Jewish nation (and through them into the rest of the species) as an antetype of what was to follow on Calvary. The Last Supper appears to be a commemoration service of this event, and the practical benefit to man thereby is only too apparent. For, how conducive to moral strength must it be thus to recall to remembrance, the boundless Love of the Father and of the Son in the plan of man's redemption; the fact that, as the material body depends for sustenance upon solid and fluid, so must man's spiritual body derive strength and life from man's Ransom; and the common ground of brotherhood upon which stand all who take part in the ceremony. It is a unique, complete and most practicable method of perpetuating at once the kinship between the Father, the Son, the human species, and man and man.

The Christian Church generally loses sight of the fact that the principle of evolution has not come to a full stop at man. Just as, for instance, a percentage of the Simian species is seen to have evolved by selection into the higher human species, so a select company has been foreordained to evolve into a higher spiritual species (divine nature the Bible calls it) from the animal-spiritual species man. Jesus Christ repeatedly made it clear that His mission was to declare His philosophy in parables, so that only those at the time "who had ears to hear and eyes to see"—pebbles of the required grade, by virtue of heredity and environment, for cutting and polishing by a special process of self-sacrifice into lenses of the first water—the "predestined"

could immediately benefit thereby. It was really the application of the principle discernible elsewhere throughout Nature: the survival of the fittest. And His command to this "little flock" was that *after* His departure they were to spread the glad tidings of salvation to every nation. Obviously, the restriction He had previously imposed would then be removed. So that there are two "calls": one, to the "household of faith," to be evolved into the "divine nature," and the other, to "whosoever will," to express the Image of the Father by the judicious use of free-will, as the species, man. The Christian Church has ceased to discriminate between these "calls" and the consequence, of course, is that every Christian expects to evolve into an angel some day, even if he repents on his deathbed or on the gallows (after perhaps depriving his victim of the eleventh hour repentance which he takes full advantage of).

It was just this fact of evolution of some of the species to the Spiritual kingdom of creation that appears to have been imperfectly transmitted by the earlier human mediums of moral Light (indicated in ancient Eastern philosophies) as the transmigration of man's soul.

Here then, at last, we can breathe a deep sigh of relief! Here is our desired haven—the Universal Religion *as taught by Jesus Christ*, in keeping with Natural law and meeting the most crying need of our species in all respects.

PART VII

We may now in conclusion sum up the results of our studies. Let us scrupulously avoid in the first instance the animal habit of conserving our faith within a fence dubbed with a name—like the votaries of Brahmā, Buddha, Christ, etc. The faculty of worship in the human species is akin to hope, love, etc., in the spiritual kingdom of creation, and to

breath, sight, etc., in the animal kingdom. It is therefore just as absurd to break up the species into castes and denominations according to the manner in which men love or breathe, as to do so in the manner of worship. Man MUST worship, and worship ONLY the Lord of the Universe—his heavenly Father. Let him do so in the manner most suitable to environment—whether in a temple, pagoda, joss-house, church or under the vault of heaven. Let him eat, drink and clothe himself as environment suggests. Universal Religion is a natural constitution which does not entail a levelling of habits resulting from natural causes, so long as spiritual values are respected.

Man must “stay” his mind upon the Lord of the Universe for the supply of all his animal and spiritual wants and for the arrangement of his environment. Prayer is the only spiritual channel through which (what pertains to the animal kingdom of creation) man may communicate with the Spiritual kingdom; and therefore man must pray “without ceasing” to remain in touch with the invisible kingdom to which he belongs. Prayer is also a force, but its true element being the Spiritual kingdom it is misapplied when resorted to, to obtain purely animal (material) gain. Consequently, man may not pray (but work) for the supply of his animal wants, although they may be made known in his prayer. In order, then, to “stay” the mind upon the Father, the correct attitude in prayer would appear to be to commune with Him, laying bare all spiritual and animal wants and then leaving it to His Love and Wisdom to devise ways and means out of every difficulty.

Man must “rest” in his Redeemer by prayer (since that is the only channel of communication with him now that he is no longer a man) by seeking guidance for the judicious use of free-will in every thought, word and deed. The more frequent these appeals, naturally, the quicker will maturity

of the re-born Will be attained; and the more complete this "rest" the earlier will result the subjugation of that detestable animal instinct known as self.

Lastly, man must ever be on the "watch" to lose no opportunity (in every thought, word and deed) to express the Image of his heavenly Father, in the ordinary course of that state of daily life in which he finds himself.

Thus, man may launch out by faith (as he must in any case do) into the ever-present future, keen on carrying out his responsibilities as circumstances arise before him according to his heavenly Father's plan, with his vision cleared by promptings from his Redeemer. Life then will surely be worth its trials and man cannot help but love his brother.

What of the future? "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is"—that, obviously, does not apply to man as a species, since the type has been set. But, we may confidently affirm on the same authority that the race will be resurrected with perfect material bodies; for "so in the resurrection of the dead . . . there are celestial bodies and bodies terrestrial". Man will be resurrected with a material body "sown in corruption" (death) and "raised in incorruption" (a perfect body), and the same spiritual body—character—since it is quite evident from the Bible that man is to be judged after death, and therefore his character alone (which was built up in the previous life) can be so treated. Thus, the whole human species will have ample opportunity (if never before) to secure re-birth of free-will at the hands of the Redeemer. They will live on probation for a fixed period (known as the millennium), when those who fail to comply with type will be finally rejected as unfit for existence as man.

It is quite possible that this forecast lacks pungency to be readily palatable to animal taste generally; but let us remember that we are not out for sentiment and we are adhering

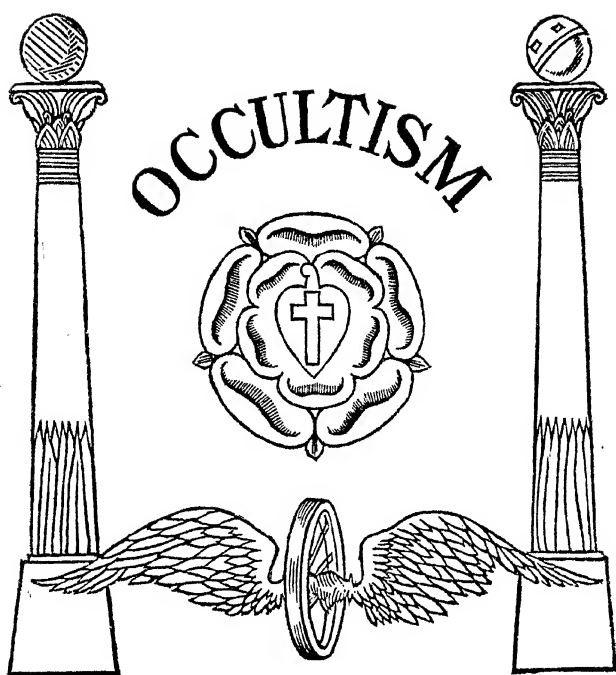
strictly to facts. If there are members of the human race who will take advantage of the conditions and indulge their animal appetites the more in this life, it is because such characters have atrophied to an alarming extent ; but these unfortunates (in addition to suffering the effects of evil causes now) will have to come back, step by step, undoing then what they do now, and we may be sure from experience that "climbing down" in this fashion will be by no means enjoyable.

"Then cometh the end," when the Redeemer shall have completed His task and will hand over the human species to the Lord of the Universe according to specification—a finite expression of the infinite, divine Image.

METAMORPHOSIS

IF those shape-changings yet may be
That Ovid and his kindred sing,
Make me a broad bird-haunted tree,
Earth-rooted, but with heart to spring
So heavenly high that, when the glades
Hold it as truth that all is night,
I may assert above their shades
The flouted legend of the light.
And when the dark is dark indeed,
And jungle voices round me jar,
I with such scrutiny would read
The promise of a single star,
That instantly my nested tongues
Should scatter news of darkness gone
When slowly down my thrilling rungs
Should step the golden feet of Dawn.

JAMES H. COUSINS



THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO THE SECRET DOCTRINE

By J. KRUISHEER

(Continued from Vol. XLIV, Part II, p. 730)

Capricornus.—In order to understand Capricornus we must again first turn to the Samskṛt name of this sign, *Makara*, which is to be translated as five-sided or pentagon, which immediately indicates the Hierarchy of the Manas, the five-pointed star, the image of man, in which Kāma-Manas is united with the higher Manas. The five-pointed star is therefore the symbol of the “Master”.

Makara may be compared with the Kumāra, and the Kumāras—also the Dhyan Chohans—are the fifth order, the soul of the five elements, one might say. (There are really seven elements, but here again the two highest are still concealed from us). In India and in Egypt the Dhyānis (of the sixth order) were associated with the crocodile, and their dwelling place is Capricorn. These expressions can also be located in Indian Astrology, for *Makara*, the tenth sign of the Zodiac, is also translated “crocodile”. He is the Dragon of Wisdom or Manas, the intellectual and fifth principle. The crocodiles in the Sacred Nile are also five in number and the original Godhead—the God Toem, establishes this in his fifth creation.

It has already been remarked that Capricorn is the symbol of the Master and we also see that this is the sign under which the Saviour of each great religion is born, and that during this period the Sun, on December 21st, enters this sign. This explanation of all the previous signs—by which it has been shown that the Zodiac is the symbol of evolution—leads naturally to the conclusion that this tenth sign must be that of the birth of the Sun-god.

In man also is the mystic birth of Christ possible only when he is no longer governed by matter, but on the contrary has himself matter under his control. When Virgo and Scorpio are again united in one, then only is it possible for the Holy Child to be born. After man has again united in himself the double creating power—represented in Virgo and Scorpio—he creates in his heart that holy image, the true spiritual Being.

Makara is sometimes translated as “Dolphin” and sometimes also simply as “Water-form,” the Chariot of Varuṇa. With the Greeks, the Dolphin was also the chariot of Neptune-Poseidon. Under several names—in Egypt again as the Fish of the great Horus—we find this animal time and again, also with the Chinese, symbolising this tenth sign.

It is related of the first known Chinese Emperor Fohi—one of the World Saviours, the Founder of the original religion and philosophy of the Chinese—that, while he was meditating by the water over the secrets of nature, an animal, half horse, half dragon appeared before him. This animal had four legs yet its body ended in a snake. On its back were scales and on each scale glittered secret signs, smaller at the tail and larger on its breast and back. This dragon reflected itself in the water, and its reflection showed the image of the same signs. Thereupon, according to tradition, this Dragon instructed Fohi in the Secrets of Nature.

Besides its connexion with the word Kumāra, *Makara* is also associated with the number five, as we have already found. Of this number five, *The Secret Doctrine* says that it is the symbol of the Spirit of the Everlasting Life, and includes in itself earthly love and human constitution, as well as divine and demoniacal magic, just as the Universal is contained in the Individual Heart of Being. It is the Star, the Majestic, the Magnificent.

Aquarius, in Samskr̥t *Kumbha*, literally Waterpot, is dedicated to Indra. Indra is one with Brhaspati, born into the universe out of heaven and earth; his dwelling-place being in the highest heaven. Of all the gods Indra is placed highest by the Indians. The loka over which he rules is Svarga (heaven), whence also called Indraloka, and his city Amarāvati, is situated on mount Meru, which mountain, according to an esoteric explanation, applied to man, is the organ of spiritual clairvoyance; when this organ comes into operation, the hidden secrets of nature lie revealed before his spiritual eye and man becomes like unto the gods, which can happen only when Manas and Buddhi are united.

Pisces will finally elucidate the explanation of the previous sign, Aquarius. This last and twelfth sign of the Zodiac always appears in connexion with the Saviours of the world.

Among the early Christians, Jesus was continually depicted as a fish. With the Hindūs, Vishṇu took the form of a fish in order to find the Vedas again, as they had gone astray during a flood. The fish therefore is clearly the symbol of the Avatāra.

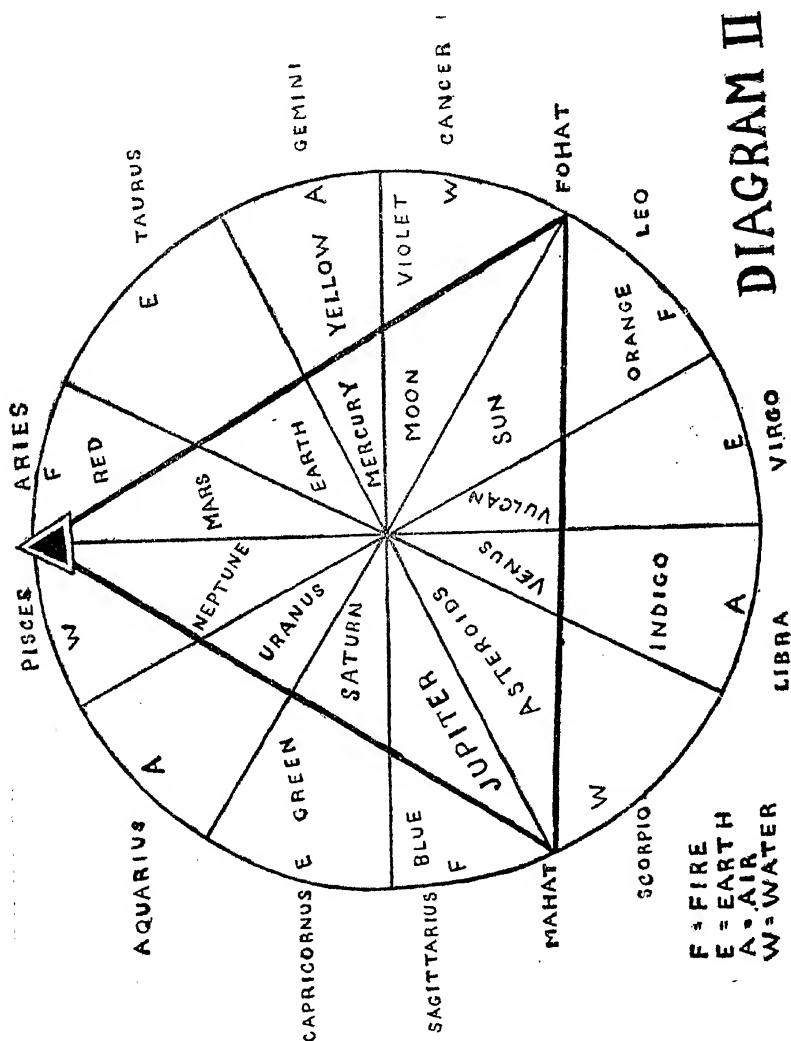
The Samskr̥t name of this sign is Minam and transferred to numbers, it gives us five, referring to the five elements, according to Subba Rao. The principal of these is water, not H₂O, but the universal solvent of the alchemists, the liquid in which, according to them, everything could be dissolved. It is really very remarkable that these last three signs of the Zodiac, which have to do with the evolution of the real, reborn man, are associated with water, and that all the envoys of this Hierarchy appear out of water.

We can again illustrate the connexion between the last three signs as follows, when we consider that we said already that Capricorn represents Ātma-Buddhi, gifted with Monadic individuality. Capricorn is then the image of the perfected man, who saves humanity by throwing himself in the water of Aquarius, or material incarnation, and there becomes Pisces. We can also see the last four signs as a picture of the Manas development and the final result of this. In this connexion Sagittarius—dedicated to Gaṇesha in the Brahman Zodiac—gives us the key, as the sign is the synthesis of the three following ones.

According to the legend, Gaṇesha lost his head in the battle, and obtained in its place, an elephant's head. Gaṇesha is therefore always represented with an elephant's head. Now the elephant is the symbol of Initiation (think of the Sacred White Elephant) and then Gaṇesha becomes the symbol of Esoteric Wisdom. The three last signs can therefore be depicted as the representation of Initiation.

We shall now first of all follow the already mentioned division of the Zodiac into three sets of four: (1) Aries-Taurus-Gemini-Cancer; the Unrevealed: (2) Leo-Virgo-Libra-Scorpio;

the Creating: and (3) Sagittarius-Capricornus-Aquarius-Pisces; the Manifested Logos. In all three cases the first sign forms



the synthesis of the three succeeding ones, thus Aries, Leo and Sagittarius respectively.

In studying the signs separately we saw why the point Aries is always taken as the beginning, and that it represents "that which gives birth". It is therefore the Unborn, Eternal, Self-existing—the One without a Second—the One Everlasting Original Cause. With the Egyptians, it was Ammon, the god with the ram's head, the hidden Uppermost Spirit. (Ammon-Ra was the Producer, the Creating God and the second aspect of the hidden Godhead, symbolised as such in the following four signs, with Leo as synthesis). Also, according to Subba Rao, the word Aja (the Hindū synonym of this sign) refers to the everlasting Brahmā, as Aja means "without birth". Here therefore we have the "starting-point" and the point in which everything returns, at the same time—the Central Heart, from which all life-streams are sent out.

It is also remarkable that the first sign is also always associated with power, and the ruler of this sign is Mars, the colour red. Here therefore is the synthesis of the three following signs, Taurus, Gemini, Cancer, which we found represented respectively the Word, the Double (Androgyne) and the Tetractys.

For "in the beginning was the Word" and all things are made through It, and without It is nothing made that is made. Through the Power of Taurus—the Word (Sound)—the Androgyne is created, the double Principle, Spirit-Matter, and out of the mutual working of these Two comes the Tetractys, the threefold aspect of Praṇava (Word). We therefore see here, as it were, the gradual development of the One Unmanifested, until a new point is formed, in which the powers again concentrate—Leo. In the point Aries these first four signs lay hidden or asleep; they were present therein in potentiality and we see them coming to development in the other three.

In the same way we find the signs Virgo, Libra and Scorpio represented in a dormant state in Leo. Leo—the synthesis of the three—we found to be the symbol of the

Jivātmā in the Microcosmos, being the same spiritual essence which animates the universe, a ray from it and the Life-Principle. In the Macrocosmos it is Fohat. The Ruler of Leo is the Sun—the colour orange.

In the three signs which follow Leo we find the symbol of the lowest manifestation. To facilitate the study, it must first be pointed out that the point Libra is the lowest point of manifestation; it is the opposite pole from Aries, the point where the down-going or out-going power of Aries turns back and becomes up-going or in-going power; involution becomes evolution. In Libra the most material point is therefore reached. The Life-Power—Prāṇa—going out from Leo, is reversed in the three following signs into the world of phenomena—Nature.

As it seems easier for us to understand this in the Microcosmos than in the Macrocosmos, we shall take this as our guiding-line. Leo, as we have said, is the life-giving Power in man, Prāṇa, which gives life to the three following principles (in Macrocosmos, Fohat). We also observed in our study that the earlier double sign Virgo-Scorpio (Libra was inserted between and as a point and is not counted) was the symbol of the division in the manifested world of the Androgyne into male and female, with the therewith associated possibility of the mistaken application of creating powers—the distinction therefore between good and evil (Libra)—and therewith the development of choice in evolution, of the power of distinguishing between good and evil. I therefore associate this double sign Virgo-Scorpio with the two poles of the etheric double, while Libra would thus be the material body (which is not counted in the esoteric arrangement of “principles”). This sign represents then at the same time the mysterious “ring pass not”.

We also know that with the division into the two sexes out of the Androgyne—in the Third Root-Race—the Lords of

Venus descended to endow the Race with Manas ; the sign Libra has therefore the planet Venus as ruler, and its colour is indigo. At the same time that the Spark of Manas was stirred up, the brain and nervous system came into working and the "third eye" disappeared.

Pluto sometimes is said to be the ruler of Scorpio and this planet is the chief one of the Asteroids, the group of very small planets (probably one planet broken into pieces) which lie between Mars and Jupiter. This group—the Asteroids—could therefore very well be the symbol of extreme division.

From this group of Four, we see then the Creating Logos turn again from the lowest point upwards (or inwards), forming the Essence of the third group of Four, the Manifested Logos (Mahat) symbolised in Sagittarius, with Jupiter (blue) as ruler. This sign is thus associated with Manas in the Microcosmos. The Cosmic Mahat is the Demiourgos, the Great Builder, who represents the activity of the creating Thought-power (the four preceding signs) on this higher level. We thus find again that it comprises in itself the three following signs—Capricornus, Aquarius and Pisces. All these four—as we already saw in studying the signs separately—have to do with Initiation. They also represent human evolution, the raising of spirit out of matter, and indicate the last half of a period of manifestation, in which everything gradually moves back towards its origin.

Bearing now in mind what we have till now discovered, we can yet take another division, which will give us a fuller insight into the meaning, namely to divide the twelve signs into four groups of three, called after the four elements—Fire, Air, Water and Earth.

The first and principal group of three (or the first Δ) is that of the Fire-Signs—Aries, Leo and Sagittarius—which represent Life, the Life-side, (Brahmā, Vishṇu, Shiva or in

man *Ātmā*, *Prāṇa*, *Aura*) and which are the origin and core of all the others, a point we have already repeatedly remarked.

The following group of three (or second Δ) symbolised by the most mobile element—Air—is that of Spirit; Gemini, Libra, Aquarius or in human principles *Buddhi*, *Manas* and *Buddhi-Manas*. In this connexion it is noteworthy that these three signs all refer to a double. *Buddhi* (Gemini) comprises in itself the double aspect Spirit-Matter in one; *Manas* (the two scales of Libra) can move towards both sides, going over either to the spiritual or to the material side. Aquarius represents the Waters of the Universe and is generally shown as two undulatory lines, also referring to the inseparable double—Space and Time.

Then we come to the element water, which is also represented by three signs (or the first ∇)—Cancer, Scorpio, Pisces. In these three signs we find the secret of Form. Cancer expresses the Primitive Representation, called by H.P.B. in *The Secret Doctrine* the *Chaya* or again the *Sūkshma Sharīra*; Scorpio, the *Līṅga Sharīra* (etheric double), after which the human body is formed, and Pisces, the *Kāraṇa Sharīra*, the Mystic Form, which will be the aim of human evolution.

Finally we have still to mention the three earth-signs (or the second ∇)—Taurus, Virgo and Capricornus. We see herein the *Kāmic* principle, by which Taurus would represent *Kāma*; Virgo, *Kāma-Manas*, and Capricornus the connecting link between Spirit and Matter—the *Antahkarāṇa*—the Way, the Path, the Saturn principle in us, represented by the colour green.

Fire	{ Aries	<i>Ātmā</i>
or	{ Leo	<i>Prāṇa</i>
Life	{ Sagittarius	<i>Aura</i>
Air	{ Gemini	<i>Buddhi</i>
or	{ Libra	<i>Manas</i>
Spirit	{ Aquarius	<i>Buddhi-Manas</i>

Water	{	Cancer	Sūkshma Sharīra (Chaya)
or		Scorpio	Līṅga Sharīra (Etheric double)
Form	{	Pisces	Kāraṇa Sharīra
Earth		Taurus	Kāma
or	{	Virgo	Kāma-Manas (Ego)
tract Matter		Capricornus	Antaḥkaraṇa (Ākāsha)

In this division the mobility of the symbol of Virgo-Libra-Scorpio must be continually born in mind and for the sake of clearness we can recapitulate what we have discovered, grouping it anew.

The three Logoi—the Unmanifested, the Creating and the Manifested—each rule one successive sign of four Elements. The Unmanifested, symbolised by the first four signs, thus represents each of the four Elements “in germ or in capacity”; the second or Creating—the following four signs—represents each of the four Elements in “being”; the third or Manifested—the last four signs—represents the four elements in “reality” or rather in “activity”.

The First is the Essence or Centre (Will), the Second is the Moving or Radiating (Wisdom), the Third is the Manifested Reality or the Circumference (Activity).

If we classify them thus, the three fire-signs, giving life, refer respectively: Aries to Life in Germ or Essence (Jīvātmā), Leo to Life in Being (Prāṇa), Sagittarius to Life in Activity (Aura).

Of the three earth-signs Taurus refers to matter in essence, matter as an abstract, thus without form (Kāma), Virgo to matter in being (Kāma-Manas) and Capricornus to matter in activity (Antaḥkaraṇa).

The three air-signs, symbolising Spirit, represent then Gemini, Spirit in Essence (Buddhi); Libra, Spirit in Being (Manas), Aquarius, Spirit in Activity. (Buddhi-Manas).

And finally the three water signs represent the Form side of the universe; Cancer, Form in Embryo (Sūkshma Sharīra, called by H.P.B. in *The Secret Doctrine*, the (Chaya)

the Original Form or Primeval Image; Scorpio, Form in Being, the temporary reflection of the first-named (the Liṅga Sharīra or Etheric Double) and Pisces, the final result of the whole Path of evolution, that transparent Chariot, Form in Activity, in which the fully-developed Adept remains in His own Plane and through which He is placed above the lower forms—and also above the human evolution. (Kāraṇa Sharīra.)

An important fact must be observed here, namely, that on our present standpoint, we are situated in the full stream of evolution, that, in other words, the four elements in embryo and in being are fully represented, but which is not the case with the four elements in activity. As they are in activity, this activity is not yet finished, so that the four last signs also represent the not yet reached goal of this Cycle of Manifestation. Thus we could also say that they predict the future, as when Sagittarius, Capricornus, Aquarius and Pisces respectively represent Life, Matter, Spirit and Form as they will do with man when he has reached the end of his course as man, that is when reincarnation will be no longer necessary and when other fields of activity will lie open before him.

Regarding these Elements and their relation to "The Beginning" we find a reference in *The Secret Doctrine* II, p. 185, and specially about the most difficult one: Earth and her relation to Kāma.

Kāma is the personification of that feeling which leads and propels to creation. He is the *First Movement* that stirred the One, after its manifestation from the purely Abstract Principle, to create. Desire first arose in IT, which was the Primal Germ of Mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.

Absolute, everlasting Movement—Parabrahma—in this motion throws off a "fleece" and that is Energy, Eros. And so it changes into Mūlaprakṛti which is still Energy. This Energy changes still more in its irrestrainable movement and becomes the Germ of the Atom and is then on the third plane.

And Mars, Eros is Kāma-Deva. H. P. B. says regarding Kāma:

Kāma (according to Atharva-Veda) was the first-born. Neither Gods nor Piṭṛs nor men have equalled him. In That first arose Desire which was the Primeval Germ of thought-power (as philosophers have discovered) which is the link which binds Being to Non-Being, or Manas with pure Ātma-Buddhi.

In *A Study of Consciousness* Mrs. Besant gives an explanation of this.

With the birth of Consciousness, its position can only be described as one of "feeling".

Expansion is the feeling of pleasure.

Contraction is the feeling of pain.

This original state of consciousness does not reveal Will, Wisdom and Activity; feeling precedes them and belongs to Consciousness as a whole.

Feelings belong to the Will-Desire aspect, which is the first which shows itself as a splitting up within Consciousness.

Feeling thus splits into contraction and expansion of feelings, and so reveals the three aspects:

Memory (of pleasure and pain)	...	Thought-aspect
Longing, etc.	...	Desire-aspect
Clutching, etc.	...	Activity-aspect

Here also we see feeling or desire (Kāma) described as that which existed first and we can understand the words of H. P. B. "Kāma is above all the divine desire for the creation of happiness and love"—the First Cause of Manifestation. Kāma (desire) is therefore the first movement (Power-Energy) which becomes the Germ of the Atom. Primeval Matter, the symbol Earth.

J. Kruisheer

(To be concluded)

GHOSTS IN SHAKESPEARE

By G. HILDA PAGAN

SOMEWHERE in the early dramatic *critiques* by Mr. G. Bernard Shaw, he refers to a period of his youth during which the characters in Shakespeare's plays were a great deal more interesting and attractive to him than any of his own nearest relatives. I daresay a good many of us have experienced something of the same mood. For one thing, the average people one meets with in daily life do not speak in words of compelling beauty or rhythm, nor enlarge one's ideas of human nature in a few concentrated scenes and acts.

I cannot truthfully say that these charming characteristics of Shakespeare's people are to be found in the company of his ghosts. They are, after all, a very small company numerically, but they make an exceedingly instructive subject for study all the same.

The ghosts occur in four plays: *Richard III*, *Julius Cæsar*, *Hamlet* and *Macbeth*. The first of these, his earliest original tragedy, gives us little more than an instance of dream ghosts, and we should also note that in the same year the young author was writing his fascinating play of fairy life, *A Midsummer Night's Dream*. From then onwards, we shall clearly find, his knowledge of the supernatural was progressive, as was all his grasp of life and skill in craftsmanship. By the time of *Macbeth* he was thoroughly versed in witchcraft, necromancy and so on.

Perhaps one should just mention that the two latest plays of all, both produced after he had retired to Stratford, each contains a vision, the one in *Cymbeline* in pagan times of gods and ancestors; the other, in *Henry VIII*, of angels. Both are very bad, so it is satisfactory to know that they were interpolations by other people. Probably the theatre had new lights, or something like that, or wanted to cater for some craze for pageantry. In the previous year *The Tempest*, from Shakespeare's own hand, had included a masque of the goddess Ceres and others, delightfully done.

But to return to our subject of ghosts proper. How, we must ask, were they stage-managed in the days of Elizabeth and James? The stage was then, as Mrs. Charlotte Carmichael Stopes, among others, has described it:

A proscenium which projected into the pit, with uncovered wings. At the back was the players' house, through the doors of which the performers made their entrances and exits, and the upper windows served for balconies, castles and palaces. Above was a projection acting as a partial roof over the stage, technically called "the Heavens". The front of this was generally supported on pillars rising from the stage, which were utilised for various purposes by the actors. . . . There were also mechanical contrivances by ropes and pulleys to raise gods and spirits to "the Heavens" . . . The stage was also evidently furnished with trap doors. In Ben Jonson's *Poetaster* (1601) *Envy rises from the ground*. Marston in his *Antonio's Revenge* (1602) uses the same device, and doubtless (continues Mrs. Stopes) *ghosts entered in this way from beneath the stage*.¹

In those days the imagination of the audience was much more alert than it is now. Being good listeners, they "collaborated" more with the actors (as Mrs. Stopes puts it) and, as Shakespeare himself once requested in a prologue, *pieced out the imperfections with their thoughts*. The public was highly educated in music, and accustomed to good verse, but pictorial art was almost unknown in England at that time. We, on the other hand, are apt to be somewhat passive spectators—quite passive indeed if accustomed to cinematographs, for generations we have also been treated to pictures,

¹ *Shakespeare's Industry*, by Mrs. C. C. Stopes, pp. 204 and 213.

photographs, stage scenery and so forth, but the Elizabethans expected no such aids to their enjoyment. And another point, known from diaries and letters of the day, is important to take note of: *the acting was superb*. Shakespeare himself played the Ghost in Hamlet and it has been described as his highest achievement on the stage. We know him to have been *excellent in the quality he did profess—i.e., in the calling that he followed as an actor*.

But let us first take the apparitions in *Richard III*, Act V. The King, after a long series of villainies is confronted, the night before his defeat and death in battle, with the ghosts of all those whom he had murdered in order to gain the throne or to keep himself safe upon it. He is asleep in his tent, after a scene in which there is some evidence of his nerve at last failing him. "I will not sup to-night," he tells his friends.

Give me some ink and paper.—
What, is my beaver easier than it was?
And all my armour laid into my tent?

Various anxious questions follow, and he calls for wine.

The poet—still, as already said, a young author—rather naïvely lets us also see the righteous "Richmond" who has come back to save England from the usurper if he can (and who, after the next day's victory takes the throne as Henry VII, thus ending the Wars of the Roses). On the stage the two tents are both set up, and the spirits, rising in turn between them, address first Richard and then his rival, with words of doom for one, and good cheer for the other. The little princes smothered in the Tower are of course among the long series of victims, and their speech runs:

Let us be lead within thy bosom, Richard,
And weigh thee down to ruin, shame and death!
Thy nephews' souls bid thee despair and die!—

(To Richmond): Sleep, Richmond, sleep in peace and wake in joy:
Good angels guard thee from the boar's annoy!
Live, and beget a happy race of kings.

Buckingham is another familiar figure from the play who thus appears, and bids the tyrant king:

(*To Richard*): Oh! in the battle think on Buckingham,
And die in terror of thy guiltiness.
Dream on, dream on, of bloody deeds and death;
Fainting, *despair*; despairing yield thy breath!¹

(*To Richmond*): I died for hope ere I could lend thee aid:
But cheer thy heart, and be thou not dismay'd.
God and good angels fight on Richmond's side;
And Richard falls in height of all his pride.

The audience is allowed to see first one dreamer, and then the other, awoken in his tent after this—Richard in abject terror and, for the first time in the play, crying out with a prayer for help. He has mocked at religion all along, and definitely set himself to do evil, and he soon comes to his ordinary waking self again,

Soft! I did but dream.
O coward conscience how dost thou afflict me!
The lights burn blue. It is now dead midnight.
Cold fearful drops stand on my trembling flesh.
What, do I fear myself? there's none else by;
Richard loves Richard; that is, I am I.
Is there another murderer here?

Richmond, on the contrary, speaks of:

The sweetest sleep and fairest boding dream
That ever entered in a drowsy head
Have I, since your departure, had, my lords.
Methought their *souls*, whose *bodies* Richard murder'd
Came to my tent, and cried on victory;
I promise you, my heart is very jocund
In the remembrance of so fair a dream.

The play ends after the battle next day, and even if these dream ghosts be but fantasy, one must admit they have thoroughly prepared the audience for the outcome of the fighting. It may be noted, that in Act I of the same tragedy, the Duke of Clarence, before his murder—famous for the butt of Malmesey wine, is afflicted with terrible dreams, prophetic of his speedy end.

¹ The italics are mine.—G. H. P.

After this early tragedy, Shakespeare made no excursion into the supernatural for a period of eight years. There is nothing in the lyric Tales of *Romeo and Juliet*, *Richard II* and *King John*, however sad they are, to favour ghostly visitations; and in the histories in which Sir John Falstaff bulks large—in both senses of the term—no ghost could possibly assert itself. The same thing applies to the many brilliant comedies of this busy period. But when we get to the central portion of Shakespeare's creative output, another period of eight years begins, in which one magnificent tragedy after another was written, unrelieved by comedies of any kind. The first of these, in 1601, was *Julius Cæsar*, and in it—chiefly a drama of thought, Brutus, who is the real hero of the piece, is haunted by the dead Cæsar whom, for state reasons, he had killed. We are told *how Cæsar loved him*, and we see, in the early acts of the play, Brutus' mental struggle as to whether it is his duty to join the conspiracy or no. Brutus is a fine type of Stoic philosopher, generous-hearted, balanced and unselfish. He is given to thinking out life's problems and to meditation. He would have all men *swayed by reason*, and we know from his own lips that *no man bears sorrow better*.

In the early parts of the play there are various references to the superstitions of the time. A *Soothsayer* warns Cæsar, in the street, against *the Ides of March*, i.e., the date of his assassination; and when the day approaches, the common people are terrified by an earthquake and thunder and lightning—always considered to be evil portents. Calphurnia, the wife of Cæsar, has a warning dream which almost persuades him, for her sake, to stay safe at home. Exaggerated accounts of the storm are brought to them—blood had been dropped on the Capitol from *fierce fiery warriors fighting in the clouds*,

And ghosts did shriek and squeal about the streets.

There is an uncanny message, also, from *the augurers* to whom Cæsar had sent a servant, telling him to

bid the priests do present sacrifice
And bring me their opinions of success.

The catastrophe occurs, as prophesied, and a long war ensues. We see the end of it in Act V, when Brutus and Cassius alike, in ancient Roman fashion, kill themselves rather than fall into the hands of their conquerors. This is at the battle of Philippi, and during the night preceding it, Brutus is visited by *Cæsar's ghost*. This is no dream, for Brutus is awake, reading by the light of a single taper in his tent. His boy Lucius has just sung to him, and like the other servants, fallen asleep.

Enter the Ghost of Cæsar

Brutus: How ill this taper burns!—Ha! who comes here?
I think it is the weakness of mine eyes
That shapes this monstrous apparition.
It comes upon me.—Art thou anything?
Art thou some god, some angel or some devil,
That mak'st my blood cold and my hair to stare?
Speak to me, what thou art.

Ghost: Thy evil spirit, Brutus.

Brutus: Why com'st thou?

Ghost: To tell thee thou shalt see me at Philippi.

Brutus: Well;
I shall see thee again?

Ghost: Ay, at Philippi.

Brutus: Why, I will see thee at Philippi, then.—*Exit Ghost*.
Now I have taken heart thou vanishest;
Ill spirit, I would hold more talk with thee,
Boy, Lucius!—Varro! Claudius! Sirs, awake!

Brutus is terribly shaken, hardly credits his senses, and accuses his attendants of having *cried out* in their sleep. From this, and from his words *monstrous apparition*, I think we may conclude that the Ghost of Cæsar must have been almost unrecognisable with wounds, besides having difficulty in speech and an unearthly sort of voice. It most likely

represented that part of Cæsar's nature that had lingered near earth-life, conscious of hardly anything but his murder and the words he himself had last pronounced—*Et tu Brute*. Brutus, we must also notice was worn out by the campaign and the news of his wife's death had just arrived, adding an almost unspeakable grief to the sorrow that he felt for Rome; and on the evening of this very night he had been subjected to the severe emotional strain of the quarrel and reconciliation with his best friend and fellow-general, Cassius. All these facts are evidence of Shakespeare's understanding of the circumstances that most "naturally"—if we may so employ the word—lead to the seeing of ghosts. Next day, shortly before his own death, Brutus confides to Volumnius, an old school-fellow, that :

The ghost of Cæsar hath appeared to me
Two several times by night: at Sardis once:
And this last night here in Philippi fields.
I know my hour is come.

It is exceedingly interesting to note that in *Plutarch's Lives*, from which Shakespeare took his story, it is Brutus' own evil genius that haunts him. For dramatic purposes—perhaps anticipating the murdered King Hamlet in his next play—Shakespeare altered this spirit to Cæsar's Ghost, and, to his last moment, its baneful influence lingers in the mind of Brutus. Thus, over the dead body of Cassius, he exclaims :

O Julius Cæsar, thou art mighty yet!
Thy spirit walks abroad, and turns our swords
In our own proper entrails.

Brutus then also gets a slave to hold a sword that he may *run on it*, and dies with the words,

Cæsar, now be still;
I killed not thee with half so good a will.

G. Hilda Pagan

(To be continued)

SOME THOUGHTS ON THE CONGRESS

By S. M. S.

TRANSPORTED within three days of the closing of the Congress to a village far away in the mountains, one is tempted to ask oneself why it is that we seem often to seek for God in the midst of crowds.

Yet the strange thing is that often we find Him there ; and many must have proved it to be so at our Vienna Congress.

The occasion was unique : it was the first time since the War that most of our members in Central Europe had been able to meet together ; large numbers had never attended a Congress before, nor had met any of our leaders ; while, in the interval since the holding of the last European Congress, the face of the world has changed, and peoples have changed with it.

It was a marvel to me how so many from widely scattered parts of the world had found their way to Vienna. It is computed that at least 1,100 members were there, while thirty nationalities were represented. Many had come at great sacrifice ; but, as our Vice-President said, in his speech closing the Congress, the difficulties and the sacrifice were all worth while. There are few whose hearts would not echo these words.

We had six crowded days of the Theosophical Congress, followed by two full days devoted to the Star Congress, and another day, the last given to the Round Table. We all agree that nine days in succession are far too many, and do not enable us to get the best out of the opportunities offered, or to be quite at our best. But the circumstances were unusual, and anyhow the experiment was made, and experiments are always useful.

I am not going to try to record the numbers of the lectures and meetings or their subjects ; there were of course many extra meetings put in, business and otherwise, that were not in the programme ; many valuable suggestions made, and several significant beginnings, which we believe the future will justify. Some there are who think that these impromptu meetings and discussions, sometimes among large groups, sometimes among groups of two or three, were the most fruitful part of the Congress. Certain it is that they brought many people previously unacquainted with each other together in a quite special way, and the links thus formed will not be broken.

The great Concert House, in which all our meetings were held, in one or another of the three halls or other rooms, is a very dignified building and is of an immense size, so that we had always plenty of space, and this is a very great advantage.

The thought must have come to some who are keenly interested in the League of Nations that here in this Congress was indeed the living nucleus which it so badly needs, if only the units composing that nucleus could realise it, and take the League of Nations into their hearts. I could not help feeling also, if these representatives of so many peoples and tongues could have done so three years ago, how different the world might have been to-day.

For, at this Congress there was a real warmth of brotherhood, which melted all differences as the sun melts the snow on the nearer hills. And I am bound to add that this was immensely contributed to by our Vice-President, Mr. Jinarājadāsa, who in his beautiful little speech at the opening of the Congress asked us all to make a point of shaking hands with as many as we possibly could, no matter whether strangers to us or not, as that in itself would make a link. He was the servant of all, responding to every call, performing graciously both greater duties and smaller duties and some which one might have thought were not duties at all, from the beginning to the end.

And over all, also from the beginning to the end, the spirit of our President.

S. M. S.

BRAHMAVIÐYĀSHRAMA, ADYAR

THE second session of the Brahmagvidyāshrama will open on October 2 at 9 a.m., when it is hoped that the President's engagements will permit her to give the opening lecture.

The curriculum of studies of last session will be followed, with some modifications. There will be two lectures daily (excepting Sundays and Wednesdays) from 9 to 11 a.m., in the reading-room of the western section of the Adyar Library. The afternoons from 3 to 5 will be given to library research and the expressional side of the students. New students are on the way from England, Holland and America. A busy and inspiring session is anticipated.

Grateful thanks are tendered to the American Theosophists who have sent a balopticon electric lantern for illustrating lectures without slides. Unfortunately a bulb was broken in transit, but it is hoped that it may be replaced in time to dedicate the lantern early in the session. Thanks are also tendered to the Carnegie Trust for a number of valuable books on oriental exploration and research. Will some poetry-lovers furnish our library with a set of the most recent books of the new English and American poets?

JAMES H. COUSINS,

Principal.

THE THEOSOPHICAL FIELD

DURING last month we heard of the Japan disaster, so perhaps it is not strange that we have also received the following two accounts; one of a recent great change, the other referring to an ancient one. All these changes make one think and ponder, so that we may be alert and not "set" in our ways and thus prepare for the future.

The birth of an island is described in a report received by the hydrographer's office from Capt. George B. Genereaux, master of the steamship Jacob, who declared he was an eye-witness to at least part of the phenomenon.

Recently,—while he was on his usual route from Singapore, the captain said that a violent disturbance was noted on the surface of the sea at latitude 10 07 north and longitude 109 00 30 east, where a mass "dark in colour, with straight sides, about 100 feet in height and between 2 and 3 miles in length" had risen above the water.

"There were breakers along the entire length," the report said, "where the sea was washing away loose material. Repeated explosions were noted, causing large waves. These continued at intervals of about one minute for more than an hour."

The island has been officially named Tagawa, but on most charts is designated "New Born".

The second account comes from the scientific periodical "Discovery".

This brings us to the borders of our "lost Atlantis". Whatever caused the disappearance of this huge land mass, and whether or no we accept Kober's theory of subsidence owing to corrosion as a reasonable explanation, certain it is that Atlantis did once exist. We have not only geological, but also botanical and zoological, evidence in support of its existence. It was more than an island, and it stretched from Brazil to Australia, even including a vast portion, if not the whole, of Africa in its extent. Geologists call it Gondwana Land and calculate that it existed some 20,000,000 years ago!

The *Australian Association of Psychology and Philosophy* should prove a most useful society for those who desire to keep abreast of the times in these great avenues of knowledge. This association has been formed

for the purpose of promoting in Australasia in such ways as are possible and desirable the study of and research in Psychology and Philosophy in all their branches.

One of its first steps has been the inauguration of a quarterly journal called *The Australasian Journal of Psychology and Philosophy*, the first number of which was published in March of this year. This journal will constitute a local medium for the discussion of all questions

relating to Psychology, Philosophy and Social Science. It will record new developments in these subjects, and will endeavour to stimulate local research by publishing original work of Australasian students. This journal is edited by Emeritus Professor Francis Anderson, with the co-operation of representatives of all the Australasian Universities. All members receive free and without further charge the *Australian Journal of Psychology and Philosophy*. The opinion is expressed that,

whatsoever be the degree of success which attends the exhibition of Australian Art in London, the one thing that seems tolerably certain is that Heyesen's work will create a great and lasting impression, for it will give the Londoner a clear idea of what this vast continent of ours is like

It is a foregone conclusion that Norman Lindsay's work will make a great appeal to all those who are capable of understanding it, and needless to say it should be better understood there, than it is here. His water colours, his pen drawings, his etchings—all are alike exquisite, and all alike bear the imprint of his remarkable personality of his rare and astonishing genius.

*

*

*

The Christian Healing Mission conducted in Australia by Mr. James Moore Hickson has reached Western Australia, where the same features may be noted as have been chronicled in all the other states, namely, a certain number of definitely reliable cures of illness and disease of long standing which have responded to no medical treatment, extreme reverence and simplicity at the services, which, to those who have been privileged to attend them, have been the experience of a lifetime. In an interview granted on his arrival, Mr. Hickson was asked whether the Missions in Australia had been as successful as those elsewhere, and, whether the attitude of the people here differed in any material way. He replied:

If I were to compare Australia with India, there is a great difference. In India, people are essentially spiritual—the spiritual comes first in their lives. They did not want to be convinced at all by any reasoning or arguments. From the highest caste to the outcaste, they all say, "We know that this is from God, we feel the Power." You see they were spiritually awakened to deserve the power and get behind the messenger. I don't make any difference between Australia and England. In such countries a man looks at the thing more from the intellectual standpoint and wants to reason it out

Prof. Franz Cizek's Art School in Vienna gives a young, self-conscious, strong art. For most of us it is not attractive and the first impression does not give us the idea of beauty. A determination to understand will give the senses an intimation of the hidden beauty of this complicated and yet simple expression of modern art.

Cizek's device is "nothing artificial, taught and learned, but an unfolding from within". This art has no tight compartments, no

fixed rules formed by past centuries; the way is free, all senses must be able to receive and express the impressions of the outside world. In this school of art the student must look out for himself, must find his own way of expression.

There is no hoary tradition, his own talent, great or small, must be his guide, and will show forth in his works. Prof. Cizek divides these art-expression in two groups : an internal and an external.

The internal art is based on religion : the contact of the soul of man with the cosmos. The external art is a new-born art, without parents, without relations. In the Art school of Cizek you see for the first time the spiritual basis reflected, renewed in the rhythmic new movement. No part of Cizek's school is to be found where the life-force of modern times is not expressed.

*

*

*

The Lodge in Tokio was formed in 1920 by Dr. James Cousins Professor Teitaro Suzuki is President of the Lodge, he is now living in Kyoto and works at his remarkable researches in Eastern Buddhism. In his review *Eastern Buddhism* he publishes his researches and those of Mme. Suzuki and other collaborators.

Prof. Sylvain Lévy, an eminent Sanskritist, recently travelling in Japan, congratulated Prof. Suzuki on his arduous work in a field of research so little cultivated, the different Buddhist Sects in Japan; and for throwing so much new light on the subject. He is ably seconded in his researches by his wife, Mme. Suzuki. It is a great pleasure to the Theosophical Society to have this distinguished pair among its members.

During her visit to Japan Mme. Manziarly met Mr. Barbier St. Hilaire, F.T.S. of France, who is doing all he can to help the Theosophical Movement in Japan.

*

*

*

August Bethe writes an article in the official organ of the German and Austrian Section, *Theosophisches Streben*; on the necessity of using German expressions for the innumerable Sanskrit terms in Theosophy, as the foreign words repel inquirers and newcomers to Theosophy, and gives them the wrong impression, that Theosophy is too difficult to master. We got Theosophy from India through England, so it is given us in Indian-English language. For us Germans, it is necessary to give Theosophy in German language, to make it attractive and comprehensible to the simplest German student. The Sanskrit terms are the greatest stumbling-blocks and we have to eliminate them, if

ever we want to make Theosophy a world-religion. Luther's translation of the Latin Bible into German had such a far-reaching influence, because Luther spoke to the people in their own language.

In *The Secret Doctrine*, Vol. I, page 50, H.P.B. says :

As this work is written for the instruction of students of Occultism and not for the benefit of philologists, we may well avoid such foreign terms.

Argentina is such a big country that it includes all climates, the torrid, the temperate and the cold. The population is growing fast by immigration; it is now about 8 millions and a fifth of them live in Buenos Aires.

At the time when Mrs. Gowland came to Argentina, 1919, there already existed 6 Spanish Lodges, but no English Lodge. Mrs. Gowland formed the first and only English Lodge, "The Beacon" in March, 1920. It has 63 members of which 52 are very active. The English colony consists of fluctuating members; so it is very difficult to get hold of them.

In December, 1922, a French Lodge was formed in Buenos Aires. It has 9 members. Just now there are in this big country, with its widely dispersed population, 10 Spanish Lodges, 1 English Lodge and 1 French Lodge.

At the General Convention held July, 1922, Mrs. Gowland was elected General Secretary of Argentina (including Bolivia, Paraguay, Uruguay). The number of Lodges of this Federation is 14. The ideal for which Mrs. Gowland is working is to unite all the States of South America in this Federation, to prove the possibility of spiritual Brotherhood in South America.

It is a remarkable fact in Argentina, that a woman was elected General Secretary, Mrs. Gowland manages the affairs of the Section with infinite tact and intelligence. Her great enthusiasm and strong faith in the cause rouse the members to great activity.

In these notes from the Dutch East Indies, reference is made to some of the activities there. Batavia Lodge is the possessor of a fine lecture Hall well lighted and ventilated and with ample accommodation, and courses of lectures are given throughout the year either in this Hall or in the adjoining study class room, both to students and to the general Public. A syllabus is printed and issued each month giving particulars of the various activities, lectures, study classes, meditation groups, etc., to be held during the month.

Several magazines are published by the T.S. in Java, the official organ being *Theosofie in Ned.-Indie* which appears on the 1st of each month. Others are the *Theosofisch Maanblad* in Dutch, *De Gulden Keten* for children in Dutch, and *Pewarta Theosophie* in one of the vernaculars, generally Malay.

The office of the General Secretary is in the main group of buildings of the Headquarters. In the Dutch East Indies there are 45 Lodges and centres scattered over some of the Islands, and, when it is remembered that the area of these Islands is together equal to about half the size of Europe excluding Russia, while the greatest geographical distance is greater than the distance from the West coast of Ireland to Constantinople, it will be realised that the work of keeping in touch with the various Lodges is no light task.

In *The Daily Telegraph*, London, we read that :

Mr. Thomas Edison, the "electrical Wizard," is applying his genius in trying to discover where souls abide after death, he admitted this to newspaper reporters yesterday. He declared that in the search for truth he had made much progress. Mr. Edison is not a believer in spiritualism, as generally understood, and so far he has not found it possible to demonstrate the existence of life beyond the grave. He is proceeding on scientific lines, however. He has already convinced himself that the human body is made up of entities, which are intelligent. He believes that when a person cuts his finger it is the intelligence of these entities that heals the wound. The entity that gives life and motion to the body is finer than all the others, and lies infinitely beyond the finest scientific instruments. Mr. Edison has faith in the Supreme Being who looks after the destinies of the world. All his thoughts and energies now, he said, relate to life after death—where the soul goes, what form it takes, and its relations to those now living.

J.

NOTICE

THE Manager of the T. P. H. will be glad if any member possessing the Reports of the Annual Convention of the Theosophical Society for the years 1889—1907 (inclusive) will kindly give them for reference. Address : Manager, T. P. H., Adyar, Madras.

CORRESPONDENCE

MR. LEADBEATER REPLIES TO MR. LOFTUS HARE¹

DEAR SIR,—My attention has been drawn to an amazing attack upon me, made in the February number of your magazine by a certain Mr. Hare. He disinters from an old number of *THE THEOSOPHIST* an account of the life of a contemporary of Zoroaster, and finds fault with the date assigned to him, the spelling of the names incidentally mentioned, etc.

On these matters he has, of course, a right to his own opinion ; but when he proceeds to insinuate that I copied the story from some Persian book he commits a gratuitous impertinence.

I have never asked Mr. Hare or anyone else to believe in that story or in anything else that I have written. That which I see I put on record when it seems to me of interest ; whether people accept it is exclusively their affair, not mine. It is open to any man to doubt whether I have observed correctly, or to suppose me to have been in error in my deductions ; but he has no possible right to accuse me of bad faith because he does not agree with what I have seen.

To fix dates in ancient history is no easy matter ; I do my best, and I have often taken an amount of trouble, of which my carping critic can have no idea, to establish the accuracy of even an unimportant point ; but I make no claim to infallibility.

For the spelling of the Persian names I can take no responsibility. What I heard I tried to reproduce phonetically ; but the result was so weird and uncouth that I appealed to my Pārsī friends, and either accepted such spelling as they suggested, or endeavoured to indicate their pronunciation as closely as I could.

I have never pretended to be a leader in the Theosophical Society, and I hold no office therein, though I have been a member for forty years.

We are but at the beginning of the study of the science of clairvoyant investigation ; surely better work can be done by quiet and temperate comparison of results than by the gross rudeness of unwarranted accusations of deceit. Can we not at least begin by the ordinary courtesy of crediting one another with common honesty and good intention ?

Sydney, Australia

C. W. LEADBEATER

¹ This letter was written to the Editor of *The Occult Review*, September, 1923.

SCIENCE, OR GOD MANIFESTING AS KNOWLEDGE

THE undersigned is of the opinion that some sentences in Dr. Annie Besant's exquisite study about science¹ may be apt to lead to misunderstandings and not quite correct notions; he therefore asks you kindly to publish the following:

According to the Article western scientists seem to be trying to make science national. I want to lay special stress on the fact that to-day science cannot be and is not anything else but international. The Science of the civilised world, especially that of Europe cannot be mistaken for the War-Technic of all the great powers in the East and West, although it is, of course, worked on a scientific basis. One branch of technic can never discredit our real Science, and only that branch ought to be discarded. Fear and imagination are, however, exaggerating and it is said by money-greedy authors of sensational novels that German chemists and physicists are "working" eagerly to discover all sorts of destructive poisons, it is also said however that America is in possession of the most devastating poison that ever existed, and that this poison was already on board of ships to be brought over to Europe just before the end of the War.

A more serious, and rather sad symptom, however, consists in a sort of boycotting of German University men and Institutes, which fact forced the "Neutral" Sven Hedin to his well known step in order to counterpoise this psychosis.

It is certainly true, that some Nations, owing to circumstances, do specialise themselves in some branches of science and their technic shows decidedly national characteristics, for instance: French and German railway bridges and railway systems; but science, science itself, remains the blessing and common good of all nations, that are spiritually and culturally equal to it.

I want to emphasize that Science does not know any kind of patents or monopolies. These are used and unfortunately needed by technic only, because the materialisation of technical ideas needs capital, which according to its nature wants to be secured, and must be so. As long as the world will not be brought to an ideal Communism and as long as private capital has its right of existence, the patent has its right just as well. True, every discoverer can and ought to give away his ideas—as every owner of an orchard ought to open its gates to all the children in its neighbourhood and every rich man ought to share his money with the poor.

Now, the real discoverer of the electro-magnetic wireless telekinesis was neither Bose nor Marconi, but Prof. Herz. He gave us also its precise theory, and he, though of western origin, did not patent his discovery, which is the real basis of all that came after him. Marconi was only the technician, who came after Herz the great scientist, and who applied the latter's method in a more practical way. All the rest was capital's affair which, by the way, does not only

¹ THE THEOSOPHIST, May, 1923.

recognize owners of material goods, but owners of spiritual goods as well as in the cases of "copyright".

Just to show that the West and western Science have also in themselves the pledge of true spiritual development and knowledge of God, I want to remind the reader of the last pages of Kant's : *Allgemeine Naturgeschichte und Theorie des Himmels* (each page of which is mystic) and of Kant's whole philosophy as well as of Spinoza, Leibnitz, and leaving unmentioned all German pantheistic philosophers I want to quote one of the greatest living physicists, Max Plank, discoverer of the Quanten Theory, who closed his public lecture (February, 1923, at the Prussian Academy of Sciences in Berlin) with words that are, so to say, the answer to the wish expressed by our President, when she says at the end of her article :

Once let Science again be the material side of Religion, once let the School of Science be again a part of every temple . . .

Let us hear Max Plank :

Science and Religion are in truth not opposed to each other, but need one another in every seriously thinking man, to complete each other. Surely it is not by mere chance that the greatest thinkers of all ages were at the same time of a deep religious bent, although they did not make a show of their holiest of holies. Only through co-operation of the powers of Intellect and those of Will grows Philosophy's ripest and most delicious fruit : Ethics. For Science also heaves ethical values to the surface ; it teaches us above all love of Truth and Awe. Truth throughout ceaseless to attain more and more precise knowledge of Nature and of the spiritual world around us, Awe by our wondering gaze at the ever Unfathomable, the divine Mystery in our own bosom.

JOSEF NEMCSEK

LETTER TO MR. ERIK CRONVALL¹

I am sorry that I have not replied to your letter before this, but circumstances have prevented me. I thank you for your letter. I have recently received the President's answer to this, published with your letter in brochure form.

In my opinion the one fault in your letter is that you have not spoken quite plainly enough. This has given an opportunity for a vague reply to certain vague statements, whereas if you had, so to speak, given chapter and verse, a definite reply would have been the result.

I am inclined to agree with you that the original broad platform of Theosophy is in danger of not being maintained. It cannot be maintained, in my opinion, as long as any one person cannot state his or her opinion frankly and freely without fear of being considered disloyal. Personally, I do not like the word "loyalty" and the personal devotion it has come to imply in the T.S. We have been told, over and over again in the past, that we need believe nothing which does not appeal to our reason, it matters not how poor our reason may be

¹ General Secretary, T.S. in Sweden.

nor who says we ought to believe. This has been always to me the very basis of all Theosophical teaching. I wish that there was not this talk of disloyalty in the T.S. directly anyone disagrees with a statement made by any one of our leaders. The President has no more willing follower than I am, but I reserve the right to disagree with her if my reason tells me she is not right in any one thing. I joined the T.S. on that spirit of freedom and absolute individual development which it promises. I understood that in the T.S. personality counted for nothing. But I find, as you have evidently found, that personalities count a great deal with some people.

To conclude this argument, it seems ridiculous to me that because we do not agree with all certain leaders say or teach we should be counted as outside the pale of true Theosophy. And as I do not wish to have the charge of being vague levelled at me, my only cause for complaint, in this connection, is the Liberal Catholic Church being, or almost being, considered an off-shoot of the T.S. I am willing to admit that I have a prejudice against the very word Catholic, and that this prejudice is wrong and intolerant, but it is there, and is of as much importance as any other belief I have, to me. But why should my bias against the L.C.C. be considered disloyalty to the T.S.? That is really what it has come to, as far as I can see. And it is not right. Let the L.C.C. flourish, it is doing its own work in its own way, but that is not my way, and I want to have the right to say so!

As for the stream of occult literature you talk of, personally I think this is a sign of the times, for ours is not the only Society which is producing such literature. You may read mystic books from all pens. The trend of thought is that way, and in my opinion, all this "occult" literature is good. It arouses interest in people who otherwise would never think of occult subjects.

The President, in my opinion, has not replied fully or revealingly to para 4. I do not consider that you "pillory" the writers you mention in para 24, and in para 17 I do not read into it a criticism of only one book or one or two persons, but a general statement, the truth of which I have found myself. For there is a tendency to move in a circle, claiming that the person who is an Initiate must be believed, and that he must be believed because he is an Initiate. If what we first learned in the T.S. is true, it is a serious draw-back for occult students to have their attainments common knowledge. I must and do agree that it is matter for joy that "Gods walk with men" and that it is still possible for a disciple to reach the feet of his Master. But too much stress can be laid on the personal factor in such statements.

I am afraid I cannot do your letter justice, but thought I must reply as best I could. I think you are brave to have written it, and hope that there are many like you in the T.S.

M. FRASER,

General Secretary, T.S. in Burma.

REVIEWS

The Philosophy of Humanism, by Viscount Haldane. (John Murray, London. Price 12s.)

The volume under review is a companion one to the author's *Reign of Relativity*, and the subject is dealt with the same thoroughness as in the earlier volume; but the main concern of *The Reign of Relativity* was to show how knowledge enters into and fashions reality, while the purpose of the present volume is "to bring out the relations of certain sciences to each other and to knowledge, relations which depend on the principle of relativity, in its most general form".

The first three chapters give a brilliant exposition of "Humanism" or the standards of value in the domains of Literature, Music, Art and Religion. The distinguishing feature of humanism in Literature is touched upon, an appeal is made to lay greater stress on the entirety and the relativity of all knowledge rather than the isolated particular and the concrete. The Upanishads are mentioned as essentially humanistic, and as displaying an intense desire to grasp and realise the inherent unity of knowledge. Modern specialisation, if carried to its logical conclusion, will make us intellectual islands with no communion with each other, and it is well that a movement has been started in Germany to combat this tendency. Humanistic Faculties have been established, for the purpose of bringing specialised subjects into organic relation to one another and as standpoints within the entirety of knowledge. It is interesting to note that a similar effort is being made to synthesise knowledge at Adyar under the auspices of the recently started "Brahmaviḍyāshrama".

The remaining part of the book is concerned with disclosing the relativity of reality to knowledge, from the standpoint of Mathematical Physics, Biology and Psychology, each of which is examined with his characteristic genius for getting to the very root of mere external phenomena. It is a valuable addition to the literature of our times and of special interest to those who are interested in the universal demand for a synthesis of all knowledge and a readjustment of the relative values of things.

P.

The Meeting of Extremes in Contemporary Philosophy, by Bernard Bosanquet. (Macmillan, London. Price 8s. 6d.)

In this valuable treatise, Dr. Bosanquet essays the truly Theosophical task of disclosing "some fundamental features shared by the groups of thinkers most strongly opposed to one another to-day". He bases his enquiry on the rough division of Idealist and Realist, and proceeds to demonstrate "that each of them, if he follows his primary clue freely, with an open mind, and his eye upon the object, may, or rather must, be led to investigations and appreciations which will carry him to seek completeness in regions within his opponent's spiritual home". The author then makes a synthetical analysis of historical philosophy, which he illuminates by his own acute intellectual imagination, leading up through a most valuable survey of scholarship and criticism to a set of concluding chapters on the Unity behind universal diversity. Here the modern philosopher becomes the ancient Vedāntist by pushing back nearer the Absolute certain fundamental concepts of Divine Power which narrow religious interpretation makes grotesque and contradictory by identifying them too grossly with personalities. Nor does his criticism touch only narrow religious interpretation: it strikes equally at the narrow types of philosophical thinking. The following paragraph is indicative of the author's fine power of combining critical and constructive thought:

I think that a reader who has followed my survey of the progressive doctrines which prevail to-day throughout the philosophical world, in all its camps and quarters, must surely have been startled by the extraordinarily restricted and arbitrary type of evolution with which the ultimate self-alteration of reality is identified by them. It really rests on what we call the world-movement of a certain epoch and complex of peoples, concentrated and represented in the spirit of humanistic positivism. Such philosophy has ceased, we might almost say, to speak about the universe or to be interested in it as a whole. Even those among its votaries who stand nominally in the idealistic succession care, as we have seen, rather for the massive and gigantic fact of thinking in its actual process and aggregate, than for the affirmed unity and ultimate totality without which its life has no centre or mainspring, and amounts to nothing, but contradicts its own essence.

Dr. Bosanquet is, it will be observed, an admirable helper of western philosophy out of the dark jungle of particularity towards the clear peaks of universal Truth that the Sages of Asia saw and declared millennia ago, and that Theosophy has reaffirmed for half a century.

J. H. C.

A Criticism of Einstein and his Problem, by W. H. V. Reade, M.A.
(Basil Blackwell, Oxford. Price 4s. 6d.)

The book under review is an attempt to reinterpret the famous Michelson-Morley experiment which was the starting point of the tide of Relativity, which has well-nigh over-whelmed the domain of Physics. A good deal has been made of the illustration of the swimmer and the stream which is generally given to illustrate the experiment, but whatever argument there may be to support the view of the author is vitiated by useless verbiage and an effort at humour. The author adds a speculation on the nature of gravitation, but it cannot be said that the style of the author, though admittedly popular, is particularly helpful in understanding the strength or weakness of Einstein's theory.

P.

Religious Thought in the East, by Purnendu Narayan Sinha.
(Theosophical Publishing House, Adyar.)

This book consists of four lectures given lately by the General Secretary of the Indian Section of the Theosophical Society—the last lecture may be described under the sub-title as “The Effect of the Theosophical Society upon religious thought in the East”. The author roughly divides religious thought in India into two cycles, that ending with the *Gītā*, and that beginning with Buḍḍhism and now closing. In the first two lectures he deals with the ancient philosophical systems, and shows how Theosophy has done a great service in emphasising the sevenfold constitution of man and the universe—how it came to re-affirm the fact of the latent powers of man, then in danger of being forgotten or regarded as a myth. “It has made it possible for the educated Indian to regain his soul and follow the trend of religious thought, which was so peculiar to the East.” He then deals with *Dharma* or Religion, explains the teachings of the Vedas as manifesting the one Brahman; shows how Shri Kṛṣṇa throws new light on the old teachings and by the *Gītā* built up a new spiritual life for India. The second cycle, in Buḍḍhism, strikes a new note, that of self-reliance. A new importance is given to the ancient Path and its stages clearly outlined. The Buḍḍha brushed aside metaphysics and emphasised the moral life—but after 500 years, as He himself predicted, Buḍḍhism “degenerated into a lower order

of metaphysic " in India and eventually died out from its ancient home. Buddhism, too, was revived by the Theosophical movement, and it is a significant fact that its two Founders professed Buddhism in its higher sense.

The fourth and last lecture is of great interest, as it gives a short sketch of the state of things in India in the author's youth, about 1882, when Theosophy was beginning to be an influence. He says, "the greatest thing the Theosophical Society did was to change the attitude of mind which was driving the soul of India outside herself . . . by placing all religions on a common platform and by creating a sympathetic attitude towards the study of each." There was, however, a backward influence in all this, a sort of re-action to the old rut: "the orthodox Hindūs . . . , jubilantly dwelt upon the light thrown by the T.S. on some of the old teachings, which used to be looked upon as superstitions, and used that as an argument for a blind following of all orthodox customs and institutions." He goes on to show how the belief in the existence of Masters threw light on the Purāṇas and was in turn established by them, how it was realised by many that we must ourselves find the light within ourselves, as the Buddha maintained: finally, he shows the great value of Dr. Besant's teachings, which "have thrown a flood of light on the Paurāṇika literature". Thus Theosophy has led to a mutual understanding of followers of the great religions: "its greatest service to Humanity will be the moulding together of Eastern and Western thought." The book is one of the greatest value, especially for Indians who are unaware of the early history of the Society in India and of the state of religious belief before 1880, and it is written by one who is himself a sound scholar with the gift of speaking clear and excellent English and explaining his knowledge to others.

L. O. G.

Political Christianity, by A. Maude Royden. (G. P. Putnam & Sons, London.)

This is a book of nine addresses or sermons which are political in the broad sense. They are concerned with the "application of the Christian principles to our problems as citizens" as the Preface says. Miss Royden is always interesting as far as she goes. This book makes one feel, as indeed most of her speeches do, that she is tied by certain codes and traditions and is not free; but when one comes

across some of her ideas one hopes that as time goes on she will look at World Problems from a universal standpoint.

How proud those of us who belong to any Christian church would be, if we could have claimed that they had always spoken for those who could not speak for themselves, for those who were exploited and destroyed by civilisation! The church did not do it for the most part and everyone says how unreal the churches have become.

The book is well worth reading and to the orthodox may be helpful on many points.

W.

Is Christianity the Final Religion, by A. C. Bonquet, B.D.
(Macmillan & Co. Price 10s. 6d.)

The writer says: "I take my stand with those who believe in a Personal God." He quotes Dr. Inge who says:

Progress is neither necessary nor uniform. It is quite possible, though it would be a blow to my faith to have to believe it, that humanity may come to a stand, and live for the future in a fixed stationary condition, like the politics of bees and ants, which have a real civilisation, but apparently an absolutely unprogressive one.

It is difficult to find this book helpful for its outlook is really summed up by these two short quotations. It is inevitably limited in vision because the writer does not seem to have realised that the world has evolved, he does not appear to believe in evolution. I feel myself unable to grasp his point unless it is that he is bound by the belief of one life and seems a little uncertain of any Life beyond.

C.

Christ and Labour, by C. F. Andrews. (Ganesh & Co., Madras. Price Re. 1-8.)

Of all the labour problems in the East, whether in India or China, this problem of village agriculture and reconstruction appears to me to be the greatest. On its solution depends, in a very large measure, the peace of the world.

Mr. Andrews is always trying to solve problems and struggling to bring peace and to relieve suffering.

Christ and Labour is well written and he tries to interpret many things from the Christian scriptures. He himself answers a supposed question of one of his readers, the question is, "What has all this (referring to many instances related by him in the New Testament)

to do with the Labour Problem?" The answer given by the author is as follows:

My answer would be, that I have done this because I have found by personal experience that these hard sayings of Christ contain wonderfully illuminating hints and suggestions concerning the ultimate meaning of the events which have been reverberating down the corridors of the world and exhibiting an explosive power of terrible intensity in our own day. It is in the light of Christ's eschatology that I have been thinking out, as far as facts have been available, the events in Russia and in China and in Western Asia . . . and it will be understood with what deep anxiety I have watched the gathering storm-clouds of revolution in India itself.

This small book is interesting and, as a simple study from the Christian standpoint, it may be a help to many.

W.

Life Eternal, Past—Present—Future, by Barthélmy Prosper Enfantin, translated by Fred. Rothwell. (The Open Court Publishing Co., London. Price 6s.)

The author is one of the founders of Saint Simonism, he died in 1864.

The volume, now offered to English readers in its present abridged form, was published about three years before his death. It represents the fruit of his ripest thought on purely philosophical and moral, as apart from political, subjects.

The translation is good and the book in many ways striking, for it gives the reader much to ponder over. It represents a Christian line of thought, but it is in no sense narrow; its broad outlook is its value.

I quote the following striking passage and would like to draw your attention to many others, therefore I add: "Read it, for you will find it useful, helpful and inspiring."

I maintain that I live as certainly without as within myself: I feel this both in what I love and in what I hate; in what attracts and in what repels me; where I love, I feel myself living; in what I disapprove, I am absent or dead; what I love, magnifies my life twofold; what I hold in horror, robs me of life or pollutes it. I also maintain that all those with whom I am brought in contact, who see or touch or speak to me, are also living in me as I am in them; that I am the compliment of their life as they are of mine; that they could not see or hear or touch me had they nothing more than eyes, ears and feelings; I too, must have in myself that which is capable of being seen, heard, and touched by them; that is to say, half of their life, or rather, their passive life, their negative electricity which is without, whereas active life or positive electricity is within them and *vice versa*.

W

The Lightbearer. An Outlook on Life and World-Problems. Year-book of the SCHOOL OF WISDOM, edited by Count Hermann Keyserling. (Otto Reichl Verlag. Der Leuchter. Darmstadt. 1923.)

Modern science teaches us one thing, namely that absolute rest, a state free of motion, does not exist; movement is the one and only characteristic of actual existence, of reality. The solid, an apparent firm compact body, is in reality a system of particles moving with inconceivable velocity. Even the movement, which is not translatory, is a movement in a closed circle, *i.e.*, tension. All apparently erratic movements must in the last instance be reduced to rhythmic movement or chaos would ensue. Duration is rhythmic movement. The atom, the molecule, the crystal, the solar system is the resultant of chaotic movements reduced to rhythmic movement in a closed circle. All eccentric movements must in the last instance be converted into concentric movement; all contrary movements must become rhythmic movement to get stability, to make a cosmos out of chaos. Absolute rest is death; life is "Tension and Rhythm".

This idea applied to the solution of the principal world-problems and life-manifestations, forms the basis of the nine lectures given at the Convention of the Philosophical Society at Darmstadt during September 24—29. This booklet gives only the two lectures of Count Hermann Keyserling, "Tension and Rhythm" and his closing lecture. In "Tension and Rhythm" he works out the idea that tension and rhythm are the basic characteristics of reality; of life, and existence; each organism from the single cell to the complex organism, from man to the social structure of this world is a special system of gravitation. He explains gravitation as "tension in a closed circle, *i.e.*, tension and rhythm. The periodicity of history, the revolution of the Stars, the seasons, the force of leadership, the contending forces of nations, the conquering force of ideas, all these things are the resultant of tension and rhythm. This idea, applied to our ideals of life and progress, shows us that only moving ideals are living ideals, leading to higher evolution. All static ideals as eternal peace, eternal happiness, etc., are not ideals of life and progress, but ideals of death and extinction. Every step in our progress is based on the introduction of a new life-rhythm disturbing the stable equilibrium of the moment. It must be a forceful and eccentric power to be able to disturb an established order of things, just as a comet shooting in a well-ordered solar system may disturb its motion and shatter the old order of things.

The same may be said of politics: the extreme Left, at first disturbing the party-equilibrium, in becoming powerful and stable

ends in deadening routine or equilibrium, if no new impulse from the Left pushes the old Left into the extreme Right. The rational "Moderate Party" was never a creative power. The average man has ideals, instinctive ideals, which lie between the extremes of right and left and he may be considered to represent the moderate party in ideals. How can we solve this eternal problem of opposites? We can only find a solution for it by the construction of an ideal of higher tension, in which the contending opposites are harmonised in a higher unity, as counterpoint does in music. All life, the historic life of nations, the spiritual life of man, the life of a solar system, while being apparently in stable equilibrium are in reality instable equilibrium where a principle of higher order keeps the *unsolved* opposites in harmonious solution, in counterpoint, so to say. Progress lies simply in counterpointing all the opposite forces, which are continually coming up in the evolution of the world and mankind. Every movement calls forth its opposite movement, radicalism calls forth conservatism goodness, badness, gentleness, harshness; therefore do the underworld and the upperworld form an indissoluble whole, as all mythology told us, as psycho-analysis now declares as the highest truth.

If that is so then we must try to get a higher rhythm, where the opposite forces are counterpointed; but such an all-encompassing tension, wherein all the partial tensions are harmonised, is only possible when perfection is attained. And spiritual manhood is just now still in the chaotic state of evolution, as our solar system was before it was condensed. So the time has not yet come for perfect manhood. The few exceptions who reached in historical times perfect manhood represented rhythms which were eccentric and not encompassing. Christ was in highest degree eccentric and one-sided. He stood in conscious opposition to all that was best in Paganism. The same can be said of Buddha in relation to Brāhmaṇism, not to speak of the much greater one-sidedness of Luther, Loyola, St. Francis, Muhammad and the Prophets of Israel. Thus far we have not had an all-comprehensive civilisation, could not have it, because the human organism and the social organisation are still in its infancy. Paganism perished under the rude attacks of barbarous hordes because her civilisation did not embody the ideal-tension of all-comprehension, but had reached the dead level of equality of contending forces. The same doom will reach our Western civilisation: we also will reach the dead level of equality and disappear. In the given circumstances we must not try to reach all-sidedness (comprehensiveness) but start one-sidedness, as the shortest way to perfection. As long as we are in a state

of chaos, only an energetic and one-pointed movement can force the whole, by action and reaction, to reach the higher unity of rhythmic action. It is true that only youth and intellectual blindness can give us one-sidedness, but history teaches this lesson. The existing national animosities must lead us to international solidarity, to international stability. The West in its feeling of superiority over the East cannot base her superiority on the universality or perfectness of her civilisation, but can do that only on the extreme one-sidedness, the keen one-pointedness of movement which we are representing in the East. Our Western civilisation is really the most one-sided, the most unliberal civilisation that has ever existed. But at the same time it is the most dynamic, the most forward-moving civilisation on earth. That is its distinction. We shake the whole world by the most powerful tension the world has ever known. Our forceful rhythm throws the whole earth out of gear and must give birth to the solidarity of humanity. To summarise this extraordinary theory of life and progress: The world as a unit is kept together and in eternal movement by tension and rhythm; no absolute rest (absence of movement) is possible; existence is eternal movement, the highest expression of existence. Life is eternal movement, variation, transmutation to reach perfection.

M. G.

The New Japan, by Dr. James H. Cousins. (Ganesh & Co., Madras. Price Rs. 4.)

This well-printed and liberally illustrated book represents Dr. Cousins' impressions and reflections during the ten months which he spent in Japan, 1919-20, as English Professor at Keio University, at whose hands he received the degree of Doctor of Letters early in the present year.

It is one of the most interesting books we have read on Japan, not a book for globe-trotters or impressionists, not statistical or propagandist, nor yet written to grind an axe or point a moral; nor does it pretend to be a study exhaustive in any degree. It claims our attention by its simplicity of description, by its many human touches and its author's characteristic humour of word and phrase.

His deepest interest is seen to be in the underlying relations of the different races of man and his desire to bring these races to a mutual understanding. This purpose runs throughout the book. We are of course led chiefly along the paths of poetry and art, and we

come across literary men and women, not merely of Japan, but a cosmopolitan crowd which seems to have gathered in Japan conveniently for Dr. Cousins' visit there. Thus we are given a glimpse of the poet Noguchi. We get apt illustrations of the inability of the Japanese to pronounce the letters *l* and *v*, instance the "bathetic" utterance of the poet himself, which an hour of practice could not better:

O my berubbéd,
We shall fry in hebben !

Dr. Cousins points out, as Lafcadio Hearn and others who knew China and Japan have done, the great difficulty he had in getting any response of an abstract nature from the Japanese—a fact explained in Theosophical writings by saying that the Fourth Race people, or the Atlanteans, developed the concrete, not the abstract mind—this latter being the goal, still unreached in the main, of the Fifth or Āryan Race. This fact comes out strongly in the religious-irreligious nature of the people, and especially in the case of the moderns who have come in contact with Western civilisation. They do not seem to care to think about or discuss philosophy and religion. Our author remarks (p. 107): "I had begun to perceive that the absence of the abstract quality in the mentality of my students, which I have already mentioned, was not a defect of youth or of a new generation, but was common to professors as well as to students, and to professional and business men whom I met . . . *everything mental seemed to be immediate, small, clear . . . (resulting in a union of) a visual, non-abstract mentality with a keen sensibility to a limited range of manifestation of beauty.*" We have italicised this passage as being a very just and comprehensive criticism of the Japanese mind. This is brought out again on p. 213. Noguchi, the poet, himself admitted this: "We, Japanese," he said, "lack in curiosity, therefore we are not inventive, creative, but merely imitative." Dr. Cousins would qualify this rather sweeping statement by saying that the Japanese temperament leads rather to "a marked restriction in invention and creation".

It is to be remembered that it was India who sent her Buddhism and Buddhist art to China and Japan. They welcomed the presents. Then Japan isolated herself for a time and specialised, and became inimitable in her own limited way, but "she has failed in her modern attempt to attach herself to the Western continent of art, because of that self-same inimitability". "We look to India for ideas," said a Japanese artist to our author, who claims that Japan's way of escape from her artistic insularity lies in a return to India, that is, to the

spiritual life of her own which thrilled when touched by the hand of India long ago.

As a foreign professor in a University, our author had a peculiar position, and he throws an interesting light on the relations of such professors to their profession and their attitude towards the institution which paid and engaged them. How he lived in his paper-house after long residence in the tropics, how he shivered and devised expedients to keep his feet warm, of his daily risk from "the flowers of Tokio"—as the countless daily and nightly fires of that paper-furnished city are called—of his musical life in the company of Mr. and Mrs. Eicheim, known to those who were at Adyar at the 1922 Convention, of his literary leisure spent with poets and artists, both eastern and western (and of especial interest is his meeting with the Japanese widow of Lafcadio Hearn, who averred with enthusiasm that Dr. Cousins was the first man that reminded her in appearance of her late husband), of his difficulties with the language and in travel, together with the many opportunities he seized of cementing the friendship of man and man, regardless of size, shape and colour, caste, religion and nationality—of all this we will leave our author to discourse in that intimate state of relationship with the reader which can only be approached and entered into by purchasing a copy of this book, to have and to hold and to read and read again.

L. O. G.

The Horse in Magic and Myth, by M. Oldfield Howey. (Rider & Son, London. Price 10s. 6d.)

We have here a sumptuous well-illustrated quarto volume containing almost all that has been written about the horse, as an object of worship, symbolism, in myth, dreams, fairy-tales and mysticism. This friend of man and advanced outpost of the animal world, developing intelligence and gradually becoming domesticated, has naturally held a strong place in the imagination of all times. We go back at once in thought to the myths about the centaurs, those half-horse half-man creatures whom Greek mythology endowed with all sorts of divine faculties, especially in music—and located in Thessaly, the home of magic in ancient days. They were said to be the offspring of Ixion (famous even in hell) and Nephele, the Cloud-goddess, and we find the same name of horse given in Indian mythology to the clouds that career across the vault of heaven. Then we pass to the unicorn, the hypogryph, the horse-sacrifice of the Vêḍas; to sea-horses, wild huntsmen, fairy horsemen, and so come down to the famous Trojan

horse of wood, then to the hobby-horse, so popular in Elizabethan England, and back again to the white horses carvan on many a chalky hill of Albion, as mementos of some victory, or as object of worship, as others maintain : and we touch upon the humble horse-shoe nailed to the door and warranted to keep out "the devil," if it be right way up—"the all-embracing arms of the Motherhood of God," as our author puts it. Well! in symbolism one may let one's fancy run riot and see anything. There is a large bibliography of this subject, and Mr. Howey has spared no labour in verifying his references and producing a most interesting work for the student of symbolism.

F.

Magnificat, by S. I. M. (C. W. Daniel, Ltd., London, E.C. Price 1s.)

This slight poem, as the name implies, is a song of praise by woman, singing of her closeness to Nature, her affinity to a soul-lover, of the joy of motherhood. It has many lines of great beauty.

Between the Sun and Moon, by Cecil French. (The Favil Press, London. Price 3s. 6d.)

Another slender book of verse written before 1914 and choicely printed in 1917; both poems and wood-cuts being done by the author. The book is dedicated to W. B. Yeats. Of these we like best "Roses and Ivory," "The Bathers" and "The Woodland Dwellers".

F.

A Poetry and Prose Medley.

(a) *Increasing Dawn*, by Lord Charles Kennedy. (Orpheus Publishing House, Edinburgh. Price 1s.)

This is a slender booklet of "deductions from the corpuscular theory of matter" in "free" verse of no particular merit. We cannot see why it was not printed as prose. Take an example :

Now in the domain of matter
A Russian chemist stated that
"The properties of elements
Were a periodic function
Of their atomic weights"
And by virtue of this law
He predicted the existence
Of three metals then unknown.

In such case the book, which numbers nineteen pages, might have been contained in twelve—a great saving of space.

(b) *London Inspirations*, by E. V. Thomas. (C. W. Daniel & Co., London, E.C. Price 1s.)

A little essay by a hopeful cheery soul who can see beauty even in London fogs, sermons in stones and fairy bells in the Strand.

(c) *The Real Earth*, by W. W. L. (*The Path Publishing Co.*, London.)

A little book of musings and dreams after the fashion of "Towards Democracy". The chief feature of it is the excellent paper and type, the most beautiful we remember to have seen.

(d) *Shepherd's Crowns*, by Pamela Grey. (Basil Blackwell, Oxford. Price 7s. 6d.)

A volume of essays, beautifully printed, on dreams, folklore and fables, the story of Joan of Arc retold, Chaucer, Symbolism and so forth—all "the fruits of a quiet mind". We like that on "Salisbury Plain" and "William Barnes". There is a paper on "The Aspects of Higher Spiritualism" which is of interest. We have referred to this subject in a recent number where a book by Pamela Grey was reviewed. The article on "Symbolism" includes much: symbolism is very open-armed and, like charity, "covers the multitude of Sins".

F.

A "Handful" on Spiritualism.

(a) *Startling Revelations from the Heaven Worlds*, by John Lobb. (Fowler & Co., London. Price 6s.)

(b) *Spiritualism, True and False*, by A. W. Garlick. (Daniel & Co., London. Price 1s.)

(c) *Spiritualism, its Ideas and Ideals*, by David Gow. (Watkins, London. Price 2s.)

(d) *The Secret of Life: a Story of the Heavens*, by "the Lesser Spirit". (Stockwell & Co., London. Price 2s. 6d.)

(e) *Is Modern Spiritualism based on Facts or Fancy?* by James Coates, Ph.D. (Fowler & Co., London. Price 2s.)

(f) *Is Spiritualism based on Fraud?* by Joseph McCabe. (Watts & Co., London. Price 3s.)

(g) *Spiritualism Exposed*, by J. A. Fawkes. (Arrowsmith, Simpkin Marshall. Price 2s. 6d.)

(h) *The Case against Spirit Photographs*, by V. Patrick and W. W. Smith. (Kegan Paul, London. Price 2s.)

There is just now a perfect deluge of books of this sort. Of those noticed here, some defend, others attack the different phases of the

acquaintance with things not generally sensed, which is called "spiritualism".

(a) proclaims the coming of a "Mighty One in man form. He will be seen and heard by mortals. For the past two years He has been moving about on this planet, making preparations for this manifestation in human form and the inauguration of the new dispensation. This great event is not the Second Coming of our Blessed Lord Jesus Christ, as some believe, but the descent of God the Father, and God the Son, and God the Holy Gost, the Trinity, in Unity. His descent upon the earth is to give light on our relationship to Himself as His children, and to remove all darkness and evil, and to establish a closer union between the two worlds, Heaven and Earth, which are now bridged over, that the so-called dead may meet".

(b) is a short essay dealing first with "spirit" communications coming spontaneously, which the author claims to be reliable, whereas those sought by a medium are often false or only partly true: secondly, it deals with the expansion of consciousness and the Fourth Dimension.

(c) is a selection of articles, sketches and fables, originally contributed to *Light*. One is specially notable, a humorous description of a visit to a medium, written in the style of Samuel Pepys.

(d) is hardly worthy of being classed with (b) and (c). It is a series of automatic writing messages, describing the various planets, among them Murcury (*sic*) and Mars, "perhaps most advanced of all planets". We are told here that "Christ went to Mars before coming to earth and was well received, and He left in the same manner (?)". Other planets are Ionia, Veronica, Uptiaca, etc. It is a curious fact that all the planets have Greek and Latin names. The people on Mars are fond of salads, but (sad to say) "heaven records with some regret that there is far too much indulgence of the Weed (tobacco) on earth. Other planets have found tobacco or similar weeds, but none who have gone to the excess (? in tobacco use) brought about by your war. This is a topic which Heaven will endeavour to instil on the minds of men and women". We are glad to learn that notice is being taken of these horrible facts by those of the more spiritual planes.

(e) This little book of pp. 95 is by a well-known writer on the subject. It is designed to give tangible evidence about the *bona fides* of "spirit photography," by one who has had forty years' experience of it. He would prefer to call it "psychography," for the plates are acted on by a psychic "force" which is certainly not that of the light of photography. Stress is rightly laid on the fact that, given proper or

favourable conditions, certain events will happen. In spite of many cases of fraud it remains true that unaccountable events do happen at séances. But to explain all on the basis of "personality" or personal survival, is for the scientist of occultism a deeper problem than might appear to the general public, ignorant of "nature's finer forces".

(f) is similar in scope and form to the last. It consists of the evidence of Sir A. Conan Doyle and others drastically examined, and claims to be "a damning indictment of spiritualism, in its history and as it is known to-day". The chapters are on "mediums, black, white and grey": "how ghosts are made": "the mystery of raps and levitations": "spirit photographs": "the subtle art of clairvoyance": "messages from the spirit-world": "automatic writing": "ghost land and its citizens": these give a brief history of the whole movement. Stainton Moses and Home are singled out as "snow-white lambs" and "two of the arch-imposters of the movement". The art of ghost making is exposed. Sir W. Crookes gets a few slashes. Mrs. Guppy, Dr. Russel Wallace, Eusapia and others are hauled over the coals. H. P. Blavatsky and Mrs. Piper are dumped together in the penny box of commonplaces. A very one-sided book.

(g) This covers the same ground as the last two mentioned. It has an introduction by Nevil Maskelyne, and quite rightly attacks the present craze for "communication" phenomena, the credulity of mankind, the prevalence of superstition. The author pertinently quotes Shakespeare.

Glendower: "I can call spirits from the vasty deep."

Hotspur: Why, so can I: or so can any man! *but will they come when you do call for them?*

Undoubtedly a large proportion of so-called messages are not what they pretend to be. We turn to see what is said of H.P.B. We find the usual "exposure" and learn that in 1891, when she died, she was the acknowledged leader of one hundred thousand adherents! We have quotations from Miss Maud Collins: references to the Colombbs, to Thibetian Mahātmās, to letters released from clips fastened to trees and falling on the heads of wondering recipients. So many inaccuracies in two or three pages make us regard the whole book as an equally valueless record of truth.

(h) There are different sorts of "spirit" photographs. They are: (i) Thought-forms, psychic auras, etc.; (ii) visible spirit-forms, e.g., those taken by Crookes; (iii) Those which are developed unexpectedly, generally when a medium is present; (iv) cases where plates are not exposed at all, but submitted to "spirit influences". The

different fraudulent ways of getting these results are enumerated, *e.g.*, double exposure, faked plates, trick slides, prepared studios, darkroom methods, etc., etc. Experiments in these methods have shown that it is hard to prove the *bona fides* of these photographs. Certain deliberate frauds are shown. Then we have the examination of the late "fairy" photographs. Anyone who has seen these must confess that, while some are apparently genuine, others are very dubious indeed, and look like fakes. Our author considers them one and all fakes. Lastly the reliability of witnesses is examined, and the conclusion is arrived at that the evidence of the untrained observer is useless, taking into consideration the "will or wish to believe," the attitude of expectation, the readiness to be gulled, etc., etc.

To conclude; the reading of the whole body of spiritualistic literature of many years in general, and of these eight books in particular has driven the present reviewer to the conclusion that the whole business is most unsatisfying and unsatisfactory, while admitting that it is meat and drink for those whose inclinations lie that way.

L. O. G.

The Evolution of Modern Germany, by W. H. Dawson. (Fisher Unwin, London. Price 21s.)

The first edition of this book appeared in 1908, since when many things have happened to Germany. In fact, as the author, remarks in the preface, "the book, as originally written, was no longer faithful to facts," and to forecast the future would be hazardous. Hence in this revised edition (the seventh) the chapters have been revised, with especial reference to statistics.

The general aim of the author has been to follow the footsteps of Germany during the last fifty years—an economic change of a great trading nation which has applied itself wholeheartedly to science, education and concentration on one aim—supremacy. He points out that how that Germany has no colonies for her overflow population her industrial struggle will be still keener. At the same time the old simplicity of life has gone; Germany is no longer a cheap country: salaries, wages and profits are continually increasing. The events, however, of the last few years, since the appearance of this new edition have been such that it is impossible to do more than duly appreciate the thoroughness and extent of the author's labours, which of course do not go beyond the year 1918.

L.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE first thing I must do this month is to thank all the friendly people who have sent me greetings on my birthday, on which I completed 76 years of this latest life, and began the 77th. I cannot name all the individuals who wished me well, but I must put on record the corporate bodies, large and small. Nearly all the messages from a distance came in cables and telegrams.

The following National Societies and Lodges are all Theosophical. *The National Societies of:* Brazil, Wales, Argentine, South Africa, Australia, Java, Sweden, England, Holland, Norway, India, Burma.

Lodges: Gotenburg, H.P.B. (London), Manchester, Bradford, Herakles (Chicago), Shantilayala (Moradabad), Malvan, Medan, Hongkong, Blavatsky (Bombay), Mhow, Bihar (Bankipur), Cocanada, Coimbatore, Hubli, Trivandrum, Surat, Yellamanchili, Ashokashankara (Calicut), Maitreya (Calicut), Rajahmundry, Ahmednagar, Palghat, Thiruvattur, Broach, Nagpur, Chennapatna, Sindh (Karachi), Delhi, Madisen, Lotus (Mandalay), Brahmavidyā (Kumbhakonam), Madura, Shri Krishna (Guntur), Bhavnagar, Sundra (Negapatam), Shri Besant (Tanjore), Baroda, Chohan (Cawnpur), Mysore, Kolhapur, Sivaganga, Shri Krishna (Pondicherry), Belgaum, Mahadeva (Badagara), Closepet, Hyderabad (Deccan), Secunderabad (Deccan), Arundale (Benares), Kāshi Tatva Sabhā, Jaffna, Djokjakanta, Bangalore (Cantonment), Gaya, Tirumiyachur (Peralam), Blavatsky (Sydney), Quetta, Southampton, Olcott (Bombay), Wayfarers (Oxford), Vancouver, Madanapalle, Sirius (Tunbridge), Brisbane, Allahabad, Bengal (Lodges meeting in Calcutta), Indore, Arjuna (Barcelona),

Shanghai and San (Lodges), Shri Krishna (Alwar), Mangalore, Kashyapa (Srinagar), Vikram (Ujjain), Chatswood (Sydney), Calicut, Hautrhin (Mulhaus), Batavia (Weltevreden), Newport, Perth (Australia), Ootacamund, Shri Venkatesha (Malur, Sholinghur, Kurnool), Yeotmal, Tinnevely, Sanmarga (Bellary), Molkalmuru, Annie Besant (Glasgow), Nandod, Ahmedabad, Realisation (New York), Bombay and Suburban (Lodges), Peddapuram, Crewkerne (Centre), Besant (Copenhagen), Nairobi (E. Africa), Plymouth, Colwyn Bay, Perseverance (Le Mans), Cleckheaton.

Star Groups : Ommen, International Star Headquarters, Sydney, Bandoeng, Ahmednagar, Galle, Anantapur, Trichinopoly, Bangalore (Cantonment), Surat, Pudukottah, Herakles (Poona), Palmerston (N.Z.), Italy (National).

Liberal Catholic Church : Sydney.

Round Tables : New South Wales, Sydney.

Co-Masonic Lodges : Edinburgh, Glasgow, Sydney, Southampton, S. Germain (Bombay), Bodhi (Rangoon), Hidden Horizon (Bath), Fidelity (Bath), Beauseant (London). *Chapter*, Harmony (Bombay).

N. H. R. Leagues : Bombay, Ahmednagar, Palghat, Anantapur, Madras, Hyderabad (Sindh).

Scouts : Malabar, Canara, Salem, Coimbatore, Nilgiris, Kolhapur, Ahmednagar, Coimbatore (Training Camp), Shuklatirtha (Teachers Scouts).

Associations : Vellore Women's Indian Association, New Zealand Hilarion House, Trivandrum Humanitarian Society, Benares Girls' College, Staff and Students, Benares C. H. College, Staff and Students, Madanapalle College, Staff and Students, Benares Theosophical Boys' School, Bombay Provincial Council, National Conference, Madras Indian Christian Temperance Association.

There are many cables, telegrams and letters from groups of friends, groups of students, families, individuals and public meetings ; one from "a few clerks and workmen," Colombo.

*
* *

I can only say to all these what I said in *New India* in acknowledging them: "I print a list of bodies that have sent me birthday greetings. I am deeply grateful for these, for the love and confidence which they express, coming from so many lands. I can only say, as I have said before, that I will try to be worthy of them, for nothing can create a stronger impulse towards loyal service, than the trust so lavishly outpoured." While I am thanking people, I must say a word

of gratitude to American friends, who have most generously helped our educational work in India. The presence of Mr. Krishnamurti and his brother created a tremendous impulse of eager love to India, for the sensitive Americans realised, for the first time, perhaps, the deep wisdom and compassion which could come through an Indian body, and, may be, had some faint glimpse of what would come to them in the not far-off future through this still young Disciple. However that may be, they have much lightened the burden of the work here by their gifts, valuable, indeed, in their material value, but far more precious for the feeling which inspired them.

*
* * *

We had a very pleasant function in Gokhale Hall on October 1st, a tea party in the rooms of the 1921 Club, and then a congratulatory meeting, both given by the National Home Rule League, to which it invited people of all shades of opinion. The well-known ex-Judge of the High Court, Sir T. Sadasivier—who now devotes himself wholly, in the old Hindū way, to the work of spreading the ANCIENT WISDOM—was in the chair, and among the speakers were the Hon. Mr. C. P. Ramaswami Aiyar, C.I.E., Dewān Bahādur L. A. Govindaraghaviah, Mr. S. Satyamurti, Mr. Raja Ram and Mr. C. Ramaiya, the two latter speaking in Tamil and Telugu. A Samskr̥t poem was recited by Paṇḍit Venkatrama Shastri of the Adyar Library. Before the meeting, the Madras City Scouts had a rally, and recited the Promise as is done annually in October. Many Indian Lodges have made feeding the poor, part of their celebration—a gracious custom.

*
* * *

Our Theosophical Society in India suffered the great loss, on October 1, of the passing away unexpectedly, of our General Secretary, the much-loved and deeply respected Purnendu Narayan Sinha. He was engaged in preparing for

the next Anniversary of the Society at Benares, when his Master called him Home. He was a many-sided man: a Samskr̥t scholar, well-read in the Purāṇas, and delighting to point out how the light of Theosophy illuminated their pages, and they, in turn, corroborated the teachings of Theosophy. He was a man devoted to the uplift of the poor, and his work in improving agriculture brought him a title of honour from the Government. He was a close co-worker with Mussalmāns in causes in which they and his own co-religionists could unite, and his loving generous spirit spread harmony and goodwill around him. He was a practical educationist, building and maintaining at his own cost a large school in Bankipur, the town in which he lived. He was an able lawyer and a thoughtful politician, a member of the Legislative Council of the Province in which he lived. He was a Social as well as a Religious Reformer, broad and tolerant. And, above all, he was a devoted Theosophist, never wavering, ever steadfast, one on whom I could always rely for understanding and cordial co-operation. He has gone to the Peace, but I think he will return ere long, to serve the cause he loved so well.

*
* * *

From New Zealand we have the good news from Mr. Thomson, the General Secretary, of the opening of the Sectional Headquarters in Auckland. He says:

Situated in a prominent position in the principal street of a rapidly expanding city, our hall is arousing considerable interest, and many favourable comments are expressed as to the grace and dignity of its classical columns, fourteen in number, which make it one of the most beautiful buildings in Auckland.

I heartily congratulate the New Zealand brethren, and am specially glad that their Lodge will add beauty to one of their city streets. We need to lay more stress than we have done on the beauty of our cities. The old world shews us what cities ought to be, real Schools of Art for the masses of the people. Think of

some Indian cities, with their wonderful Temples such as that of Shivaganga, those of Conjīveram and Chidambaram ; think of the temple-crowned ghats of Benares, the Blessed, or of what Delhi was, or Lucknow, though both are shorn of their ancient glory. Think of what Greece was in the days of Athenian beauty, of what Athens must have been in its time, of the great spaces of Rome with buildings wondrous in their strength and massive proportions, and of many a continental city, Florence, the white marvel of Milan, Buda overlooking Pesth, and a score of other miracles of beauty created by the Divine Spirit in man. But in wandering down this bye-path of entrancing memories, I have slipped away from New Zealand, who in this same month of October sends us news of a loss, like our own, of one of her best workers and devoted Theosophists, Katharine Christie, for long her National Lecturer. She passed away on October 7, on the very same day on which the Headquarters' building was opened. Her health had been much shaken by overwork in Great Britain, and by a severe illness in South Africa. India also has lost in her a very active lover and servant, as she and Mr. John Griffiths started the New Zealand and India League for our helping, and the same two had also formed a little nucleus for a New Zealand Auxiliary of the National Conference, and had already done good work for us in distributing literature, and in inspiring useful articles in the Press, as is well known to the readers of the *N. C. Bulletin*. Those two good workers have gone to the Peace, but they have taken with them their love for India, and will help us from the other side.

*
* *

The Brotherhood Campaign is being carried on with remarkable vigour. It began for us, in India, with a very fine meeting in Gokhale Hall on September 30, the eve of the First Day ; I presided, as President, and the first speaker was Sir T. Sadasivier, who spoke in Tamil on the " Brotherhood of

Man". The "Brotherhood with Animals" was dealt with by the Secretary of the Society for the Prevention of Cruelty to our younger brethren. Mrs. Cannan took for her section of the subject the "Brotherhood of Nations," while Mr. G. S. Arundale spoke on the "Brotherhood of Youth". This speech attracted much attention, and was reproduced at length in several papers, and has now been issued as a little pamphlet, under the title of *To the Youth of the World*.¹ Twenty-five of these and 25 of his larger pamphlet on the *Brotherhood of Youth*, an intensely interesting and vivid account of Youth Movements, may be had post free in India, for Rs. 2. This campaign is going on well all over India, and a striking cartoon of a Brāhmaṇa supporting a half-fainting outcaste in a loin-cloth, with the caption "Come Home, Brother," drawn by "Barb," is to appear as a lantern slide, to be thrown on a cinema film between the scenes of the play. It should do much good. Bhajana parties going about singing, little dramas, and other well-devised propaganda methods are being pursued.

* * *

Captain A. G. Pape, a young Scottish scientist and a Theosophist, who is the Hon. Secretary of the Edinburgh and Lothian Branch of the Royal Anthropological Institute, spoke to the Anthropological Section of the British Association for the Advancement of Science, sitting in Liverpool, on the new type of the human race, which has been marked out at the Washington Bureau of Anthropology by American scientists. The British Association seems to be a little behind the times, as the audience is described as "sceptical". Yet the composite photograph of the type has been fairly well circulated, and the matter has passed beyond the region of doubt. The type is what we should call a sub-race, not a race—a subdivision of a race, showing the main race-type, with well-marked peculiarities, such as may be seen between the Italian

¹ See p. 155.

and the German. The Liverpool *Evening Standard* speaks of the "staid savants" being "perturbed". Captain Pape does not seem to share in the perturbation, as he remarked to the interviewer, who describes him as "a quiet student, calm in manner, clear thinking and cultured":

After the Lewis gun criticism to which I was subjected, I suppose I ought to feel squashed, but I am not. I don't care what the critics say. I know their views, and have heard them all before. I expected to be flattened out. It is always so with the pioneer, and I quite understand their points of view.

The interviewer remarks:

I do not find a single leading scientist here who will seriously discuss Captain Pape's views, although everyone is talking about them. They are something astonishingly new, and so remarkable that many critics wonder why they have received the imprimatur of being presented before so august a scientific body as the British Association.

Probably his views would have troubled the staid ones less, if he had not introduced also the subject of highly developed clairvoyance at the beginning of his discourse. Our scientists to-day have specialised to such an extent that they are lost in mazes of details in each subject, and miss many of the larger questions. Any careful observer, who has been in America or Australia can see with his own eyes what is sometimes now called "The Californian type". A London message gives the following, which is more intelligent than that of the Liverpool reporter:

Captain Pape, the well-known anthropologist, of Edinburgh, lecturing before the British Association to-day, declared that a new human type was being developed in Australia and America. A close study of children of Australian descent showed a distinct increase in the cranial development. There was a definite dome over the frontal region of the skull, the skin was grained smoothly, the hair was of a finer texture, the eyes were specially luminous and intelligent, the lips were sensitive and mobile, and the eyebrows were rather prominent. The general type of the face was somewhat triangular, with a narrow pointed chin. The new type showed a disposition towards a meatless diet. In other respects, it was inclined to be playful and mischievous, requiring a sympathetic understanding.

Some of my readers, who do not know Bishop Leadbeater as a hymn-writer, may share my pleasure in reading the following hymn :

A CHRISTIAN PRAYER

Great Architect of this vast evolution,
Supreme Director of a wondrous plan,
We thank Thee that in this Thine institution
Thou deignest thus to use the help of man.

Feeble are we, yet earnest in our trying,
Weak in ourselves, yet strong with strength from Thee :
We humbly hope, upon Thy word relying,
Thy ministers in this emprise to be.

May we be valiant soldiers in Thy legion,
Prompt to obey, whate'er the order be ;
Eager to labour in the darkest region,
If we may win one new recruit for Thee.

May we be workers, tireless, patient, loyal,
Striving with zeal to earn Thy promised fee—
That one reward, of all rewards most royal—
The privilege of further work for Thee.

We would be bearers of Thy shining standard,
To hold it high in this censorious world,
Keen to defend those whom that world hath slandered,
Befriending them when poisoned darts are hurled.

The earth is dark ; we would bring lamps to light it—
The lamps of truth, of love, of kindly thought ;
We would illumine the hearts of men benighted
By telling them the wonders Thou hast wrought.

O King and Father ! we are Thine for ever ;
We bless Thee, serve Thee, trust Thee utterly ;
Unskilled, inept, is e'en our best endeavor,
Yet Thou wilt use it for its love of Thee.

Upon us rest the peace of God the Father ;
Within us dwell the peace of God the Son,
And o'er us brood the peace of God the Spirit,
Forever One in Three, and Three in One.

ENGLAND



KATE SPINK
1905—1907

CUBA



JOSE M. MASSO
1905 1906



RAFAEL DE ALBEAR

OUR GENERAL SECRETARIES

BRITAIN AND GERMANY

BEFORE we go on in our regular duty, we must explain why Miss Kate Spink suddenly appears on our picture page. In *The Theosophist* of January, 1923, we mentioned in due course Miss Kate Spink's three years of service as the General Secretary of the British Section, from 1905-1908, and noted that we had no photograph of her. Quite lately we received from some unknown helper a wee photograph, and we have had it enlarged. "Better late than never."

Germany also has a fair complaint to make against us, for we omitted the very great services rendered in the rebuilding of the National Society by Herr A. Schwarz, who organised one group of old members while Miss M. Kamensky organised another, and who helped in bringing about a united Society by his hard work and friendly tact.

Having thus filled two lacunæ, we will go on to our next National Society.

XI. CUBA

Don José M. Massö, the founder and first General Secretary of the Cuban Section, was born in 1845, in Catalonia, Spain. He joined an uncle in Havana, Cuba, in 1860, entering his mercantile house, but took up an independent position as a broker in 1871, and thenceforth felt free to serve his own ideals. Cuba was then subject to Spain, and as his ideals were republican in politics and very liberal in religion, and as he wrote frequently and fearlessly, he faced considerable peril. He added to his sins by becoming a Freemason in 1872, and from 1873 onwards to 1884 he studied Spiritualism. In that year he came across a Theosophical book, and found his spiritual home. As in the case of many, his knowledge of Theosophy was reminiscence, and thenceforth he travelled onwards on the path it opened to

him. He shared with others the joy he had refound, and in 1886, he resolved to work for the foundation of a Lodge of the Theosophical Society. In 1901 his hope was realised, and the Annie Besant Lodge began with ten members. Thus was lighted a Theosophical lamp in Cuba, and its light spread far and wide. For the Cuban Section was not confined to Cuba, but spread in the Spanish neighbouring Spanish Colonies, which had grown into Nations. It started with six Lodges in Cuba and one in Costa Rica, the necessary seven, and with Don José as General Secretary, it annexed one Spanish-American domain after another, until in 1908—the year of his passing—it had no less than twenty-six.

Don José was succeeded by Rafael de Albear, who is still the General Secretary. His first Report mentions new Lodges in Mexico and Puerto Rico as well as in Cuba. He continued the same policy of working among the Spanish, or as they are often called, the Latin Americans, and in the Report of 1922 we find that the Cuban Section includes seven countries: Cuba, Costa Rica, Puerto Rico, El Salvador, Nicaragua, Republica Dominicana and Colombia. Besides this, it has mothered countries which have now autonomous National Societies on the T.S. roll, Mexico and Brazil, and has, we expect, something to do with those of Chile and Argentina, the latter of which comprises in its great area no less than five Republics. Central and South America, the Latin Americans, in contradistinction to Canada and the United States, Teutonic Americans, have made remarkable progress in the last few years. They will ultimately form part of the continent of the seventh root-race.

Both of these two General Secretaries have shown an unflinching loyalty to the Society and its Presidents in every difficulty that has arisen, and they have also shown an affection and trust very heartening to the tenants of that office. They have both had to meet with many difficulties, inevitable in Roman Catholic countries, but they have never faltered nor flinched. Now the Latin-Americans are steadily forging ahead, thanks at first to the initiative and the admirable services of these two faithful Theosophists, and secondly to the workers they have gathered round them. The seed they sowed has sprung up a hundredfold, and Latin-America will play a more and more active part in the progress of humanity.



TO THE YOUTH OF THE WORLD¹

By G. S. ARUNDALE

MY BROTHERS,—I stand before you to-day to ask the youth of India, the youth of every country in the world, to keep pure and unsullied that Universal Brotherhood which is part of their great heritage of truth, and of their great message to the world, to purify the world of all that unbrotherhood which has made the darkness, so that Brotherhood, which makes the Light, may step into its own.

I call upon youth the world over to remember that it is not they who have made the misery, the sorrow, the despair, the hatred, the suspicion, the distrust, the wars, the devastations. Who then has done these things? Let there be no

¹ A speech delivered in the Gokhale Hall, Madras, on September 30, in connection with the inauguration of the Universal Brotherhood Campaign.

answer to this question. There shall be no recrimination, but there shall not only be an uncompromising condemnation of the wrongs that walk unashamed abroad, there shall also be the strong will to turn the world from wrong to righteousness—a Mission, a Quest, in which all youth shall join in comradeship and loving trust.

Religions separate us. Races separate us. Nationalities separate us. Customs and opinions separate us. Pride separates us. Competition separates us. These things shall cease to separate us; for, while some of us may live in one religion, some in another; while some of us may be of one race, others of another; while some of us may be of one Nation, others of other Nations; while some of us may cling to one custom, one opinion, others to other customs, other opinions; while all of us have pride in certain things which seem to us of the essence of life: all of us, too, may, and shall, if we are young of heart, be we old-bodied or of youthful form, use these differences for individual growth alone; whether of our individual selves, of our individual Faiths, or of our individual Nations. For the rest, we shall live in the world wherein these differences are not, the world of the One White Light, whence worlds of colour are reflected, that we may learn of the infinite divergencies which themselves seem mutually antagonistic, but which, from the world of the One White Light, are known to be complementary.

Young men and young women, you all who are young of heart, wide-visioned: Realise that it is not you who have made the world's problems as we know them to-day. You have not caused the poverty, the hatred, the mistrust, the strife, the sorrow. These are the debts you have inherited, not debts you have incurred. Yours is the duty of beginning to pay off the debt, by very reason of that Universal Brotherhood which—whether you realise it or not—is the Note you have to sound by word and deed throughout the world, that harmony and peace may be restored.

Young men and young women of India, young men and young women of Britain, of Australia, of Canada, of New Zealand, of South Africa: Among your elders there lives much discord, so that the great Indo-British Commonwealth—a potential gift from you all to each component part and to the world—stands in grave peril. I exhort you to look upon the problems which threaten the Commonwealth's existence as capable of instant, or at least of speedy, solution, do you but apply to them your panacea of that Brotherhood which means Justice, Equality, Mutual Respect, Unfailing Sympathy. The panacea of the old world for its problems was prejudice, which they miscalled Right, and sought to achieve with Might. And the result is seen in graves, in fleets and armies, in wars, in retaliation, in earthquakes, and in epidemics. Your panacea, O young of heart, is Brotherhood, which you shall enforce, achieve, through Love.

The Kenya problem, to take an example—I happen to be speaking in India—has not been made by the youth of Britain, of Australia, of Canada, of New Zealand, of South Africa. It is not your problem, young men and women, though it may become your heritage. Let it not divide the youth of India from the youth of the rest of the Commonwealth, as it has, perforce, divided their elders. In the world of youth there shall be no Kenya problem, for I declare that the youth of to-day throughout the world are awake to their duty of crusading against wrong, of going to the root of it, and of plucking it out by the roots.

If the Kenya problem exists, young men and women of India, it is despite your comrades overseas. And I ask you, therefore, while condemning the wrong, as wrong should always be condemned, while fighting against it, if such duty comes to you in one shape or another, to remember to keep pure your love for those of your own generation, be they ever so much separated from you by differences of race, of

Nationality, of Faith. Your patriotism for your Motherland must merge in your patriotism for your own generation—the new patriotism of the new world. Love of country will not become the less, but rather the wiser; for those elements which destroy Nations will thus have been purged.

Do not be led astray by those who cry to you : My country is enough for me. Your Motherland is much, indeed. Love of country is a precious virtue. But the Motherland is not best served by those who would exalt her at the cost of justice, whether to individual persons, or to other Motherlands. We must make our Motherland respected, for she is as our Mother ; but we kill her as we make her feared, or if we steal that she may become rich ; if we steal the rightful greatness, the rightful respect and dignity, the rightful liberty, the rightful peace, the rightful wealth, of other Motherlands, in the vain and wicked belief that thus our own country grows great, free, peaceful, self-respecting, rich in the material things of the world. Thus have Motherlands fallen. Thus shall they fall again.

Some Nations in the world have pre-eminence over other Nations. Is it a pre-eminence in Service, or a pre-eminence based on might? Have they the right to be pre-eminent, or but the might?

Some Nations in the world are in the background. Are they in the background because of injustice within their borders, which makes them as a house divided against itself, or are they in the background because of injustice from without? Or may both causes be true?

Young men and women, you who belong to Nations called pre-eminent, it is your mission to maintain their pre-eminence. But you are faithless to your youth save as you make your country pre-eminent of right, in Service, and not of might.

Young men and women, you who belong to Nations in the background, it is your mission to root out the injustice

within, and to know that, as for the injustice without, your fellow-citizens of the Nation of Youth will have none of it, have no part in it.

If a country suffers from injustice without, let the youth of that country, advised by those of its elders who themselves are young in heart, and who are full of understanding and world-wide sympathy, proclaim to the youth of the country which inflicts the wrong that there is a gulf of wrong between the two countries. Let then the youth of the offending country, as they see the offence, declare it to their elders, sending to their comrades of the country wronged a message of sympathy and understanding. Let wrongs between countries be proclaimed, and admitted, among their youth. Thus shall the heritage of debt grow into a force towards Brotherhood, and though the unjust country be divided against itself, the elders for prejudice, the youth for justice, yet, as youth begins to assume its responsibilities, shall it some day cease to stand for might and privilege, but instead for right and duty.

Young men and young women: Begin brotherhood with those who need it, with the outcaste, the untouchable, the sinner, the miserable, in ever-widening circles of expression. Upon such brotherhood build your Nation-Brotherhood. And while so doing, remember that you belong to a wider Brotherhood of which your Nation-Brotherhood is part, to the Brotherhood of Youth. Allow naught, I pray you with all my heart, to dim your faith in that. Differences which have seemed insuperable as they have been handled by older generations are *not* insuperable there. Everywhere youth is eager to understand and to co-operate. Let no quarrels begin, or be perpetuated, in the Brotherhood of Youth, lest their world be infected as have been the worlds of their elders.

If your elders cannot come to agreement, why should not you? If your elders cannot understand each other, why should not you? Shall disagreement, discord, misunderstanding, last

for ever? Let the eyes of youth look upon youth everywhere, not with distrust and suspicion—these are of the present and of the past—but with hope and trust, for these are of the future, which is the Kingdom of Youth and the salvation of the world.

Youth is Hope. Youth is Understanding. Youth is Compassion. Youth is Generosity. Youth is Forgiveness. Youth is Love.

Into such a fiery crucible of Youth let the world's problems be poured, that discord be burned away, and solidarity emerge purified, omnipotent. FOR EVER AND EVER, AMEN.

G. S. Arundale

THE EUROPEAN FEDERATION OF YOUNG THEOSOPHISTS

By LEONARD TRISTRAM, B.A., M.R.A.I.

I have been asked to write a short article upon the Youth movement among Theosophists in Europe, which started a short time ago, and which has already achieved such a remarkable success.

The first steps in the promotion of the movement were taken by Mr. T. C. Humphreys in April this year, when he formed a Youth Lodge in connection with the Headquarters in London of the Theosophical Society in England. The first regular meeting of the Lodge was held on June 15, when Mr. Jinarājādāsa presented us with our Charter and gave us a magnificent address. Mr. Krishnamurti addressed us shortly afterwards, and consented to become a Patron of the Lodge. It was resolved that Mr. Oscar Kollerstrom should also be asked to become a Patron.

It was a remarkable fact that the Objects of the Lodge as originally drawn up by Mr. Humphreys were practically identical with the Objects of the Young Theosophical Workers movement in Sydney, although he had no knowledge whatever of this movement until Captain Williams arrived from Australia in the middle of June.

The Objects of Youth Lodge are at present as follows . . .

1. *Youth*.—To provide a corporate voice for the needs, ideas and methods of the younger generation in the Theosophical Society, and to provide new and up-to-date methods of spreading Theosophy.

2. *Service*.—To serve as a training ground for administrative office in the Theosophical Society in the future.

To make Headquarters more efficient as such by providing trained voluntary helpers who will work under Headquarters Staff wherever needed.

To combine Service with Business efficiency.

3. *Research*.—To provide study Groups to carry out Research in problems of the day, and publish such results to the Society.

To carry out experiments wherever possible in an endeavour to corroborate scientifically the theories put forward in Theosophical Literature.

To study all branches of Art, and the relationship between them, in the light of Theosophy.

4. *Internationalism*.—To foster a spirit of Internationalism and to set an example of World Citizenship. To this end to co-operate with all movements of whatever kind which have as their aim the realisation of Brotherhood.

No one over 30 is allowed to join the Lodge, and any member attaining that age automatically retires, except any original members nearing that age, who are allowed two years of grace.

We were allowed to hold our weekly meetings in the Members' Room at Headquarters, and we were also permitted to hang our Charter in that room.

On June 15, Mr. Humphreys was formally elected President of the Lodge, and a committee was appointed.

It was remarkable what a quantity of work poured into the Lodge within the first few weeks of its existence, which only showed how much an organisation of this kind was needed. Among the various activities were the provision of Stewards for the Queen's Hall meeting on India, the provision of Lecturers or Representatives on the platforms of various movements which we thought ought to be encouraged, the opening of correspondence with isolated members, and with members in foreign countries, and the re-cataloguing of the

Reference Library at Headquarters and the rearrangement of the books therein. Great plans were also made for the real start which was to begin in October. With regard to object number 3, Research, the first Transaction of the Lodge is shortly appearing in THE THEOSOPHIST.

This was the condition of affairs immediately previous to the Vienna Congress. Before the Congress, hopes had been entertained of starting similar movements in other countries, and some correspondence had been entered into on the subject, but when we arrived in Vienna it became quickly apparent that nearly all the young Theosophists in Europe had had exactly the same idea. Under these conditions it was extremely easy to get a movement going on a very large scale, and after many meetings had been held and much discussion had taken place, the European Federation of Young Theosophists emerged in triumph.

Mr. Krishnamurti was elected Chairman, and Mr. Humphreys the Treasurer. A Secretary and other officials were also appointed. It was decided to call the organisation "The Federation of Young Theosophists" instead of the "Young Theosophical Workers," and communication was directed to be established with the Young Theosophical Workers in Sydney in order that the two movements might be correlated, and also with a view to alteration of the name of the Sydney organisation, if the authorities there approved.

Eventually about 40 people engaged to form Lodges of the new organisation in as many different places in Europe, embracing practically every country. So many people being gathered at Vienna matters could be arranged in a day which at any other time would have required years for accomplishment.

Matters were at this stage when the writer sailed for Adyar.

Leonard Tristram

THE CRISIS OF CIVILISATION

By W. H. KIRBY

NATIONS, like individuals, are affected by or are subject to moods or what the historian would call periods. These can be less or more influential in their evolutionary product. They can be short or long in duration; of local or of world-wide importance; frivolous as fashions, or consequential as determinations taken.

Such phases in the history of Nations can be likened to the growth of flowers, or of weeds, on the one hand, and, on the other, to that of trees that strike their roots deep, spread branches, and bear seeds.

Humanity, as a whole, suffers these moods, be they short or be they long, in its various groupings as nations over the earth. Some feel the evolutionary period more, some less, not all alike.

These transitory periods usually affect most that group of human nations that is growing and developing more rapidly; what we are sometimes pleased to call the civilised world; those nations where the wave of Evolution is for the moment curling its crest. Nations at the back of the wave are usually riding on smoother waters than those that are crumpled, stimulated, smashed, or uplifted by the driving force of its foaming onrush. Individuals, the flotsam and jetsam on this evolutionary ocean, find themselves now here, now there; now in front, now behind; and seek gradually to procure to themselves a craft which they can to some extent control and steer in the advancing waters.

Tossed hither and thither, they undergo every kind of experience. There are periods of smooth water—illusionary periods of rest. There are moments of exhilarating excitement and uplifting. There are crucial crises of stress and difficulty. There are intervals of balance and equilibrium. There are disastrous depressions and glorious uprisings.

At some time or other, Nations and of course, similarly, their component parts, individuals, ride on the evolutionary wave of the Divine Purpose, suffer its phases, emerge and are thrown forward and up to the heights, or are temporarily submerged and overborne or, perhaps, occasionally enjoy comparative rest in subsidiary backwaters.

Time, as we measure it, blinds our eyes to the proper comprehension of the Eternal process, and only intuition and a sense of proportion can help us to realise more widely the world as it is and the Nations of the world in their epochs and phases. The historian has to limit himself to facts in time and space regarding nations and individuals.

The philosopher and the student of Theosophy must attempt to utilise all the historian can tell them in order to divine, if possible, and grasp intuitively the co-ordinating details of the Plan which we call the Evolution of humanity and to draw therefrom the general principles on which that Plan works. This is essential to anyone who asserts, virtually as a creed, the Brotherhood of man.

Thus from each period or phase in the world's history he should be able to draw some general idea of its characteristic feature in the evolution of humanity and gather many illustrative details to bear out his generalisation from the particulars which the historian or the scientist have to relate. In this way alone does the pilgrim proceed to knowledge and proper comprehension of what is happening around him.

Many, all over the world to-day, feel or believe that a critical period has been reached in the world's history. One

of those greater periods, when the world in one of its turning-points looks for special guidance and illumination.

After a period of great material advance and imperial influence some two thousand years ago, shepherds are said to have "watched their flocks by night" awaiting, as the symbol has it, the appearance of a "Star" or Light "from the East". That is to say illumination from that direction from which all energies and all new impulses spring. The wave of Evolution creeps slowly round the globe from East to West and leaves its traces all the way. Similarly to-day many in the world are expectant, the night is passing and the dawn is near.

Preceding centuries, culminating with the nineteenth, saw Gentiles of the past and barbarians of the north become the impersonations of the advance of the Evolutionary Wave, the successors to the period above mentioned. The Victorian epoch may be called its climax and with the outbreak of the Great War every one felt that a new period of travail and gestation had been entered upon out of which the new "Word" from on high must come to initiate the next phase in humanity's advance.

As a wave gathers force, after it has broken, by bunching up its foaming and contrasting waters before it rises up on its onward course, so it would seem that such a movement of expectancy is ours at the present time when all Europe, and to some extent all the world, is suffering from the shattering consequences of the Great War and is attempting to gather its fragments, under some new impulse, to bunch together and push forward in a right and orderly direction that shall relieve humanity from the present moral and material chaos.

To descend to particulars; signs of the times are not wanting. On the one hand we have a group of Nations who won the war; their interests, now that the danger in common is over, clash. Their purposes are characterised by their ambitions, their fears, or their respective positions. To some

extent temperament and race play a part. On the other hand we have the conquered Empires and the remnants of other nations, attempting by every device to evade the conditions of peace and get as much as they can for themselves out of the wreck ; in some cases planning revenge.

Besides this there is flotsam and jetsam of various species, some of it so hopeless and corrupt that it poisons what it touches. But the general spectacle that the whole catastrophe of this after-war period affords, is the prevalent selfishness that dominates the component parts of the wreckage all round. Indeed those more fortunate and furthest from the wreckage show no less selfishness in so great—though transitory—a period of disaster. They in no wise abandon their safe grip on the material objects that keep them floating high and dry in order to save a sinking swimmer. There is even a tendency to profit by the latter's precarious situation to deprive him of some of his possessions, and some even would push the less strong aside and shamefully ignore the cries for help.

It is a sorry spectacle, in the vaunted brotherhood of humanity, this crisis of Christendom !

These things cannot last and in the procession of time must bring their nemesis on all who would stand aloof in their self-sufficiency. How can one part of Humanity consider itself healthy when another part of the same organism is putrid ?

The infection must spread, nay, is spreading. Of what avail is the material mass of gold, a mere medium of exchange, that like blood must circulate evenly and regularly between man and man and nation and nation if these are to preserve healthy relations, when its congestion in one quarter produces an unlimited mass of rotten paper, another medium of exchange, fully virulent and poisonous with the germs of discontent, hatred and potential vengeance !

How can the more advanced nations dare to look at themselves in the glass of freedom and of liberty when they see reflected, antithetically, the hideous and demoniacal face of bolshevism? How can Peace ever be established where the policy of grab prevails, where suspicion of each other lurks in every step, where few, if any, noble impulses or acts are shown, and where, for material ends, so bestial a state of things as that which prevails in Soviet Russia is, to even the slightest extent, tolerated in international circles?

Is it to be wondered at that one scarcely recognises the modern aspect of the most evolved nations with the highest traditions and origins when one finds them in the mood to approach and flirt with, possibly in milder forms and in disguised garb, the vicious fallacies of government from below and by the least fit? Is not the terrible example of prostrate Russia sufficient to show, once and for all, where demagogic theories, carried *ad absurdum*, lead to?

The horrors of the French Revolution were pale in comparison to the bolshevik monstrosities, yet they told the same story to wit: that humanitarian theories are one thing and humanitarian practice is another. It depends upon who carries them out. The former can only effectively become the latter when the power—the Government or the person—that applies the theory is itself the living incarnation and example of such doctrines and is absolute in its fitness and capacity to ensure the carrying out of its decrees.

This, far from being socialism, or its bastard son communism, would seem to approach the confines of a species of absolutism, or, in other words, the unquestioned rule of a beneficent oligarchy, or a wise dictator, or a fatherly monarch.

Even then—men not being, in fact, equal at all in capacities, evolution, or understanding—it is doubtful whether some of these theories would not be dangerous in their general interpretation and application, especially among the lower

classes of the ignorant many who, like sheep, move in the mass, are easily misled by interested shepherds, and follow instincts and passion rather than reason.

Time and again we have seen European nations struggling with the premature application of theories that, translated by demagogues who wax fat thereon, have passed through years of discontent and social unrest.

Perhaps in some cases the upsetting of the existing state of things was necessary in the interests of the down-trodden or to tap the rich blood of the over-fed and the selfish and awaken them to their duties towards the less fortunate and the unhappy. In such cases good has certainly come out of it in the raising of the lower classes to a sense of their responsibility and position as cooperators in the Nation's welfare. But it is a far cry between the practice of humanitarianism and altruism between all classes for the common national good, and the tolerance of those poisonous germs of exclusiveness which set one class against another and which would appropriate for the masses—merely on the strength of their number and quite forgetful of their ignorance and limitations—the sole right to lay down the law.

Bolshevism and the absurd ideas of communism have shown where that finishes: a virtual dictatorship by the selfish over the helpless with all that is retrograde, evil, cruel, stupid, bestial and all that makes for dissolution of the energies of progress and civilisation. It is the apotheosis of egoism and the negation in fact of that altruism which is supposed to be the foundation and the aim of Christian doctrine and of Christian Nations.

Most European nations, even amongst the most enlightened, seem to have not yet fully realised this; or, if they have, they appear to be too materially interested in their politics, their commerce, and their industries to have taken sufficient action to render themselves immune from this poisonous bacillus. One nation only, perhaps the poorest and least

appreciated and considered in her invaluable help in the War and in the Victory, has now clearly seen the danger and has manfully dealt with it.

Italy, undermined by anti-nationalist, anti-interventionist (pacifist), and socialistic doctrines suffered a temporary but serious reverse at a critical moment for the Allies that might well have brought the Central Empires the victory and so changed the face of Europe, aye, and possibly of the British Empire. Yet she righted herself, *by herself* be it well remembered, and, recovering completely, was the first to win a complete victory over their enemy, the Austro-German army, which then determined, immediately afterwards, the general collapse of the enemy on all fronts and ended the War. A succession of weak ministries and a badly made Peace treaty,—in which Italy fared as the “poor partner” of the concern,—led to a resurrection of the wave of socialism throughout the country, and these ideas fostered on a soil of discontent and poverty soon became bolshevik in tendency, nourished and fed by interested emissaries within and without. Peasants began to seize other people’s houses and lands and crops as their own; workmen occupied and held up industries and manufactories pretending that the hands that fashioned could supplant the brains that devised or the capital that sustained and created. Their tin pot theoreticians had never told them that capital, brains and labour are three necessary and indivisible factors in any organised production and that cooperation between the three, and not conflict, is that which produces order, continuity of trade and therefore of wages, and credit. The absurdity of it all became manifest when, after a fortnight’s interruption of national life, they found themselves still occupying the buildings, but with all work at a standstill, without pay, without resources, without orders or materials, with no technical capacities of direction and without possibilities of credit.

All that was left to them was to march about the streets agitating their Asiatic Red Flag, in obedience possibly to Moscovite orders, and indulging in silly red speeches of an extravagant and utterly unreal nature! But the Italian proletariat—despite the interested promptings of salaried tub-thumpers and demagogues—is extremely intelligent and not at all submissive, and the workmen soon began to find out that all this moonshine did not lead to bread and butter.

So work was soon resumed again under the old conditions, with the deserters from the red ranks continually increasing in numbers as the vacuity of it all struck them, and with the many—a very considerable proportion—who, being older and less gullible, had declined from the first to take any part in the foolish attempt.

But this attempt brought an immediate consequence, an immediate reaction throughout the country, of the very first importance.

It aroused the virile spirit of Young Italy. It stimulated to action all those who had sacrificed, suffered, and fought for their country in her time of need and had returned disheartened and disgusted at the spectacle of indifference and egoism of those shirkers or workers who had grown fat and wealthy by evading every sacrifice at their expense, under a hundred and one semi-plausible pretexts.

It was the genius of Benito Mussolini, ex-socialist, ex-labourer, ex-editor of the leading socialist paper, but who at the call became a loyal combatant for his country in the war, thereby severing his connection with his party, which precipitated the saturated solution of reaction and right spirit in the country, and by his energetic leadership and propaganda, by his daily and hourly toil, by his tenacity and outspoken courage, revived and recreated the strength of Young Italy with his "Fascismo" movement.

This movement, from small beginnings grew to a million strong. It combated and showed up all the evils of so-called social democracy, effete and wordy liberalism, false socialism, pseudo-communism, and all the parasitic growths of party politics that began with voting touts at the polls and ended with exhibitions of impotence in the intrigues of Parliament. Above all "Fascismo" dealt fiercely with every form of anti-nationalism. Its policy, at first, to be effective had to be violent. "An eye for an eye, and a tooth for a tooth" was the best and only argument, however illegal, for bullies and hooligans of the red species. The sacrifices involved tempered the spirit of his followers to the necessities and discipline required in the task undertaken. Later on his followers were gradually educated to the idea that sacrifice to one's country's need is not exclusively demanded by a state of war, but that service and discipline from all classes in cooperation, and not in antagonism, is especially required after so great a crisis as the great war, and is anyhow at all times a virtue of Peace and Progress for the Nation's welfare. No wonder that this idea rapidly penetrated among all classes and brought in adherents in thousands from all over the country. Since the accession of Signor Mussolini to power, as Prime Minister of Italy—a power that for many decades no Minister in any country has wielded so absolutely, so wisely, and even so constitutionally—he has utterly routed the cabals of party intrigue and exploded the Marxian theories that for the last thirty or forty years have afflicted socialistic circles and produced so much class hatred and warfare. He has approached Church to State, in its wider sense, reinstituting the Crucifix and the Royal portraits in the schools—which symbols had been stupidly abolished by the socialists—and by seizing every opportunity to show his respect and consideration for the Church and the prevalent religion of the country, he has won over to his side the eminent and serious Catholics while

virtually disbanding the ranks of the clerical party intriguers who had been so nearly arbiters of the situation in preceding ministries.

From the first day Mussolini set a personal example of long hours of hard work and duty owed by all officials in return for Government pay. He tolerates no slackness and no inefficiency. To all, high and low, he has made it clear by his drastic decisions and methods that only hard work and efficiency will keep them in place and earn them salaries and pensions. He favours no class more than another, yet requires each to keep its place and do its appointed task to the utmost, cooperating with each other for the good of National aims. From all state administrations he has weeded out and ruthlessly set aside the parasite or loafer, big or small, and at the shortest notice. His policy in abolishing succession duties, which under socialist pressure had become very high, met with instant approval in that it tends to consolidate the family and the family fortunes within the country and draws capital back from abroad, thus encouraging small tenures. He has rendered honour to the army and cleansed it of aggregations and impurities; he has restored to it prestige and paid tribute to its services in the war, declaring it to be a non-political, and therefore neutral, force created for the country's defence.

He has created a national militia for internal order and as a means to secure the execution of his Cabinet's decisions. His policy in finance is one of the strictest economy, cutting down and abolishing all that is superfluous in expenditure whether traditional or not. Realities and facts take the place with him of encrusted habits or traditions. New sources of revenue are attempted in every direction without burdening the already heavily laden taxpayer.

Finally in upholding King, Church and State and promoting the ideals of love of one's country, Mussolini has set his feet

firmly towards all that is Law and Order within ; and, in his foreign policy, towards that proper respect and consideration that is Italy's full due in international councils abroad. He is out to make Italy great, prosperous, upright and, therefore, happy; and there is no doubt that sooner than possibly many may think he will succeed and his influence is likely to be felt for many a year to come throughout Europe.

Italy, thanks to this vigorous genius of forty years old, has got over her bad phase, her mood of depression in a chaos of socialistic utopias, so fashionable at the end of last century and so hopeless at the beginning of this, and through his wise leadership is now learning the value of that moral strength and national character that necessarily brings with it material prosperity and universal credit, the fruits of right living and right thinking.

The antithesis to all this is Lenin and his hopeless ideas and methods: the result of socialism let loose and pushed to its absurd extremes. Through the fallacies of socialism of the current type, communism sets in, and thereafter the anarchy of things produces necessarily a dictator—the negation really of socialistic theories—and the dictator himself becomes the hole-and-corner slave of irresponsible circles of minor tyrants and the whole lot are victims of a state of cowardice, greed, selfishness, cruelty and all those endless vices that they set loose and become quite unable to control.

They can only live and continue in power by organised terrorism producing more and more evil in widening circles, taking tithe of the pickings from all and sundry, and creating hell moral and material. Without country, without principles, without hope, they illude nobody but themselves, living materially from day to day, reducing all things to mere animal and bodily pleasures or gratifying their minds with cunning and deception. *There* is the exemplification of all that spells despair and hopelessness for a nation.

The poisonous gas that Germany first instituted in the trenches is not dissimilar in its insidious action from that special bacillus that Lenin was sent to inoculate into the huge and effete body of the Russian Empire. Italy has been the first to awaken and react in a positive and effective manner. She has her safety mask, she knows the poison, and will have none of it.

Will other nations be as wise, or will they still dally lazily with an insidious venom that grows in power and is of enemy origin? For the forces manifesting in this expectant world, in this crisis of civilisation, now as always, are two, but at the present time clearly to be seen and offering examples of contrast: the one is black, is material, is based on hatred and bears the device of egoism and competition, in their exclusive sense; the other is white, aspires to the ideal, is based on love and bears the device of altruism and cooperation, in their widest application. The one destroys and is negative and subtractive; the other creates, is positive and additional. The one is retrograde and leads to stagnation and ruin; the other renovates, quickens, and produces growth. The one disintegrates the body and lays a nation low; the other purifies the soul and uplifts a nation to new destinies and moral heights in the common toil and brotherhood of man, according to God's plan and His Messengers' tenets. Which is it to be? The decision is momentous for all nations of the civilised world at the present time. The future of each lies in the wisdom and motive of the choice to-day.

W. H. Kirby

THE ASHRAMA IDEAL¹

By G. S. ARUNDALE, M.A., LL.B.

IN addressing you to-day on the reopening of the Brahma vidyāshrama for its new session, I desire to lay stress on certain aspects of study doubtless familiar to you all, yet or which it is, I think, useful to insist whenever opportunity offers.

The idea of the Āshrama is, of course, essentially Eastern in origin, though from the East it travelled to the West through those who had sojourned in the East and had been impressed by its attractiveness and value. It embodies the Community spirit in its most complete available form, combining the elder and the younger at various stages of evolution; while its objective is twofold: the training of the pupils, first by association with their elders, second by study under the guidance of their elders, third by the leading of an ordered life under the superintendence of their elders, (1) in part as self-preparation for individual progress, and (2) in part as preparation for the service of the world, through various intervening stages of the home, the immediate surroundings, the village or town, the Community, the Nation, the Commonwealth.

These two aspects of preparation are, it must be understood, interdependent, a fact often lost sight of by those who

¹ The opening lecture of the second session of the Brahmavidyāshrama, Adyar, October 2, 1923.

concentrate themselves on self-preparation exclusively, or who, absorbed in, obsessed by, the service of the moment, neglect to improve their capacities for service by self-preparation.

The Brahmagvidyāśrama offers you training along each aspect of the objective I have mentioned above. First, and of primary importance, you have association with your elders, directly as regards those elders who are actually living at Adyar, indirectly as regards those Elders Who have caused Adyar to become the great spiritual centre of the outer world. Make the most of such association, whether direct or indirect. Its value to you is according to your determination to sense it. Second, you are able to study at the feet of those who know more than you do on the subjects on which they lecture, as well as to share with others where your own knowledge is wider. Third, you have the opportunity to lead an ordered life, not necessarily what the world would call ordered, but essentially ordered from the standpoint of the Real. These three factors combine to assist you individually, and to fit you, on your return to the outer world, to serve more strongly and more wisely; provided, it must be added, you make something at least, not necessarily the most, of your opportunities. To the Western student, here for the first time, I give the suggestion that he remember he comes to study Brahmagvidyā in its ancestral home, the East, not in the form in which it manifests abroad. And as a hint to guide him I remind him of the pregnant words of Dr. Jacks, Principal, Manchester College, Oxford, that while the watchword of Western civilisation has dominantly been government, and education, following suit, has been repressive of freedom and creativeness, the watchword of Eastern civilisation has been dominantly culture, and government, in its multifarious forms, subordinate to that end. Remember, then, that you have come to a land of culture, a land of inner freedom, a land of creativeness, however much these may not be superficially

evident. Yours is the task to build these forces into your character—the gift of East to West.

In order to help you to make as much as you can of the great privilege which has come to you as a result of good service done either in this life or in past lives, perhaps in both, I want to examine a little more closely the way in which you can become increasingly receptive to the various influences which play upon you, both generally because of your residence at Adyar, and specifically because you are a student in the Brahmaviḍyāshrama.

In a single sentence I might say that your power of receptivity depends upon your attitude. It is our attitude, our reaction tone, that makes us or mars us; and it is our attitude that must ever be our earnest care. What kind of attitude is wanted? In a couple of words—the dedicated spirit. If you wish to derive all possible benefit from Adyar, from the Brahmaviḍyāshrama, from your elders, from your equals, from those younger than yourself, you must be dominantly animated by the dedicated spirit. And by the dedicated spirit I mean a sensing, in greater or less degree, of some part at least of God's Plan for the world, and a self-offering in co-operation with that Plan in ever-increasing completeness. I do not think it matters what aspect or part of the Plan you sense, provided you have in some measure at least the larger vision. I can conceive, for example, some people realising a part of the Plan in their devotion to some loved elder. That may be the inspiration of their lives, and they may have little to do, for the time being, at any rate, with roots, rounds, races, and all the other means whereby God fulfils Himself. Others may take up some special aspect of the Plan—politics, education, science, arts, law, social problems, religion, medicine—thus, while having deep attachment to a loved elder, yet knowing that their best cooperation lies through service in a special field. The great thing is to be

able to live outside the smaller selves, in the Real, or what to us is the Real, more than in the unreal; in Eternity, or whatever may be our conception of Eternity, rather than in time. As Bishop Gore has said: "An educated man must cherish in his soul a sense of the Eternal, a sense of that which was, and is, and ever will be, lying behind all change in history and progress." I ask you: Do you normally live outside your smaller selves? Do you live in Their world, working in this world with Their world as your home? Have you come to Adyar in a spirit of dedication, to learn not that you may become wise but that the world may become happy? In other words, are you an idealist who has come to Adyar to learn how to both spiritualise his ideals, and to translate them into practice? If such be your attitude, the background of your mind, of your emotions, of your speech, of your activities, then there is hope that Adyar and the Brahmaviḍyāśrama may awaken within you that spirit which shall enable you to travel on the Way of the Cross which is the Way of Sacrifice and Service.

Assuming that yours is the dedicated spirit, that such is your attitude, how are you to make the most of the inestimable privilege of residence at Adyar? First, remember, I beg you, that while you have come to Adyar for the sake of study, no study is either fruitful or effective save as we devote each day a portion of our time to service—the fulfilment of study. You will neither study effectively, nor will your residence at Adyar give you all it might give you, unless you realise that you owe service to others as the complement of study for yourself. It is impossible for me to suggest to you the innumerable ways in which you may render service to Adyar, to your fellow-residents, to our common cause. I will only say that you must not delay in sharing with others the added power that comes to you. May I recall to your memory the precept of the Lord Vaivasvata Manu that the student's life must have the following dominant

characteristics: Service, Study, Simplicity, Self-Control? I ask you to note the order in which He has given these, and to deduce from this order that if you are to profit to the full from your studies you must see to it that the three latter are the superstructure built on a foundation of service. It would be fatal for you to say: I have no time for service, I am absorbed in study. Unless you are practically helpful at Adyar, contributing to your own measure to the life and happiness of our community, you are not likely to be one of the most hopeful students of the Brahmaviḍyāshrama.

Let us now turn to study. I suppose I must take first the studies in which you will be engaged in the Brahmaviḍyāshrama itself. What are you learning in this Āshrama? More or less the same facts that you might learn in any other Āshrama or University, but facts treated, examined, co-ordinated, from the standpoint of God rather than from the standpoint of man. I do not say that we have reached the standpoint of God, that would be an absurd presumption. But I do say that the methods of the Brahmaviḍyāshrama enable us to approximate more closely to such standpoint than is possible under the methods prevailing in the outside world. Why? Because we realise that God has a definite Plan for His world, a Plan which combines infinite justice with infinite tenderness, and which gives to us all the certainty of fulfilling completely God's will for each. Because those who know more of the Plan than ourselves have shown us the way to the Ancient Wisdom which is the Wisdom of God, Brahmaviḍyā, whence we teach and learn, rather than from those narrow standpoints which stultify the Brahmaviḍyā as it finds expression in the outer world. Because we study in a spirit of brotherhood and sacrifice, thus causing each subject of study to have a significance and a purpose not only fascinating in itself, but also exhibiting the subject as a definite avenue of service to man and understanding of God. In other

words, because we study in the light of Theosophy, the Science of sciences, the Art of arts.

I ask you to remember that whatever be the subject of your study it is part of the Divine Wisdom, bringing you at once both nearer to God and nearer to your fellow-men, and also, be it said, nearer to all life. As Sir Francis Bacon has said :

Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty, nor a shop for profit and sale, but a storehouse for the glory of God and the endowment of mankind.

I ask you to work out in your own minds how the facts you learn do actually bring you nearer God, your fellow-men, and life. I ask you so to study that you feel, as the days pass, your character, your vision, your understanding, your capacity for service, sensibly strengthening. I ask you to watch that because you study this, that or the other subject, you find yourselves increasingly able to cope with your weaknesses, to transmute your littlenesses. It is one of the grave defects of modern education that the curriculum is not related to life or character, save, if at all, in the vaguest way. Let not the Brahmaṇḍaśrama or its students, or its teachers, lie under such a reproach. You are not deriving all the benefit you might, and ought to derive from your studies until and unless you consciously relate them to the growth of character. I earnestly trust that the lecturers themselves take every opportunity of explaining to their students how the subject-matter with which they are concerned is not merely to be regarded as knowledge, not merely as a theoretical insight into part of God's Plan for His world, but dominantly as a practical means of hastening the evolution both of the individual and of the world, difficult though the application be to those who have not the habit or way of it. You ought to be better men and women because of your membership of the Brahmaṇḍaśrama, because of the studies in which you are engaged, because of the definitely stimulated reaction of knowledge

upon character. Not one single fact that you learn but has a bearing upon character, but has its value in quickening your development. The discovery as to how to apply such facts to yourself individually is not one of the least important aspects of the Quest upon which you are engaged. Your attitude towards life, towards those around you, ought very definitely to mellow under the influence of your intellectual exercises, and if you find yourselves unaltered in this respect you may take for granted that you are not getting out of your studies all that you ought to get out of them, or that your teachers are still giving you the facts as they are given in the outer world, and without the connecting links which make their import so infinitely more significant. And all the time that you are studying there should be, as it were, an undercurrent of relation, of harmonising, of what you are learning to the surroundings in the outer world in which you normally move. You ought to see unveiling before you new vistas of effort, new openings for service, added powers of understanding, added stimulus for self-preparation, as the direct result of what you are learning in the Brahmaviḍyāshrama. Such is the acid test of your own receptivity and of the Āshrama's growth and service along right lines.

May I here just put in a word for the science of rhythm, which on no account may be neglected in its various manifestations in the arts and sciences? As Dr. Somervell has said, the whole of life is based on rhythm. "Day, night, summer, winter, light, electricity, sound, the circulation of the blood, the tides." And there is that rhythmic swing of the pendulum, that law of action and reaction, of forthgoing and return, recognised as having sway in all fields of human endeavour. Let Browning state the case for music :

I state it thus :

There is no truer truth obtainable

By man, than comes of music.

The soul of Adyar needs more music than it gets.

I must also add a word for the Drama, as a most valuable adjunct to your education here, so that as truth grows within you you may learn not merely to practise it or to speak it, but also to act it, for many of the greatest truths can be acted though they cannot be spoken, as for example the Hamlet-truth which could not have been set forth in a treatise, but makes a compelling Drama. Through Drama and acted parable God's truth goes to millions of His children who otherwise might remain untaught.

What is this simplicity which comes next to study in the life of the student? I venture to think it means the deliberate effort to be master of the bodies of contact, under which the continuous readjustment takes place, rather than their slave. Unhesitatingly I would say to you all that except as you live simply, part of the life of dedication, you cannot expect to study profitably. Membership of the Brahmaviḍyāśrama involves the harmonising of your bodies with your purpose in joining the Āśhrama. If the mental body is to be receptive not only to the words of the teacher but still more to the spirit of the teaching, the astral body and the physical body must be under due control and pure. Part of your necessary preparation for study consists in very regular living, in adopting simple food, simple dress, simple habits. I hope it has already struck you that you are resident in Adyar, members of the Brahmaviḍyāśrama, because these are opportunities you have deserved as the result of past actions; that your Higher Self has brought you here that you may make progress in the direction of fuller service. You have come here on a Divine mission. You must be permeated with the purpose of the mission so far as you are able to apprehend it, seeing to it that its purpose permeates every detail of your lives. You have not come here casually. You have been sent here. You have two duties: first, to become a harmonious part of our common life; second, to put forth all your

energies, through all your bodies, into the work of the Āshrama. You will attend the lectures. You will make your notes. You will study at home. But all this is not enough. "Of education information is the least part," says Bishop Butler. It is the spirit, the message, of your studies that you have to reach, and to reach it you must add simplicity of life, among other things, to the more conventional activities of the mental body. May I also just say that regular and suitable physical exercise is an indispensable ingredient of the dedicated life? It is part of that Aparāvidyā—lower Divine Wisdom—which is a Scripture in itself.

You should be able to notice with increasing distinctness that as the time passes self-control becomes easier. At the end of your studies you should have become much more master of your bodies than you were at the beginning. In every way you should have become a "bigger" person. I do not suppose that there are any examinations in connection with the Āshrama, but the only examination I can conceive of as having any true value would be an examination to discover how far you have grown "bigger" than you were before. What is "bigness"? Absence of pettiness. Then what is pettiness? Irritability, intolerance, prejudice, interference with other people's business, jingoism, obtrusive faddiness, cocksureness, slavery to public opinion, customs, habits, etc., spite, deceit, self-righteousness, gossip, smugness in all its forms. If you have any one or more of these you are to that extent small and not big. Your studies, because they lead you, or should lead you, to the larger vision, ought gradually to wean you from pettiness and make you "big". If you ascribe good motives to all, and if you are full of a sympathetic and wise understanding, you may class yourself among the "bigger" people of the world, and no knowledge is of any use to you which does not help to make you "big". As His Majesty the King said three years ago at Swansea, the true aim of education

is the enlargement of the human spirit. In the Āshrama we do not so much desire knowledge for its own sake as for the sake of the added capacity to serve that it imparts. We would be but an ordinary University did we but desire knowledge for its own sake, and for the purposes recognised in the outer world. We desire knowledge that we may cooperate more consciously with God in the unfoldment of His Plan for the world to which we belong. We desire knowledge that it may lead us, and through us may lead others, from the unreal to the Real, from darkness to Light, from death to Immortality. We desire knowledge that we may be the better fitted to fulfil the purposes of the inner world wherein dwell Those Who are our Elder Brethren.

I presume you are familiar with the four Āshramas as set forth in the Hindū Scriptures—the Brahmachāri, the Grihaṣṭa, the Vānapraṣṭa, the Sannyāsin. I think, however, it is worth while to draw your attention to the fact that while in normal times individuals generally pass through them one by one, the exceptions being negligible from the standpoint of education, at such a time as the present, with the world in a state of chaos, with the expectation of a Great World-Teacher to lead us to a higher synthesis therefrom, many of us, especially the young, while from the standpoint of age or outer circumstances either in the Brahmachāri or Grihaṣṭa Āshrama, in fact from the age of the soul have the outlook of the Sannyāsin, and need the appropriate education. I take it that every one who joins the Brahmaviḍyāshrama is potentially, and by inner cognition, in the stage at which he has little left to learn from life's lessons, except by way of finally closing his human evolutionary accounts, at which he has to learn to give rather than to receive. Your membership of the Brahmaviḍyāshrama, the Āshrama of him who is returning home, who has learned that giving is the greatest blessing, must, therefore, be utilised to increase your gifts both

quantitatively and qualitatively. While you must necessarily for the time being receive from your present teachers, you must also stamp every piece of knowledge with its gift-value, with its value as a means of drawing others to God. You and I, and many others like us, may well consider ourselves on the pathway of Return rather than on the Pathway of Forthgoing, and the note of return is the note of sacrifice.

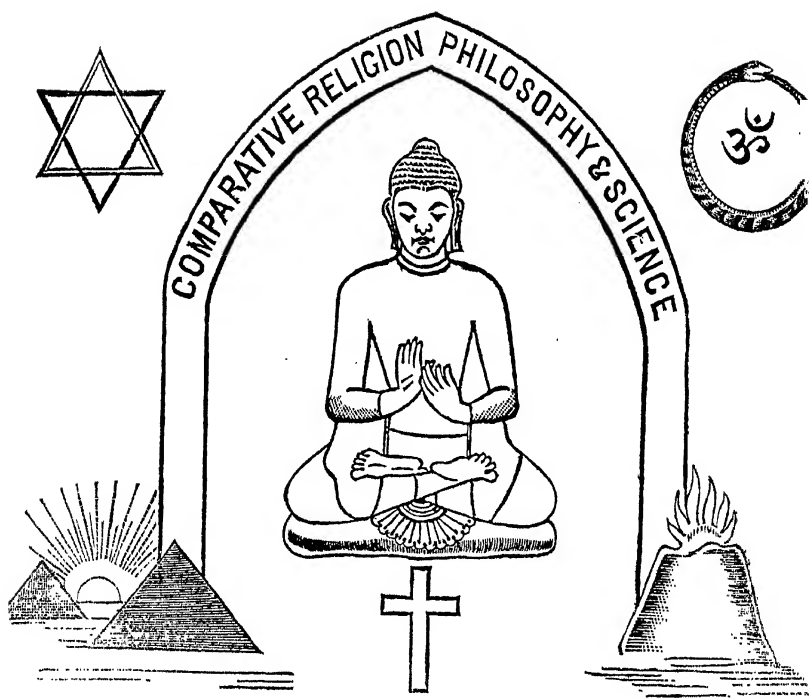
With the four Āshramas are associated the four temperaments or castes as they are generally, though inaccurately, as I think, called. Have you analysed yourselves to determine to which temperament you belong—to the Brāhmaṇa, purveyor of wisdom and truth; to the Kṣhāṭṭriya, purveyor of courage and protection; to the Vaishya, purveyor of material prosperity; to the Shūdra, purveyor of compelled service—compelled by the Laws of God even more than by the will of man? Purveyor to whom? To his fellow-men. You will notice that true caste is not a matter of birth but of temperament. So whether you are born in India or in another country, whether you are born a Brāhmaṇa, a Kṣhāṭṭriya, a Vaishya or a Shūdra, what you are temperamentally is the line of your Dharma. And your studies are to be directed to help you to fulfil your temperament. At present the Brahmaviḍyāshrama probably has as pupils mostly those of Brāhmaṇa temperament. Hence the work of the Āshrama is first to bring its students into contact with facts along the different lines of study available, and then to synthesise the facts from the Theosophical standpoint; so that the pupil may return to the outer world with a synthesis in terms of which may be resolved, in greater or less degree, the misery and trouble of the world.

The great value to me of this Brahmaviḍyāshrama, under the distinguished guidance of Dr. Cousins, himself not only a member of the Theosophical Society but what is more a true Theosophist, lies in the fact that it demonstrates as

within the fold of Theosophy all the arts and all the sciences, which are generally supposed by the ignorant to be outside such fold, as if Theosophy were some kind of religion and unconnected with life, whereas Theosophy in fact is the Science of Complete Living. The Brahmaviḍyāshrama makes us conscious of the fact that the arts and the sciences are expressions of the Divine Wisdom, means whereby God fulfils His Sacrifice. I believe that in course of time the arts and the sciences will generally be approached from a new angle of vision, from what we shall call the Theosophical angle of vision, from what others may call by other names if they so will. We shall study the arts and the sciences because they unveil our spiritual perception as well as our intellectual understanding, because we see in them means whereby we obtain a knowledge of the Fatherhood of God, of the brotherhood of man, of our fellowship with all life, because we see in them means whereby we may know God's Plan, whereby we may know God's laws and our freedom within them, whereby we may become the masters of our destiny, conscious cooperators with God's will. This Brahmaviḍyāshrama of ours has the mission of spiritualising our conceptions of knowledge, of showing the Divine purpose all knowledge embodies. Whether we study mathematics, or physics, or chemistry, or literature, or geography, or history, or nature, or languages, or anthropology, or philosophy, or psychology, or any other subject of study known or unknown to civilisation, we are always studying God and the nature of the road to Him. As a leading article in the *London Times* said the other day, "Education must always say in some way or other : ' My Kingdom is not of *this* world.' " This supreme fact is too often entirely ignored, or forgotten ; and it is the task of this Ashrama, and of those who have the privilege to be living in it, to make this latent fact patent, first here at Adyar, and then, through you who are its members, in the outer world, so that the whole of

education and the whole of life may thus be re-oriented to reality. I exhort you, friends, not to let a single fact go without a recognition of, and as far as possible an understanding of, its spiritual value and content, of its place as part of the material of that roadway of which I have just spoken. Stamp each fact with its spiritual significance as well as with its earthly import, and thus spread wherever you go the great message of the immanence of God, whence all true comfort and courage originally issue. May your membership of the Brahmavidyāshrama bring you nearer to God to-day and some day the whole world with you.

G. S. Arundale



OCCULT CHEMISTRY AND ATOMIC NUMBERS

By ERNEST G. GRIFFITHS, B.A., B.Sc. (LOND.)

THE advances of chemical science during the last decade have given us considerable insight into the structure of the chemical atom, and have given us as the most important function of the atom, not the Atomic Weight, but the Atomic Number.

Investigations have also been carried out along other lines by highly qualified clairvoyants who have recorded the results

of their work in *Occult Chemistry* (C. W. Leadbeater and Annie Besant). These investigators, however are not and do not pretend to be in any sense chemists; they have recorded what they saw and left the interpretation to others.

An analysis is here made of the figures and diagrams in *Occult Chemistry* with a view to determining the nature of the Atomic Number and so to bridge in some degree the gulf at present existing between *Occult Chemistry* and modern theories of the structure of the atom.

One unit of the Atomic Number is here regarded as being made up of 18 ultimate particles.

The assumption is next made, in accordance with modern views (Lewis-Langmuir theory) that the atom consists of a positive part of which the Atomic Number is a function, and an equal negative part. This would give for the atom $36 N$. No atom is found containing less, and 7 obey the rule in the simple form $R=36 N$ —where R is the number of ultimate particles as given in *Occult Chemistry*. Any number R can be expressed in the form

$$R - a = 18 (N + p)$$

where a and p are integers to be interpreted below. The value given by a is that of a number of particles in the atom which do not function as regards Atomic Number. The value given by p is that of a number of atoms of Hydrogen or the material of those atoms which also do not function.

The values for a , an analysis of which is given below are chosen in accordance with the following rules:

1. They form a definite portion of the atom.
2. They are in the *centre* of the atom and are usually not duplicated. If they are, then both are taken

in the "Dumb-bell" group the connecting rod forms part at least of a .

In many cases central globes give the value for a .

3. Similar figures are similarly treated, *e.g.*, Na & Cl.

The value for a in both cases is the connecting-rod+the central spheres of 4 on which the connecting-rod impinges.

This rule is closely followed and in a number of cases, where the reason for taking certain portions as the value for a is not very clear, it is justified by its adoption throughout the group.

The 57 elements of *Occult Chemistry* have been examined. In 24 cases $a=0$. In the remaining 33 cases, an explanation of the nature of a is given, with the exception of the value for Oxygen. Four other cases are regarded as not particularly satisfactory; Bromine, Beryllium, Silicon, Krypton, but even here a more or less plausible explanation is found. Thus of the 57 elements, there are only 5, in which *Occult Chemistry* does not give a definite and clear value for a .

The values of p are, since they have to be present as 18 p , of less importance. They have been determined automatically, and the following results are observed.

1. The elements of the first and second groups of the periodic classification have $p=0$.
2. The value of p increases with increasing Atomic Number, in a number of cases proceeding through a group of 3 in Arithmetical Progression.

It is therefore maintained that the values for p justify themselves.

As an interpretation of these facts, it is tentatively suggested that the chemical atom in its most complex form consists of four parts.

1. A number of particles equal to $18 N$ which are positive.
2. A number of particles equal to $18 N$ which are negative, similar in position and similarly grouped.
3. A number of particles placed between these which do not affect the Atomic Number, but which serve to stabilize the atom, to increase the Atomic Weight and possibly to affect its chemical characteristics and affinities.
4. A number of Hydrogen atoms, added to the simpler forms of the elements with low Atomic Number; which do not function with regard to the Atomic Number, but which increase weight, and alter chemical characteristics.¹

Of the 57 elements examined; 7 consist of only parts 1 and 2, obeying the law $R=36 N$.

Of the remainder, 17 consist of parts 1, 2 and 4 obeying the law $R=18 [2 N+p]$.

15 of the elements consist of parts 1, 2 and 3 obeying the law $R-a=36 N$.

These are with one exception elements of low Atomic Number. In a number of cases, alternative values for a and p are possible and these are given. It is inevitable that such alternatives should be possible by pure arithmetical chance; but it is highly improbable that the necessary values for a and p should be obtained (when the rules laid down have been adhered to) in at least 53 cases out of 57 by the accident of sportive figures.

¹ No investigation has yet been made into the position of these atoms. It is possible that they could in scrutiny be determined.

Atomic Number	Element	Number of Particles	Value of a	Value of b	Alternative Values		Atomic Number	Element	Number of Particles	Value of a	Value of b	Alternative Values	
					a	b						a	b
1	Hydrogen	18	0	0			31	Gallium	1260	0	8	72	2
2	Helium	72	0	0			32	Germanium	1300	4	8		
3	Lithium	127	19	0			33	Arsenic	1350	18	8	0	9
4	Beryllium	164	20	0			34	Selenium	1422	18	10	0	11
5	Carbon	216	0	0			35	Bromine	1439	35	8		
6	Boron	200	20	0			36	Krypton	1464	60	6		
7	Nitrogen	261	9	0			37	Meta-Krypton	1506	66	8		
8	Oxygen	290	2	0			38	Rubidium	1530	72	7	0	11
9	Fluorine	340	16	0			39	Sroutium	1568	56	8		
10	Neon	360	0	0			40	Zirconium	1606	40	9		
11	Sodium	418	22	0			41	Niobium	1624	4	10		
12	Magnesium	432	0	0			42	Molybdenum	1719	63	10		
13	Aluminium	486	18	0	1		43	Ruthenium	1730	56	9		
14	Silicon	520	16	0			44	Rhodium	1848	84	10		
15	Phosphorus	558	18	0	1		45	Palladium	1876	112	8		
16	Sulphur	576	0	0			46	Silver	1904	140	6		
17	Chlorine	639	17	0			47	Cadmium	1945	19	13		
18	Argon	714	66	0			48	Indium	2016	108	10	0	16
19	Meta-Argon	756	54	3	0	6	49	Tin	2052	180	6	0	16
20	Potassium	701	17	0			50	Antimony	2124	0	18		
21	Calcium	720	0	0			51	Tellurium	2163	93	13		
22	Scandium	792	0	2			52	Iodine	2223	171	10		
23	Titanium	864	0	4			53	Xenon	2287	19	20	55	18
24	Vanadium	918	0	5			54	Meta-Xenon	2298	66	16		
25	Chromium	936	0	4				Osmium	2340	0	22	54	19
26	Manganese	992	92	0			76	Iridium	3430	406	16	280	23
27	Iron	1008	0	4			77	Platinum	3458	434	14	308	21
28	Cobalt	1036	28	2			78	Gold	3486	462	12	336	19
29	Nickel	1064	56	0			79	Radium	3456	0	34		
30	Copper	1139	59	2			88		4087	27	44	819	0
	Zinc	1170	0	5	18	4							

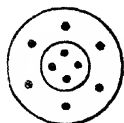
THE DUMB-BELL GROUP

Na, Cl, Cu, Br, Ag, I, Au.

In all cases the connecting rod does not function but forms a part of a .

Sodium: $a=22$. $p=0$.

The central globe for Na (in common with Cl) is



The 6 particles on the outside apparently are held by the funnels but the interior group of 4 is part of a ; connecting rod 14 + two globes of 4 each = 22 = a .

Chlorine: $a=27$. $p=0$.

This is as Na, with two globes of 4 each and connecting rod 19 = 27.

Copper: $a=59$. $p=2$.

Copper has a new type of globe and a is made up of entire globes + connecting rod; $20+20+19=59$.

Bromine: $a=35$. $p=8$.

a is made up of connecting rod 19 and the globes other than the spheres containing 3,¹ i.e., $19+8+8=35$.

Silver: $a=19$. $p=13$.

Here $a=19$, is the connecting rod.

Iodine: $a=19$. $p=20$.

Here again $a=19$ is the connecting rod.

Iodine can be taken as $a=55$. $p=18$, including in a the entire globes 18 each, but as it appears that the globes tend more to function with increase of weight of funnels the first is chosen.

¹ No real explanation can be offered of this, but it is possible that it depends upon the tendency to include the globes as weight increases.

Gold: $a=0$. $p=34$.

Here for the first time in the series $a=0$, and the connecting rod functions. This is in accordance with the note under Iodine. It is worthy of note that $p=34=612$ particles is the functioning portion of an atom of Chlorine.

Turning to the values of p , increase with increase of weight is noted.

Element	Na	Cl	Cu	Br	Ag	I	Au
Atomic Nr.	11	17	29	35	47	53	79
Value of p	0	0	2	8	13	20	34

No general rule is established, but the following facts are worthy of note:

$$(1) N_{\text{Cu}} - p_{\text{Cu}} = N_{\text{Br}} - p_{\text{Br}} = 27.$$

$$(2) 2 N_{\text{Cl}} = N_{\text{Ag}} - p_{\text{Ag}} = p_{\text{Au}} = N_{\text{Au}} - N_{\text{Na}} - p_{\text{Au}} = N_{\text{I}} - p_{\text{I}} + 1 = 34.$$

$=18$ (the difference between two members of same group in first two long series) $+16$ (the difference in third long period).

THE CUBE GROUP

A. B, Sc, Yt.

Boron: $a=20$. $p=0$.

The Central Globe is $20=a$.

Scandium: $a=0$. $p=2$.

Yttrium: $a=40$. $p=9$.

The Central Globe is $40=a$.

B. Al, Ga, In.

Aluminium: $a=0$. $p=1$.

Gallium: $a=0$. $p=8$.

Indium: $a=0$. $p=16$.

An alternate treatment here is to regard the single portions at the bottom of each funnel as not functioning for some funnels.

This gives, for aluminium $a=18$ $p=0$; the bottom portion not functioning in two funnels.

For Gallium $a=72$, $p=2$; the bottom portions not functioning.

For Indium $a=180$, $p=6$; the bottom portions not functioning in six of segment A and six of segment B; in each case when two of the same segment are in one funnel.

This possibility is noted as it accords with the treatment for Sb.

C. P, As, Sb.

Phosphorus: $a=0$. $p=1$.

Arsenic: $a=0$. $p=9$.

Antimony: $a=93$. $p=13$.

The bottom portion of segment A=17 and of segment B=14.

Three of each, *i.e.*, the funnels in which only one such segment is found make $93=a$. This makes two out of six segments not functioning.

Phosphorus and Arsenic can be treated in the same manner as also Al, Ga, In.

For Phosphorus $a=18$, $p=0$, two funnels not functioning in the bottom portions. For Arsenic, since bottom portion is 9, $a=18$ $p=8$. In all cases two out of six are not functioning.

D. N, V, Ni.

Nitrogen: $a=9$. $p=0$.

At the bottom of the Nitrogen egg there is a body containing 63 particles made up of 7 spheres each containing 9.

If we eliminate the middle sphere of these as not functioning we have the value of a . That this is justifiable is shown by the fact that the same body appears in the Niobium atom in each funnel and has to be similarly treated.

Vanadium: $a=0$. $p=5$.

Niobium: $a=63$. $p=10$.

Each funnel contains one Nitrogen balloon and lower portion containing 63. As in N take the centre sphere of the 7 spheres making up the 63 body and we have 9. There are 6 funnels making 54; and a similar 9 spheres is introduced into the Central Globe, making in all $a=63$.

The values of p show the same increase as we go down the group. In one case, N, V, Ni, the increase is arithmetically exact.

B	0	Al	1	0	P	1	0	N	0
Sc	2	Ga	8 or 2		As	9 or 8		V	5
Yt	9	In	16	6	Sb	13	13	Ni	10

In the other cases considerable similarity is shown.

THE TETRAHEDRAL GROUP**A. Mg, Zn, Cd.**

Magnesium: $a=0$. $p=0$.

Zinc: $a=0$. $p=5$.

Cadmium: $a=0$. $p=16$.

An alternative for zinc is to regard the central globe as not functioning; this is 18 and gives $Zn - a = 18$.
 $p = 4$.

An alternative for Cadmium is to make it $a = 108$
 $p = 10$.

The value of a is made up of the Central Globe 48 and 60 that is 30 from each of two funnels. This 30 forms 10 from each section. Each section contains at the bottom 3 groups of 10 and the middle one is regarded as not functioning.

This treatment brings Cadmium into line with Tellurium, the companion element when similar forms have to be similarly treated.

B. S, Se, Te.

Sulphur: $a = 0$. $p = 0$.

Selenium: $a = 0$. $p = 11$.

As with the companion element Zinc, the central globe can be transferred to a , giving $a = 18$, $p = 10$.

Tellurium: $a = 171$. $p = 10$.

a is made up of the central globe 51, and the middle body of the three bodies of ten at the foot of the segments, as in the parallel case of Cadmium.
 $10 \times 3 \times 4 + 51 = 171$.

C. Be, Ca, Sr, Ra.

Beryllium: $a = 20$. $p = 0$.

The central globe contains 4; there are four funnels each containing 4 ovoids with 10 atoms in each. These are in spheres, 3, 4, 3.

It is suggested that the middle one is regarded as non-functioning, making the value of the ovoid 9. This gives for $a - 16 + 4 = 20$.

Calcium: $a=0$. $p=0$.

Strontium: $a=56$. $p=8$.

Omit the portion of the central globe consisting of ovoids of 7 and $a=56$.

That this is justifiable is shown by the fact that Mo the companion element required the same treatment.

Radium: $a=819$. $p=0$.

The central sphere is 819.

An alternate treatment is to make only the centre of the globe which contains 27 as equal to a .

This gives $a=27$. $p=44$.

In view of the high numbers reached by p in the elements preceding Ra. this seems more satisfactory.

D. O, Cr, Mo.

Oxygen: $a=2$. $p=0$.

No satisfactory explanation of the value of a is given.

It is suggested that for the linking of the two snakes, 2 particles are required.

Chromium: $a=0$. $p=4$.

Molybdenum: $a=56$. $p=9$.

$a=56$ is made up of the 8 ovoids of 7 in the central globe as in the case of Strontium.

As usual, p increases with increase of weight, and other similarities are noted. Mg: Zn: Cd=0: 5: 10 as already met with in N: V: Ni. Also Cd and Te have the same value.

Mg	0	S	0	Be	0	O	0
Zn	5	Se	11	Ca	0	Cr	4
Cd	10	Te	10	Sr	8	Mo	9
				Ra	44		

THE BARS GROUP

Fe, Co, Ni; Ru, Rh, Pd; Os, Ir, Pt.

Iron : $a=0$. $p=4$.

Cobalt : $a=28$. $p=2$.

The two new particles in each bar do not function.

Nickel : $a=56$. $p=0$.

Again the two new particles making four in all do not function.

Ruthenium : $a=84$. $p=10$.

6 per bar included in a .

Rhodium : $a=112$. $p=8$.

The 6 of Ru+the 2 new ones make up a .

Palladium : $a=140$. $p=6$.

The 6 of Ru+the 4 new ones make up a .

These relations are shown in the table, which bring

	Fe	Co	Ni		Ru	Rd	Pd
$\frac{a}{14}$	0	2	4		6	8	10
p	4	2	0		10	8	6

out striking points. The value of $\frac{a}{14}$ increases regularly throughout the two groups; whilst the values of p are those of $\frac{a}{14}$ in reverse order within the group.

Osmium : Os, Ir, and Pt follow the same law, but as the difference in Atomic Number is now 32 and not 18, the direct sequence of figures is broken,

They can be taken either

$$\text{Os } \frac{a}{14}=20. \quad p=23 \quad \text{or} \quad \frac{a}{14}=29. \quad p=16$$

$$\text{Ir } \frac{a}{14}=22. \quad p=21 \quad \text{or} \quad \frac{a}{14}=31. \quad p=14$$

$$\text{Pt } \frac{a}{14}=24. \quad p=19 \quad \text{or} \quad \frac{a}{14}=33. \quad p=12$$

The second case is taken and p follows on as in the other two series. So that we have an unbroken sequence from Ni, Co, Fe, Pd, Rd, Ru, Pt, Ir, Os as 0, 2, 4, 6, 8, 10, 12, 14, 16.

THE OCTAHEDRAL GROUP

C, Ti, Zr, Si, Ge, Sn.

Carbon : $a=0. \quad p=0.$

Titanium : $a=0. \quad p=4.$

Zirconium : $a=4. \quad p=10.$

The 4 single particles, one in each arm are taken, for a . Why this should not be the case with Ti is not clear, but the heavier weight of the body near it (Zr 212, Ti 88) may cause this.

Silicon : $a=16. \quad p=0.$

Silicon consists of 8 funnels, therefore requires 2 from each. At the bottom of each funnel is a body containing 5.

Solitary 5's appear frequently to function as 3's.

Germanium : $a=4. \quad p=8.$

The central globe consists of tetrahedra around a small sphere of 4. This sphere is $a=4$.

Tin : $a=0. \quad p=18.$

The values of p show the usual increases and also the usual type of relationship. $C_0 \rightarrow Ti_4 \rightarrow Ge_8$.
 $C \rightarrow Ge=8. \quad Zr \rightarrow Sn=8.$

THE STAR GROUP

He, Ne, A, Kr, Xe.

Helium : $a=0$. $p=0$.

Neon : $a=0$. $p=0$.

Argon : Meta-Argon gives either $a=0$. $p=6$.

or $a=54$. $p=3$.

The latter is more probable as the body containing 63 of the N Atom is present and as usual this loses the middle sphere of 9. There are 6 such figures making $a=54$.

Argon itself is presumably an isotope and therefore has the same Atomic Number. Here $a=66$ and $p=0$.

The $a=66$ is made up of 54 as in meta-argon and an additional 12. The position of this 12 is not clear but it recurs in Krypton.

Krypton : Meta-Krypton has 210 to dispose of. This is given as $a=66$ as in Argon and $p=8$.

The $a=66$ is made up of the 54 from the Nitrogen body + 12 as in Argon.

Krypton has $a=60$. $p=6$.

The 60 a is composed of 54 as above and the cigar 6 from the central body.

Xenon : Meta-Xenon has $a=0$. $p=22$.

Or more probably since we have the Nitrogen body present.

$a=54$. $p=19$.

Xenon has $a=66$. $p=16$.

The 66 is made up of the Nitrogen 54 and the 12 found in Argon and Krypton.

Xenon can also be taken $a=120$ (central globe) and $p=13$.

It is interesting to note that if the unknown element Kalon occupies the position in the same group it follows the same law.

Its Atomic Number will be 68 working back from the last Atomic Number directly obtained. [This number is given to one of the rare earth elements at present.]

This will leave for Meta-Kalon 648 to be accounted for, a number commensurate with others in its position of Atomic Number.

We must give $a=104$, *i.e.*, 2×54 as there are 2 Nitrogen bodies, leaving $p=30$, a number agreeing very well with its position (if Au, $N=79$. $p=34$).

For Kalon itself we should have $a=116$. $p=27$.
 a being made up of 2×54 and the usual 12^1 .

THE SPIKE GROUP

Li, K, Rb, F, Mn.

Lithium: $a=19$. $p=0$.

The central globe contains 16. This leaves three to be taken from the spike. The middle body of the spike contains a centre unit; each of the adjacent bodies are square pyramids with 2 at each corner and 1 at the apex. Taking these three units, $a=16+3=19$.

This recurs in Rb, and the centre one in K.

Potassium: $a=17$. $p=0$.

K has 9 spikes, taking the centre one from each as indicated in Lithium, and 8 from the Nitrogen balloon, we have $a=9+8=17$.

¹ The number 12, the reason for which has not been ascertained, is purely artificial depending upon the fact that $42+12=3 \times 18$, 42 being the difference between the element and its meta type.

Throughout the group 8 is taken from the N balloon wherever found [*e.g.*, Rb].

Rubidium: $a=0$. $p=11$. Or $a=72$. $p=7$.

The fact that a can be made $=0$ is probably arithmetical chance. The more correct treatment is similar to Li and K.

There are 16 spikes. Take the three units from each as in Lithium. There are 3 Nitrogen balloons—take 8 from each as in K.

Then $a=3 \times 16 + 3 \times 8 = 72$. Giving $p=7$.

Fluorine: $a=16$. $p=0$.

Fluorine has not got the Lithium spike, but has two Nitrogen balloons. Taking 8 from each as in K and Rb we have $a=16$.

Manganese: $a=92$. $p=0$.

Manganese contains the Li spike 14 times and the N balloon once taking 8 from the N balloon as usual, and 6 from each spike we have $a=8 + 6 \times 14 = 92$.

It is not easy to see where the 6 are to be placed in each spike.

Ernest G. Griffiths

SACRED TREES AND THE ISLANDS OF THE BLEST¹

By LEONARD TRISTRAM, B.A., F.R.A.I.

THERE are many peoples among whom certain trees are sacred or have a religious significance. The reasons for their sanctity are manifold, and it would be a mistake to imagine that the same truth or belief underlies all tree worship. Much tree worship is probably due to worship of elementals, perhaps residing in or near the tree, or to adoration of the spirit of the tree itself, or of Devas. This kind is especially common among peoples of low culture. In higher civilisations, certain trees also become dedicated to certain High Gods, and in the highest cultures an abstract idealisation of a sacred tree often assumes some vast cosmical significance. Cases of especial interest are those in which this sacred Tree is associated with a sacred divine Island, in which are supposed to dwell the Gods and perfected human beings.

As an example of tree worship among comparatively primitive people we may take that in vogue among the African Negroes. Among the Baganda, of Uganda, there is the belief that all large trees are the abode of spirits, which are friendly to man unless someone interferes with them. No one ventures to cut down a large tree without first making an offering to the tree spirit. If he neglects this, the spirit will cause illness in his family.² The Basoga, in the same neighbourhood, also believe

¹ A Transaction of the Verulam Lodge, Cambridge.

² Rev. J. Roscoe, *The Baganda*, p. 317, 1911.

in a sacred tree, which is the father of all trees in the district.¹ This sounds like Deva worship. Amongst the Bechuana, in South Africa, the habit of praying before the largest tree in a thick bush has been noticed, and a native entering a village on business will place a stone in the branches of a tree near the road in order to obtain success in his affairs.² The Kavirondo say that the sacred Supreme Being is to be found in large trees. They make sacrifices of animals to them in times of trouble.³ The Yoruba of Southern Nigeria believe that several varieties of trees are inhabited by indwelling spirits. When a woodman wishes to cut down a tree he places a little palm-oil on the ground to lure the spirit out of it, and then cuts down its former abode. One tree, the African Mahogany, is inhabited by an evil spirit. Wizards and witches hold their nocturnal meetings at the feet of these trees, whose spirits assist their malpractices.⁴ These are a few examples out of the hundreds available.

There is another reason in Africa for which trees become sacred. This is that human beings are often believed to reincarnate in trees when they die. Thus, among the Ibos of the Lower Niger any man who at any time slays another publicly plants a cotton tree in the public street. In this the spirit of the dead man resides, and it is a witness against anyone who dares to impugn the bravery of the slayer. These trees may not be cut down, but they are not worshipped in any way.⁵

In West Africa each village often has its special tree, which acts as a protector, and into which the spirits of all the villagers go when they die. All the ancestors are therefore reincarnated in the tree.⁶ The reason why the groves planted

¹ Rev. J. Roscoe, *The Northern Bantu*, p. 249, 1915.

² J. R. A. I. (*Journal of the Royal Anthropological Institute*), Vol. XVI, p. 83.

³ Roscoe, *Northern Bantu*, p. 291.

⁴ A. B. Ellis, *The Yoruba-speaking Peoples of West Africa*, p. 114.

⁵ Parkinson, J. R. A. I., 1906, 312 *seq.*

⁶ Charles Partridge, *The Cross River Natives*, 1905.

round graves are sacred is probably because the spirit of the dead man resides in the grove.¹ People can take medicines which will cause them to turn into trees when they die.² This belief is quite compatible with the simultaneous belief that the dead man reincarnates as a human, probably his own grandchild, and as an animal.

It must be remembered that in Africa the natives are, or were, so much in contact with the other world, that it was obvious to them that the trees possessed spirits of some kind, and that they ought to be respected accordingly. Occasionally certain species of trees are found as the totems of clans. This does not mean that the trees are worshipped. It means that every tree of the given species is supposed to be a blood-relation of every member of the clan, and as such must be treated with respect, and not killed or injured. This relationship is mutual.

Similar reasons for the sacredness of trees are found in nearly all lands, among people who still live close to nature.

In more advanced civilisations trees are regarded as being sacred for other reasons as well. Thus certain species of trees become dedicated to certain high Gods, and are worshipped accordingly. Oaks, in Greece, were sacred to Zeus. Cook remarks :

Zeus was at each of these cult-centres (Dodona, Crete, etc.) conceived as a triple divinity, (sky-god, + water-god, + earth-god,) dwelling in a sacred oak, and served by a priestly king, who was regarded as being an incarnation of Zeus himself and whose duty it was to maintain the sun's heat by magical means.³

He also claims that the pillar-shrine (sacred axe) of Cnossus was a conventionalised representation of a triple-tree Zeus.⁴

¹ Junod, *The Life of a S. African Tribe*, 1912; R. E. Dennet, *At the Back of the Blackman's Mind*, 1906.

² Smith and Dale, *The Ila-speaking Peoples of Northern Rhodesia*, 1920.

³ *Classical Review*, xvii, p. 403.

⁴ *Ibid.*, p. 407. See also *Trees and Plants*, Article in Hastings' *Encyclopaedia of Religion Ethics*.

In Greece nearly every God had his special species of tree. In every land there are sacred trees of this nature.

There is probably no country in the world where certain trees are not held to be either sacred or else magically valuable. But all these are alike in one respect. They are all actual living, material, trees, growing in the midst of the humans concerned. By far the most interesting trees, however, are those which appear to have no being in this world of matter, but which only occur in myth or fable, and with some vast cosmical significance, the so-called Trees of Life. It is curious to discover how often these trees are associated with Islands of the Blest, to which generally the good souls go after death, but which can also be reached by people still in the body, if these are good enough. The cases where these islands are believed to have a real existence on the surface of the globe fall into a special class by themselves. They are quite distinct from the Heaven-worlds of those who believe in them. It is not hard to account for such beliefs. They may be reminiscences of the Great White Island in the Gobi Sea, in which case the Tree of Life might be the Hierarchy that truly gives Light and Life to all our world. The search for the islands might be interpreted as the wandering of the soul on a voyage of discovery in search of the Kingdom of Heaven. Other explanations include memories of Poseidonis, though from the divine nature of the mythical islands this hardly seems likely, seeing how evil Poseidonis became.

The most widely known version is probably the Irish. The most important text is the *Voyage of Bran*.¹ A woman appears to Bran, the son of Febal, and tells him stories of wonderful islands lying to the West. Bran and his followers set out on a voyage to discover them. They arrive at the Isle of Joy, and thence go on to the Isle of Beautiful Women. Eventually they return, only to find that they have been

¹ The best translation is by Kuno Meyer and A. Nutt, London, 1895.

absent for centuries, whereas they thought that they had only been away for a short time. After Bran has related his adventures he disappears from mortal sight. He has been christianised into St. Brandon. In searching for the explanation of this story one must keep in mind the great resemblance which it bears to the accounts of "Faery" (probably the Astral Plane). Throughout Irish myths one is always coming across accounts of people who suddenly find themselves in "Faery," that is, who become clairvoyant, and able to see most weird and enchanting sights, as well as things which are happening at a distance.

The Scandinavian story is different. In the centre of the disc of the world rose Asgard, the mountain of the Gods, which was pierced by a mighty Ash-tree, named Yggdrasil, the branches of which overshadowed the world and supported the sky, while its roots stretched downwards into the primordial abyss.¹ One root however, appears to be in heaven, though this is much disputed.

The Eddas say :

The chief and most holy seat of the Gods, is by the ash Yggdrasil. There the Gods meet in council every day. It is the greatest and best of all trees, its branches spread over the world and reach above heaven.²

The Pyramid texts of Egypt also mention the Isles of the Blest. They were situated in the north, or north-east, and were a series of islands intersected by canals. One of these islands was the Field of Offerings, Sekhet-Hetep, and in it reposed the Gods and the imperishable ones.³ In it was the Tree of Life "That High Sycamore upon which the Gods sit"⁴ . . . the Tree of Life by which they live"⁵.

¹ J. H. Philpot, *The Sacred Tree*, p. 113, London, 1897.

² Translated by G. W. Dasent, *The Prose Eddas*, pp. 113—115, Stockholm, 1842.

³ A. Erman, *A Handbook of Egyptian Religion*, p. 91, London, 1907.

⁴ Pyramid Texts, line 251.

⁵ *Ibid.*, line 292.

When the Pharoah died he set out in search of "the tree of life in the mysterious isle in the midst of the Field of Offerings".¹ He was guided to it by the Morning Star (Venus?), who appeared as a gorgeous green Falcon, a solar divinity with four faces, corresponding to the four Horuses of the East, with whom he was doubtless identified. (The four Kumāras?) This is all very suggestive. Another part of this land was called the Sekhet-Aaru, or Field of Bulrushes.

The Greeks believed in an island Elysium, to which only a few, who were Heroes, and of divine descent, could go. Hesiod, in fact, is the first known writer who uses the expression "Isles of the Blest".²

In the Sumerian version, the sole survivor of the Flood, Zinsiddu, was transported to an earthly paradise on an island in Dilmun, supposed by modern scholars to be the Persian Gulf. The Babylonians relate that the hero Gilgamesh went to visit his ancestor on this island. He remembered that he had been transported thither by the Gods, after the flood had destroyed everybody except himself and his wife. Zinsiddu had attained

the longed-for life in the assembly of the Gods, and had the power to "interpret life and death".

Gilgamesh in his search goes by Mt. Mashu, guarded by scorpion-men, and reaches an enchanted garden in which is a divine tree.

Precious stones it bears as fruit, lapis-lazuli it bears, fruit it bears, sweet to look upon.

Later he reaches the Isle of the Blest. His ancestor promises to make him immortal, cures him of illness, and sends him back with a magic plant, of which it was said, "whoever ate of it regained the strength and vigour of his youth".³

¹ J. H. Breasted, *Development of Religion and Thought in Ancient Egypt*, p. 133.

² *Works and Days*, lines 167 seq.

³ A. Jeremias, *The Babylonian Conception of Heaven and Hell*, pp. 35—37, 1902.

In India the earthly paradise is first mentioned in the *Aiṭareya Brāhmaṇa*, and comes into prominence in the *Mahābhārata* and the *Rāmāyaṇa*. Lands lying in the far north are described, the northernmost of which is Uṭṭarakuru, the place where dwell the Siḍḍhas, glorified beings with wondrous powers. This land is placed in Central Asia. Journeying northwards the river Saloda is reached, which turns to stone all who touch it.

On either bank of that river grow reeds called Kichaka, which convey the blessed to the opposite bank and back. There is Uṭṭarakuru, the abode of the pious, watered by lakes with golden lotuses. There are rivers by thousand, full of leaves of the colour of sapphire and lapis-lazuli, and the lakes resplendent like the morning sun are adorned with costly jewels and produce precious stones, with gay beds of lotuses of golden petals. Instead of sand, round pearls, costly jewels, and gold form the banks of the rivers, which are covered with trees of precious stones, trees of gold shining like fire. The trees always bear flowers and fruits, they swarm with birds, they are of a heavenly smell and touch. . . . There one always hears the sound of music mixed with gay laughter, pleasant to all creatures. There is none who does not rejoice, none whose desires are not fulfilled, and every day these pleasant qualities grow brighter.¹

The Japanese tell of Horaisan, an island paradise, a common theme in their religion and art. It is the land of everlasting life, where stands Fusan, the mountain of immortality.

On it grows a wonderful tree with roots of silver, a trunk of gold, and fruits of rare-jewels. . . . Eternal spring reigns, the air is always sweet, the sky always blue. The place is rarely found by mortals, though many have sought it, for it is visible only for a moment afar off.²

This account is probably derived from China, where they believe in a group of divine islands in the Pacific, sometimes referred to as the five, and sometimes as the ten, islands. "Upon their shores the terraces and pleasure towers are built of gold and jade, and the birds and beasts are all alike of

¹ Extracts from the *Mahābhārata* and *Rāmāyaṇa*, translated by H. Jacobi in Article "Blest, Abode of (Indian)" in Hastings' *Encyclopaedia of Religion and Ethics*.

² J. A. MacCulloch article "Blest, Abode of (Japanese)" in Hastings,

unblemished white. Thick groves there are, laden with pearls and gems. The inhabitants are all *hsien* (adepts who have attained TAO) and holy sages.”¹ In palaces of heavenly splendour on the heights of one of the ten islands there live some who rank among the holiest of Adepts. Their names are “The Nine Ancient Worthies,” the “Arbiters of Destiny of the Three Heavens,” and the “Chief of the Community of Elders.”² Who others can these be but the Heads of the Nine Orders of Angels, the Lords of Karma, and the Head of the Hierarchy?

There was also one Chinese King who is supposed to have gone on a quest in search of the glories of paradise. He reached a garden, which had a

wondrous tree in its midst, and a fountain of immortality, from which four rivers, flowing to the four corners of the earth, took their rise.

The central tree with its fruit in the old willow-pattern dish is a familiar illustration. . . .

The Chinese temple there it stands,
And there's the tree of many lands.³

According to Sahagun the Nahua of Mexico had the same story. They said that their ancestors came across the sea in search of the earthly paradise. They found it and named it Tollan.

All sorts of food grew there in abundance, and cottons of all colours. There were birds with rich plumage and beautiful melodious voices. There grew the best coca, as well as the black gum that was so highly prized. . . .

The memory of Tollan is preserved in all the future wanderings of the Nahua people.⁴

¹ Zieh Tzū, v. 3 seq.

² W. Perceval Yetts, *The Chinese Isles of the Blest*, Folk-Lore, 1919—20.

³ T. Barne's Article “Trees and Plants” in Hastings, *Encyclopædia of Religion and Ethics*.

⁴ Brasseur de Bourbourg, *Popul Vuh*, Paris, 1861, pp. lvii, lxxiv, cliii.

The foregoing are only a few, albeit the most important, of such stories. We have omitted all mention of the belief held by many South Sea Islanders that the home of the dead is in some island adjacent to their own. This belief is often due to the fact that these people sometimes send out their dead to sea in canoes, and the prevailing currents cause them to drift towards certain islands.¹

It is noticeable how some of these trees of life are covered with gold and precious stones. Mr. W. J. Perry² points out that these substances are always regarded as being extremely potent magically, to such a degree, in fact, that he names them "givers of life". He believes that the search for the Islands of the Blest became mixed up and confused with the search for these "givers of life". It is noticeable that in the Egyptian account, which is probably the oldest, there is no mention of gold or jewellery.

It is interesting to see that some at least of these stories were turned to practical account. Thus the Chinese sent out ships on expeditions to find these islands. These began in the time of Prince Wei (died 333 B.C.). The most famous expedition was that sent out by the famous Emperor Shih Huang, founder of the Chin dynasty in 217 B.C. Some expeditions failed to return, some came back saying that they had found the Isles, and some returned without finding them. These voyages were a big factor in the Chinese colonisation of Japan, Formosa, and the Philippines.³

It is curious that the Chinese placed their Islands in the Pacific. It was certainly not due to lack of stories concerning Central Asia! Thus

the traditions concerning the Emperor Wu, of the Han dynasty, who reigned from 140 B.C. to 86 B.C., say that there were immortal beings in the Kwen Lun mountains, ruled over by the immortal

¹ Verbal information furnished by the late Dr. W. H. R. Rivers.

² W. J. Perry, *The Isles of the Blest*, Folk-Lore, September, 1921.

³ W. Perceval Yetts, *The Chinese Isles of the Blest*, Folk-Lore, 1919—20,

Queen of the West, who possessed a peach tree that only bore fruit once in a thousand years. The peach was the symbol of longevity among the Chinese, and those who possessed the fruit of this marvelous tree were assured of long life.'

The present writer has seen a translation of a Chinese account of some great beings who live in Tibet, and who are called the Guardians of China. Unfortunately he has been unable to find this account again.

There is always some great Truth underlying every myth and fable, though it is generally extremely hard to discover, and, among such fables that have a deep inner meaning, the stories of the Tree of Life and the Islands of the Blest have surely no unimportant place.

Leonard Tristram

¹ J. J. M. de Groot, *The Religious System of China*, Zeiden, 1892 i.e., Vol. i, p. 56.

SŪFĪISM ¹

By AKBAR M. KHAN, B.A.

SŪFĪISM is a system of pantheistic, idealistic, and theosophic mysticism, and as such its character is half religious and half philosophical. Though more or less current in Turkey, Egypt, and all Muhammadan countries, it has its chief home in Persia.

A number of derivations have been proposed for the word *Sūfī*. Some derive it from the Greek word *Sophoi* meaning wise men. Some Sūfīs themselves derive it from *Safa*, purity, whilst others connect the term with *Ahl-us-suf* or “people of the bench”; religious mendicants of the early days of Islām who sat on benches outside the mosque in the hope of receiving alms from the devout. However, the most probable and generally accepted derivation is from the Arabic *Suf*, “wool,” coarse woollen garments being chiefly worn by the Sūfīs,

as a symbol of their disregard of earthly pleasures and their renunciation of wealth and luxury.

This view is confirmed by the equivalent “pushmene push” (wool-clad), which is commonly applied to these mystics in Persian.

There is a great divergence of views as to the sources and origin of Sūfīism. Several sources are suggested, but it is far from easy to determine which is the, or at least the probable, source. Prof. E. Browne in his *Literary History of*

¹ A lecture given before the Young Men's Moslem Association, Bombay.

Persia suggests four theories for the sources of Sūfism, which will be briefly noted here.

I. THE ESOTERIC THEORY

The theory that Sūfism really represents the Esoteric Doctrine of the Prophet.

This is the prevalent view of the Sūfīs themselves, of Jāmi and other Sūfī biographers, and of those Muhammadans who are more or less in sympathy with them. They take Sūfism as nothing more or less than the inner doctrine of Islām, the underlying principle of the Korān, the pith and kernel of the faith taught by the Arabian Prophet. There are several passages in the Korān and traditions which serve admirably as texts for Sūfī doctrines, such as God's declaration,

I was a Hidden treasure and I desired to be known, therefore I created Creation that I might be known,

or

Whoever knoweth himself knoweth his Lord, etc.

II. THE ARYAN REACTION THEORY

The Theory that Sūfism must be regarded as the reaction of the Āryan mind against a Semitic religion imposed upon it by force.

This theory has two forms, the Persian and the Indian. The Persian form of the "Aryan Reaction Theory" regards Sūfism as an essentially Persian product, by Persian meaning ancient Persian, a branch of the great Āryan race. It is difficult to test this theory, Mr. Browne observes, as our knowledge of the thought of that ancient people is very scanty.

The more important part of this theory is the Indian form. Remarking certain obvious resemblances and similarities between the *advanced* pantheistic form of the Sūfī doctrines, and some Indian schools of thought, in particular the Vedānta,

this theory proclaims that these two systems had a common origin in India. Mr. Browne sounds a warning note :

Here we have a good reason to be on our guard, against the tendency of Indianists to trace everything so far as possible to an Indian origin or to generalise about the Āryan Genius.

In spite of this historical objection to the *common origin* of these two systems, that except in Sasanian times there was hardly any influence exerted by India over Persia for want of intellectual communication during Muhammadan times till after the full development of the Sūfī System, yet Mr. Browne has to admit that in *later times* much influence was exerted by Indian ideas on the development of Sūfīism. And truly, in its modern form so many of the principles and doctrines of Sūfīism have such an astounding resemblance to those of the pantheistic school of Indian philosophy that it can hardly be said that the Indian system has exerted only a passing influence over the Persian one, if it has not Indianised the latter system almost completely.

Von Kremer similarly observes :

It appears, indeed that Sūfīism took into itself two different elements, an older *Christian-ascetic*, which came strongly to the front even in the beginning of Islām and then later a *Buddhist-contemplative*, which soon obtained the upper hand, and called into being the Mystics proper of Islām.

III. THE NEO-PLATONIC THEORY

Neo-Platonism is a Grecian school of thought, deeply tinged from the first with Eastern ideas, whose aim was to reconcile the philosophical system of Aristotle and Plato with the principles of Oriental philosophy and theology. Since the time of Naushirwan, when the seven Neo-Platonist philosophers had found a refuge from the intolerance of Justinian in the court of that "Just King," we have evidence of a direct or indirect influence of Greek philosophy on Persian thought,

and so Mr. Browne observes that, if Sūfiism was indebted to any school of thought, it was more indebted to Neo-Platonism than to any other system, as, besides there being striking analogies between the two systems, historically it is much more likely that Sūfiism borrowed from Neo-Platonism than from either Vedāntism or Buddhism.

As an instance of the influence of Neo-Platonism, in many Persian works we have reference in one way or the other to *Ilm-e-Yunan*. At the same time, however, we must not forget to note a sort of religious hatred borne by many writers against Greek philosophy as a school of Atheism, even by Sūfi Shaiks themselves as seen in the following lines of Fariduddin Attar and the sharp invectives thrown against such philosophy tell us to beware of attaching precipitously too great an importance to this *Ilm-e-Yunan*.

Shama-e-din chun hikmate Yunan bisukht
Shama-e-dil zan ilm bar natwān farukht
Hikmate Yathrab has ast ai marde din
Khāk bar Yunān feshān az darde din.

As the light of faith has burnt the philosophy of Greece, how can you expect to light the candle of your heart from that (burnt) philosophy? Oh man of faith! the wisdom of Yathrab is enough for thee; throw dust on Greece, for the love of thy religion.

As Mr. Browne observes, we cannot come to a critical conclusion on this point, unless we ascertain what principles Neo-Platonism itself had borrowed from Eastern philosophy, and in what way its principles were propagated directly by Neo-Platonist philosophers in Persia and with what result.

IV. THE THEORY OF INDEPENDENT ORIGIN

Lastly we come to the fourth theory, in the words of Mr. A. Nicholson:

Sūfiism had its own independent origin. The identity of two beliefs does not prove that one is generated by the other.

They may be similar results of similar causes. It is a well-known fact that in the utterances of mystics, or in some principles of systems of various creeds and countries, between whom no external relation can have existed, there are startling similarities. Though apparently suggesting a common origin this may be the result of the fact that similar minds of different countries, religions and times, influenced by similar thoughts, and affected by similar relations and circumstances may leave as their products similar utterances and views. Consequently Sūfī Mysticism may have had an independent spontaneous growth.

At present, therefore, it is best to consider the development of the present pantheistic Sūfī mysticism as the culminating result of all the four forces described above, working itself in the system at various times and in various ways, leaving it as unascertained in which of the said four sources Sūfīism found its originating seed.

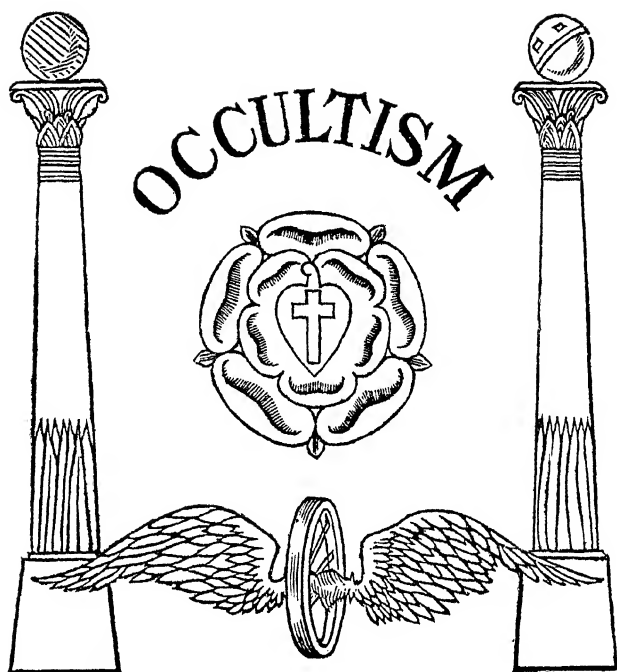
Sūfīism was not a definite and systematised doctrine at first, as its primary and essential characteristics were "quietism, eclecticism and latitudinarianism"; a Sūfī in his peaceful contemplation of God was allowed to select his principles from where he liked, without his being bound to a particular religion or school of thought. The element of pantheism was added later on gradually, and it was only at the close of the eleventh century that Sūfīism was moulded by Algazzali and others into a more or less philosophic system, and brought closely into alliance with orthodoxy.

Fruitful as the sixth and seventh centuries of the Kijra were in panegyrics, their literary fame did not rest on these alone; they attained an equally high standard in two other branches of poetry, the didactic and the mystic, which after a short period of existence entered into a close and henceforth indissoluble union. The origin of both can be traced to Firdansi and his time. In the ethical reflections, wise maxims, and moral

The half-dozen tales of which the book consists are all framed upon this plan. Each intended victim, in whatever land or age, is brought to dire extremity, and then appears Melmoth with his smooth or terrible speech, offering release on the *incommunicable condition*; which is never put into words but once,¹ but left to be supposed. Some of the tempted die, some escape, but none succumb. In his last words, before Melmoth flings himself over a precipice in Ireland, near the home of his forefathers, he exclaims :

I have been on earth a terror, but not an evil to its inhabitants. None can participate in my destiny but with his own consent—*none have consented*²—none can be involved in its tremendous penalties, but by participation. I alone must sustain the penalty. . . . No one has ever exchanged destinies with Melmoth the Wanderer. *I have traversed the world in the search, and no one, to gain that world, would lose his own soul.*

In one episode, the *Tale of the Indians*, this shape of malignity and terror is for a while humanised. He finds a maiden, Immalee, or Isidora, upon a lonely island, which is described with idyllic beauty. She is one of Rousseau's children of nature; in remorse he abandons his designs upon her; but meets her later in Spain, and brings her to her end. This is the only streak of kindness or charm in a tale that bears upon the chord of terror to the point of the grotesque. The very elements share in Maturin's extravagance; a certain shower of rain is (as Mr. Boythorn might have said) 'perhaps the most violent that was ever precipitated upon the earth.' Melmoth's superhuman length of days makes us smile when he remembers 'a trifling but characteristic circumstance that happened in the reign of Louis XIII.' But Maturin, in his own phrase, 'indulged in a splendid aristocracy of imagination.' The pictures of Monçada suffering in prison and of his failure to escape are a triumph of furious fancy; and the opening pages, relating the arrival of Melmoth's young descendant at his ruined home, while the peasants whisper of the presence of the powers of darkness, would suffice to justify the existence of the 'novel of terror.' No one so powerfully struck the notes of insane unlocated fear and nightmare suspense. The punishment of bombast may follow, and Thackeray make excellent easy fun of Melmoth's awful eyes; but it is Baudelaire who is right when he exclaims: '*Ce rire glace et tord les entrailles . . . en déchirant et en brûlant les lèvres du rieur irrésistible.*' The genius both of Hugo and



OCCULTISM IN MUSIC

By A. N. INGAMELLS

IT may be desirable to define what one means by Music—it may be called a series of inner states of consciousness expressed in rhythmical sound, in so far as earth's sounds can express these inner states. Carlyle calls music :

A kind of inexplicable, unfathomable speech, which leads us to the edge of the Infinite and lets us for moments gaze into That.

Also he writes :

Serious nations, all nations that can still listen to the mandate of Nature, have prized song and music as the highest ; as a vehicle

for worship, for prophecy, and for whatsoever in them was divine. Their singer was a vates, admitted to the council of the universe, friend of the gods, and choicest benefactor to man.

Yet, I heard of a man who went to hear an orchestral concert of classical music and his remark was:

Well, it might be all right for sentimental youths, but how sensible men and women can spend time watching those fiddles being scratched, and hearing that din, is beyond my understanding.

This listener's experience illustrates a point vital to our subject, and it is this, that one may hear with the ear the music of the "Seventh Heaven" and it may pass one by as nothingness, aye, as foolishness—hence it is the state of consciousness that one can bring to a subject that largely determines what one receives. A little child may often enter this mystic kingdom of music when grown up people may as yet be denied.

Wherein lies the especial value of this art? Perhaps its greatest value lies in the fact that it can awaken or re-awaken states of consciousness previously dormant or that may have for long remained so but for the stimulation that music gives us. It may be to some a veritable messenger from Olympus. How many of us can truly say that music has often given us a new "lease of life," a fresh impetus to face the toil and the puzzles of life: ay, has helped to *solve* those puzzles, for it has enabled us to look down upon them from the heights of inner vision. In this connection, an experience of a celebrated author is very interesting. In a letter to a friend Mr. Jinarājadāsa, writes as follows:

I had written all except the last chapter in my book *In His Name* and was unable to complete it. During this time, one evening I heard Beethoven's 8th Symphony, and as I was listening, my mind began to work, and I grasped the thought in the end of the book about changing the past.

It would be valuable to know how many could relate similar experiences. By wondrous alchemy music is able to

awaken the Soul itself, the real man, and draw his consciousness from the discords of earth to supernal worlds where the soul bathes in the Light of its own fair Realm. I would place the Spiritual Artist, be he musician, painter, sculptor, poet or architect, in the front rank of our human benefactors—amongst its “saviours” in fact. Do not let ourselves make the appalling mistake of thinking that the Fine Arts are but a kind of refined amusement—something to be indulged in, in our spare time only or when there is nothing else to do. Some of the great Masters of the Wisdom make art Their especial care, for it is quite an essential to our highest development. What is all life but art in fact—the art of living.

Music, of course, is very much a matter of the emotions and the mind, though in the greatest music the spiritual intuition largely fills the outer chalice of sound. Therefore how priceless is this pearl at our heart's door if we will “be still” and listen for the “soundless sound” hidden within the harmonies we hear. In the greatest music the Inner experiences of some of earth's greatest souls are laid bare for us to share, as when friend communes with friend, or lover with beloved. Indeed how few of us could, unaided, experience the deeps of joy, the tenderness, the mighty loves or the giant-like soul battles revealed to us in the symphonies of Beethoven and the Mystery Dramas of Wagner, for example. May not it be that to one of a certain temperament the very gates of an “Inner Mystic Garden” will open as he listens to this music? Or may he not awaken for moments on the Hillside of that inner “Mount of Glory” where the *soul* “eats” the divine fruit of its age long journey and is made strong by drinking of “The God Wine” offered there? All who daily strive to give to their brother men the gifts they have of joy or knowledge, may drink of that exhaustless “Well of Nectar,” and come back refreshed to the world of men with

a message of hope, a very gospel of glad tidings of the joy that awaits us all; and perhaps this reveals Music's greatest mission.

That man in his totality sounds out as a "note" has been stated for ages by the Seers—to develop the idea to its completion, perhaps it would be more correct to say that he sounds out as a chord, with its numerous overtones. If he can find that "note" and make that chord harmonious, he may know for the time what is the name of his Ego—the Soul's name, that which is the totality of the vibrations of his Higher Self—the Inner man that lives through the ages. Sir Arthur Sullivan in his song "The Lost Chord" has sensed this truth; he pictures an organist improvising and stumbling upon a chord that so harmonised and tuned him, that for the time the Peace of Eternal things was experienced, for in the song he says,

I struck one chord of music
Like the sound of a great Amen.
It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease

and it does not cease, except to the lower consciousness, and it is the finding *and holding* of that chord that is one way of stating the fact of the soul's attainment to Divine Stature, when man shall be Master of life and death, established in love and power, sounding out his Eternal note, in the harmony of an attained humanity.

I know that, with many, it has long been held as a kind of truism that "our sweetest songs are those that tell of saddest thought": that may have been true at one period, but to-day it is *joy*, the joy of attainment, or of the deliverance from bondage, that is the "note" deepest in the sane human consciousness, for sadness does not exist in the Ideal state.

Beethoven in one of his last achievements (The Choral Symphony) expresses the truth: he ends in a pæan to joy, which he calls the *Daughter of Elysium*; the following is a translation of some of the words (which are Schiller's).

Draughts of joy from cup o'erflowing
Beauteous nature freely gives,
Grace to just and unjust showing,
Blessing everything that lives.
E'en the worm can feel life's blisses,
And the Seraph dwells with God.

Praise to Joy, the God descended
Daughter of Elysium,
Ray of Mirth and rapture blended,
Goddess to thy shrine we come.

By thy magic is united
What stern custom parted wide.
All mankind are brothers plighted,
Where thy gentle wings abide.

It is the music that brings balm, and then *joy*, that is what the human race is longing for just now. Joy is the blossom that opens above the mire of our Soul-battles—just as the flower grows in the clay, but opens its glory only in the sunlight of the upper air.

One very interesting point to the occult or theological student is the exact correspondence found in music with the symbols and creeds of the philosophies and religions of the world: for example, that One Source of all (that men call God) has its correspondence in the fundamental or key-note of all musical compositions. When that note is sounded, most, or all, the notes used in that composition may be found in the overtones that sound out with it (of course, the unaided ear cannot detect all of these sounds, but they can be recorded by the aid of modern mechanical instruments). Then, the first and simplest chord used in music is what is called the Triad or common chord, the three notes of which are the first *new* notes in the series of overtones, and which, of course,

correspond to the Triangle and Trinity of the philosophies and creeds. Take a series of compositions (say 20) and note how many open and close with the key-note, and perfect triad—almost without exception composers follow this law instinctively—unless for some special and chosen reason they depart from this natural feeling. Again, our musical scale is composed of seven notes, which is a reflection in sound of “The Seven Great Spirits” spoken of under different names in so many of the aforesaid systems—just in the same way as the rainbow (in the world of colour) is more than a hint to man of these Seven Mighty Ones.

The relation of musical sound to colour has in all times been stated to be a fact by the occultists. They tell us that in the inner worlds may be seen most splendid colour-forms produced by the performance of music; great billows of gloriously coloured cloud may be seen above a building where large symphonic or choral music is being performed—moving and coruscating with every change in the harmony and melody—the effect of this upon those in the vicinity could not fail to be most beneficial. In other cases subtle lace-like forms of most exquisite and delicate colouring are seen, colours that no pigment of earth can represent to us. A perusal of the illustrations in the book *Thought-Forms*, by Annie Besant and C. W. Leadbeater, would give one an idea of the forms, but as these printed pictures are flat, unmoving, and have but little of the intensity of life and colour to be seen in the subtler worlds, they are, as the authors state, rather to be taken as a guiding idea than as an actual representation of what occurs. The composer who has this inner sight surely has another power in his hands of almost incalculable value. Someone has said that music might be called “melted painting”; from this aspect it can be easily seen how true the remark would be. That music does not have its influence and abode on earth alone is indicated in the following excerpt from

Mrs. Besant's writings. In speaking of music in the heaven world she says :

Noblest Music, ravishing beyond description, peals forth from the mightiest monarchs of harmony that earth has known, as Beethoven, no longer deaf, pours out his imperial soul in strains of unexampled beauty, making even the heaven-world more melodious as he draws down harmonies from *higher* spheres, and sends them thrilling through the heavenly places.

In India sound is used in a way that has far reaching effects upon man. They use what are called Manṭrams, or chants (a scientific arrangement of sound and language for the human voice). The Manṭra has its Devaṭā (a Devaṭā is a being residing on other planes of existence and helpful to man). And, when man in his subtler nature is made to vibrate at certain rates, he more easily receives a response from the Devaṭā who vibrates at a similar rate, and the Manṭra is so constructed as to bring about this result more easily than is possible by any other means. One of its effects is to so tune and quieten the gross and finer matter of man's bodies that the mind is more easily made free from distractions and it is able to give its entire attention to higher things. At least, it is a use of sound worthy of most serious study and consideration. Mrs. Annie Besant who knows so much about India and her ancient lore says, in her lecture on "Religion and Music" :

The Manṭra must be accurately chanted or recited. Full effect must be given to every note, whether sung aloud or within; the right sequence, the right cadence, must be employed. Every sequence, every cadence, has its own vibratory effect and if you change these you change the effect; for laws of sound are as inviolable as any other laws of nature.

M. Maspers, in the study of an expression relating to the importance of "The true voice" in certain funeral ceremonies of Ancient Egypt, writes as follows :

The value of this expression is easily understood if one brings to mind the part that magic has played in the East and the importance of the voice in its operations. The human voice is the instrument *par excellence* of the priest and of the enchanter. It is the voice

that seeks afar the Invisibles summoned and it wakes the necessary objects into reality. Every one of the sounds it emits has a peculiar power which escapes the notice of the common run of mortals, but which is known to be made use of by the adepts. One note irritates, appeases, or summons the spirits; another acts on the bodies. By combining the two are formed those melodies which the magicians intone in the course of their evocations. But, as every one has its peculiar force, great care must be taken not to change their order or substitute one for the other. One would thus expose oneself to the greatest misfortunes.

I am informed that the Indian religious devotee will intone or sing a Mantra many, many times before commencing his devotions—the result is to force out all the discordant vibrations he has acquired in his contact with the outer world. The following communicated by a Deva or Angel to a sensitive western artist, should be of great value to any musicians :

Music calls the Devas of the air. You can summon your Deva by song. You can summon any Deva, if you know his song. You can bring to your aid the whole celestial choir of Gandharvas (music fairies) if you call them to you. Remember that if properly summoned (by true, pure, dedicated arts) the Devas MUST come.

It is the call of their own “flesh”. The arts are literally, their earthly bodies. When they do not shine through the arts, it is because artists are not true, pure, or holy enough.

Now every part of music has some correspondence in the physical body of the singer, and if the singer uses one “rāga” or type of melody (summoning thereby one Gandharva only), the effect will be to strain that part of the body of the singer which is played upon by the life flowing through the Gandharva. Avoid this strain by getting into touch with many Gandharvas, thus *harmonising* their interacting lives in your body.

The Devas who rule the arts are Beings of splendid intelligence. Their own art is going on around us all the time, albeit we perceive it not.

The life of the LOGOS pours like waves upon the shores of humanity through the ocean-life of the Devas. The holy Masters are like boats coming to take humanity out upon that ocean.

Thus speaks a Deva. The priest and priestess of music might well retire and earnestly meditate upon the significance and inner meaning of the composition they are studying, before essaying any performance of it, if they did so they would begin an era of new life and usefulness for themselves and others, and discover depths that otherwise would escape notice.

The circumstances or occasions in which music plays an integral or accessory part in human and divine "affairs" are almost innumerable, possibly the very greatest occasion is when it plays an integral part in that priceless "Pearl of Art" (if one may be permitted so to name it) the Eucharistic ceremony.

Almost every one of the greatest Musicians has applied his genius in an endeavour to make that Ritual still fairer. Perhaps foremost amongst such creations may be mentioned the great *Mass in D* by Beethoven. Vincent d'Indy says of this work :

We are here in the presence of one of the greatest masterpieces in the whole realm of music. Only works like Bach's *Grand Mass in B minor* and Wagner's *Parsifal* can be compared to it.

Beethoven himself says of this work of his,

My chief object in writing this *Grand Mass* was to awaken and deeply to impress religious feelings, both in singers and hearers. Coming from the heart may it reach the heart. Pray do not imagine that I am at all guided by self-interest. I am free from all petty vanity. In God-like Art alone dwells the impulse which gives me strength to sacrifice the best part of my life to the Celestial Muse.

Still in this case it may well be considered that his great Mass is more adapted for separate performance (though in a cathedral where possible) than as Service music; as an integral part of the "Divine office".

The Requiem service is another occasion on which the great value of music will one day be understood and appreciated. By music of a hopeful, loving, yet inspiring character the

souls of the departed and the souls of the living alike may be comforted and strengthened until dull grief disappears and healing and hope take its place; for if the music and its presentation be composed and performed by one who knows what is necessary, it can unite soul to soul, and man then realises that there is no separation to the spirit. Perhaps, when a Supreme Teacher comes, whom so many altruists in all nations are hoping for just now, He will inspire the young artists of the world to venture into new and still nobler activities for the benefit of humanity.

Music is used in almost all ceremonial connected with the installation of those who are to hold Royal office, those who fill the office which is the Symbol or representative on earth of "The Great Architect of the Universe" above. At birth too some have had the privilege of rare music to welcome them to this abode of joy and sorrow—Wagner wrote his beautiful "Siegfried Idyll" for such an occasion, though one may well imagine the little one might not always harmoniously welcome these sound attentions.

At school, at play, in the home; at morn, noon, and night—all find pleasure and profit in harmonious sound; *how* large a part it plays in our life we hardly realise.

A very unusual use of music has recently come to my notice; I am informed that by some method the great scent experts are able to arrange their scents in a scale, each scent being in harmony with a particular note of music; with the musical scale, in fact. Now, by selecting a desirable chord of music and combining the scents corresponding to the notes forming the chord, they are said to get a desirable scent: what they call a "bouquet" I think. This certainly seems to open a new field of investigation and, as perfume or incense has a subtle yet definitely helpful effect upon man's finer vehicles, a great aid may here be found in building up a new and helpful art and science. Who amongst sensitive people has not

experienced the ecstasy induced by the perfume of flowers. I was once informed by one of the occult investigators that he has known of sensitive people being swept into a higher mode of life by the scent of blossoms.

Regarding the tonal quality of the instruments used in the best musical compositions an anonymous writer says :

What is the heart doctrine in regard to musical instruments and their intonation—the esoteric tradition given out in our time for those who have ears to hear? The fundamental types of musical instruments, the lineal descendants of which, with a few exceptions, are found in the modern orchestra, were given by the Guides of humanity ages ago.¹

These types are reproductions of the several kinds of sound which the Holy Ones saw to be necessary to the development of the race. These instruments are, approximately, externalisations of the sounds which inhere always in the human consciousness, on the causal plane. In clairaudience the learner easily distinguishes the etherealised tones of the trumpet, horn, drum, sarengi, vina, violin, tambura, harp, flute and many other instruments; and he realises the wisdom of Those who externalised the mysteries of sound by giving those instruments to humanity.

An understanding of what one might call the psychological structure of the compositions of the geniuses is very necessary for the full appreciation of their works. Some of the most important orchestral symphonies seem to be the story in sound of the evolution of the human soul—they open in a kind of formless, groping emotional state, corresponding to the blind efforts of the “child soul” consciousness; following this are themes and workings out representing the struggles of the growing soul in its endeavour to understand and gain mastery over the life it finds surrounding itself, and to form some concept of its destiny: in the slow movement and scherzo are found the loves, the joys, the gaiety of life or the various emotions awakened by scenes of nature: the finale generally contains much of the confidence and strength that goes with soul age, and ends in music which depicts the triumph over all

¹ *The Vāhan*, February, 1918.

its difficulties by the soul now attained to liberation from bondage (sometimes a very person of joy), because it has learned to obey the inner laws of its being discovered through so much strain and stress, and by its transmutation of all life's discords into harmony.

Whilst the accurate technical performance of music is so very important, a most vital factor, also, is the character of the artist himself; for he can so superimpose his own nature and power upon his music that it may become increased in value to an enormous extent. This will express itself outwardly in his music by numberless little accents, ritards, vibrates, and increases and diminution of sound, too multitudinous and complex to indicate in the written music. Herein a great soul may do much more with a less perfect technique than a less developed soul could do with almost perfect external ability. Unfortunately it is a fact that the private performance of music is often much better than a public one, for our much alive nerves and our too much alive self-consciousness are to many a perpetual barrier to the finest results. However, an audience can often greatly help and inspire the artist by a sympathetic and receptive attitude rather than a critical one—by looking for the message the music has to give, rather than noticing any defects in its performance.

There will perhaps come a time to each of us when the use of art will not be necessary. Wagner evidently had approached that stage at the end of his art career, for he says :

Surely the glorious Buddha was right when He sternly prohibited art. Who can feel more distinctly than I, that it is this abominable art which for ever gives me back to the torment of life and all the contradictions of existence? Were this strange gift not within me, this strong predominance of plastic phantasy, clear insight might make me obey my heart's desire, and—turn into a saint Oh, if ye foolish men of learning but understood the great love-brimming Buddha, ye would marvel at the depth of insight which showed Him the exercise of art as the most certain of all pathways from salvation.¹

¹ *The Occult Review*, August, 1919.

However, for most of us this time is not yet, and I believe we would do very well to make use of any art that will help us to reach and become established in the consciousness of those "Sons of God" who ever dwell on life's terrorless heights, on her great spiritual mounts. Some think it probable that the Buddha, in giving the above prohibition, was speaking to special pupils whom he was training for quite particular purposes and not to mankind in general.

I am of opinion that all music is not helpful to all men, particularly the young. Some of the music in our modern theatres is so voluptuous in its tonal combination and rhythm that it is very apt to abnormally stir the lower emotions, especially when it is coupled with a sensuous dance. "To the pure all things are pure"—but all have not yet reached that stage.

Truly may one wisely spend his life in this most noble art, which is a very Religion in itself to some men and women, and richly indeed are we repaid for any sacrifice we make in going to hear the priceless gifts the artist in sound has to offer us for any effort made to assist him in his work and to cultivate in ourselves and our children a love for it. We rightly admire and give homage to our great artists for their compositions and the expertness with which they express the grace, strength, love, and other qualities of the soul. When we ourselves and our artists are able to make our own lives such an expression, we shall have attained the object for which the fine arts are given to man. Perhaps as fine a conclusion as one could wish for may be found in the following verses from Beethoven's *Choral Fantasia*.

Soft and sweet, thro' ether winging,
Sound the harmonies of life,
Their immortal flowers springing,
Where the soul is free from strife.

Peace and joy are sweetly blended,
Like the waves' alternate play ;
What for mastery contended,
Leans to yield and to obey,

When on music's mighty pinion,
Souls of men to Heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies.

Calm without and joy within us,
Is the bliss for which we long ;
If of art the magic win us,
Joy and calm are turn'd to song.

With its tide of joy unbroken,
Music's flood our life surrounds ;
What a master mind hath spoken,
Thro' eternity resounds.

Oh, receive, ye joy invited,
All its blessings without guile ;
When to love is pow'r united,
Then the Gods approving smile.

A. N. Ingamells

THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO *THE SECRET DOCTRINE*

By J. KRUISHEER

(Concluded from p. 110)

NOW there is still another, less regular, but none the less remarkable division or classification of the twelve signs possible, namely into three, four and five signs. These numbers—3, 4 and 5—have always been the particular symbol by which the ancients gave the construction of the Macrocosmos and Microcosmos; 3 the male principle, 4 the female, and 5 that which arises from the intercourse between the two others. They symbolise respectively God, Nature and Man, the Egyptian Osiris, Isis and Horus. Plutarchus says that the Egyptians symbolised Osiris, Isis and Horus by the triangle 3—4—5, taken as the symbol of the whole of nature or of growth. These measurements 3—4—5 we also find strictly observed in the King's Chamber in the Pyramid of Cheops near Gizeh.

The numbers 3, 4 and 7 (the addition of these two) are the sacred numbers of Light, Life and Union—especially in this present Manvantara, our Life-Cycle; of which number 7 is the special representative, or the factor number.¹

Then it appears that this clearly refers to the union of the 3 and 4—Osiris and Isis—with Horus as exit, the 5, Man. The

¹ *The Secret Doctrine*, II, page 624.

number 5 being the number of Man in his present state as the number 7 is the number of man at the end of Evolution.

Thus Aries, Taurus and Gemini stand for Osiris (3), Cancer, Leo, Virgo and Libra for Isis (4), and Scorpio, Sagittarius, Capricornus, Aquarius and Pisces for Horus (5). The three first signs then represent abstract conceptions, namely Ātmā, Kāma and the Primeval Principle, and Buddhi (comprising Purusha and Mūlaprakṛti, the Twins); together the Abstract Essence. The four following signs begin with Cancer, the Primeval Form, and thus represent the form-side of manifestation—Nature, comprising also Leo, Virgo, Libra: that is to say: Prāṇa, Kāma-Manas or Ego, and the Manas, while the last five signs represent man when, after the lowest immersion, the perfected amalgamation, of the 3 and 4, of God and Nature, and having obtained Manas (as when man, properly speaking, has just come into being, has just been born) he begins his upward evolution, represented successively by Scorpio, Sagittarius, Capricornus, Aquarius and Pisces.

The symbolism of these numbers we find in different places in *The Secret Doctrine*, especially where the meaning of the number π as a symbol is explained, where we find them again in expressions such as, the 3, the 1, the 4, the 1, the 5, by which, as it were, a sort of stop is indicated, a halting-place after each number, and we ought probably learn out of this, that the three together form one whole (Osiris), that the four taken together form one unity (Isis) and that out of this comes the five.

*Isis Unveiled*¹ gives us another aspect, where we read:

Within its (that is, the philosophical cross) mystic boundaries lies the key which opens the door of all knowledge, material as well as spiritual. Through that, human existence is depicted, for the life-cycle embraces the four points of the cross, which represents successively birth, life, death and immortality. Everything in this

¹ Part I, page 508.

world goes by threes, completed by the four (according to the Ancients, the Godhead was a Trinity, completed by a goddess) and every element can be divided on the same principle. . . . Birth, life, death will always remain a trinity, which becomes perfect only when the cycle is completed.

All this points very clearly on the life-cycle as represented in the Zodiac with its division into signs, which represent each of them one of the four elements in one of its three phases.

In addition, the first three signs can be taken as leading to the fourth birth; the second series thus represents life, the third series of three, death; and the fourth or last series of three signs, immortality. We have here then another way in which the Zodiac, with its symbol of cyclic Law and its reflections and repetitions on different planes and in different domains, may be read. As above, so below.

It is above all in studying *The Secret Doctrine* and *The Stanzas of Dzyan*, that this general cyclic Law appears to be the basis of the whole system. So many times do we find that in this powerful work new descriptions of many more corresponding cycles—circles within circles—through which, once an insight is obtained into the mutual relationship of these cyclic movements, cosmic happenings can be followed to a certain extent at least. And in such a study we have before us the master-key—the Zodiac, through which the secret can be approached. The two parts of H.P.B.'s *Secret Doctrine* deal with Cosmogogenesis and Anthropogenesis, that is cosmic and human creation. It is from that above all that these Stanzas are taken, and that those explanations are given, which are connected with "becoming," which bear upon this beginning, upon the down-sloping arc, the immersion in matter, until the complete Manu (Thinker) is formed. The development, the freeing of matter, which takes place on the up-going arc, is represented by the last series of signs of the Zodiac and is also very clearly dealt with, but there also attention is drawn with equal clearness to a smaller cycle (an inner circle as it

were), as this final series is not to be regarded as belonging to "genesis".

As it would appear from that, the down-sloping arc—or involution—being principally intended, the description of it will be found to be the most voluminous and extensive; and this, in my opinion, is the case. A good illustration of it is, for example, "The Summing Up" which is given in "Cosmog Genesis," after the detailed treatment of the seven Stanza's. Beginning on page 293 under (1)—numbers have always a special signification with H.P.B.—we see there under this number (1) mentioned the Unmanifested as the "Secret Wisdom," agreeing with what we found to be the meaning of the sign Aries.

Then comes (2): the basis of that system, the means which draws everything towards and around it, and on which the whole philosophy rests, the One Divine Substance, the One Root-Basis. This agrees exactly with what we found for the sign Taurus:

It is called the "Substance-Principle," for it becomes Substance on the plane of the manifested Universe (symbolical Earth), an Illusion while it remains a Principle in the beginningless and endless abstract, visible and invisible, SPACE. It is the omnipresent Reality; impersonal, because it contains all and everything. Its *Impersonality* is the *fundamental conception* of the System. It is latent in every atom in the Universe and is the Universe itself.

(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "Essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse* to be, yet IT cannot be identified with a "being" of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor Matter, but both. Parabrahman and Mūla-prakṛti are One, in reality, yet Two in the universal conception of the Manifested, even in the conception of the One Logos, the first "Manifestation," to which, as the

able lecturer shows, in the *Notes on the Bhagavad-Gītā*, It appears from the objective standpoint as Mūlaprakṛti, and not as Parabrahman; as its Veil, and not the One Reality hidden behind, which is unconditioned and absolute. The sign Gemini is a very fitting symbol for this, coming exactly under this description.

(4) The Universe, with everything in it, is called Māyā, because all is temporary therein, from the ephemeral life of a fire-fly to that of the sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent everchanging forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. In this conception of Māyā, we find again clearly what was intended in the previously quoted sentence from *Isis Unveiled*, where we saw the Godhead described as a (male) Trinity made perfect through a Goddess. This symbol we find as the sign Cancer of the Zodiac.

(5) Everything in the Universe, throughout all its kingdoms, is *conscious*: endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because *we* do not perceive any signs of consciousness which we can recognise, say in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. In this description we find again what the sign Leo is meant to present symbolically, that everything is permeated with the One Life.

(6) The Universe is worked and *guided*, from *within outwards*. As above, so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. (For that reason we must study Anthropogenesis

later more closely, according to the details furnished us by the Zodiac.) The human system is also guided from within. Every being has either been human, or is preparing to become so. (The Ego is here referred to.) In the beginning, the Monads, which have never had human bodies, on that account have no feeling of personality or Ego-ism.

This is therefore connected with the sixth sign of the Zodiac, Virgo. At the end of this sign—when Virgo is passed, the lowest point of immersion is reached, the turning-point, and involution becomes evolution, Manas—the Divine Spark—is vitalised and through Libra and Scorpio immortality can be reached. This is the end of “Genesis”.

Practically the same division and numbering is again given a few pages further on :¹

- (1) Aries—The Unmanifested.
- (2) Taurus—The Demiourgos, the Creator.
- (3) Gemini—The Duality of the Dhyan-Chohans.
- (4) Cancer—The Upādhi, Creation.
- (5) Leo—Consciousness or Life.
- (6) Virgo—The World of Phenomena.

Also in Extracts from an eastern private commentary, hitherto secret,² I again find the signs of the Zodiac. (Here also lies another secret hidden in the particular numbering used.) This teaching, says a note, does not refer to Prakṛti-Purusha beyond the boundaries of our small universe. (Aries.)

XVII. The Initial Existence, in the first Twilight of the Mahāmanvantara (after the Mahāpralaya that follows every Age of Brahmā), is a CONSCIOUS SPIRITUAL QUALITY. In the Manifested Worlds (Solar Systems), it is, in its Objective Subjectivity, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from Laya throughout Infinity as a colourless spiritual fluid. It is on the Seventh Plane, and in its Seventh State, in our Planetary World.

¹ Vol. I, page 300.

² Part I, page 309.

XVIII. (*Taurus.*) It is Substance to OUR spiritual sight. It cannot be called so by men in their Waking State; therefore they have named it in their ignorance "God-Spirit".

XIX. (*Gemini.*) It exists everywhere and forms the first Upāḍhi (Foundation) on which our World (Solar System) is built. Outside the latter, it is to be found in its pristine purity only between (the Solar Systems or) the Stars of the Universe, the Worlds already formed or forming; those in Laya resting in its bosom meanwhile. As its substance is of a different kind from that known on Earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger's breadth (angula) of void Space in the whole Boundless (Universe) . . .

XX. (*Cancer.*) Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. Sūrya (the Sun), in its visible reflection, exhibits the first or lowest state of the seventh, the highest state of the Universal PRESENCE, the pure of the pure, the first manifested Breath of the Ever-Unmanifested Sat (Be-ness).

XXI. (*Leo.*) The real substance of the Congealed (Sun) is a nucleus of Mother-Substance. It is the Heart and Matrix of all living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year.

XXII. (*Virgo.*) It is on account of his septenary nature, that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven Gaṇa (Classes of Being) in his orb, he is distinct from them, as he is, indeed, as also that he has Seven Rays, as indeed he has.

A note on this says: "In the same manner as a man approaching a mirror placed upon a stand, beholds in it his own image, so the energy (or reflection) of Viṣṇu (the Sun) is never disjoined but remains."

The signs Libra and Scorpio are left out; they were probably described in XXIV.

XXV. (*Sagittarius.*) The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the seven principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Viṣṇu, which is the Breath of the ABSOLUTENESS.

We call it the One Manifested Life—itself a reflection of the Absolute.

XXVI. (*Capricornus*.) The latter must never be mentioned in words or speech, *lest it should take away some of our spiritual energies* that aspire towards ITS state, gravitating ever onward unto IT spiritually as the whole physical universe gravitates towards ITS manifested centre—cosmically.

XXVIII. (*Aquarius*.) The . . . former—the Initial Existence—which may be called, while in this state of being, the ONE LIFE, is, as explained, a Film for creative or formative purposes. It manifests in seven states, which, with their septenary sub-divisions, are the Forty-nine Fires mentioned in sacred books.

XXIX. (*Pisces*.) The first is the . . . “Mother” (*Prima Materia*). Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its LAST principle, as GROSS MATTER, it revolves around itself and informs, with the seventh emanation of the last, the first and lowest element (the serpent biting its own tail).

In studying these facts, we can profit by what newer Theosophical literature teaches us regarding the development of the successive principles, namely that one does not directly flow from or get built out of the preceding one, that one Hierarchy does not flow directly out of the other, but that, after the completion of a principle, everything is drawn back into the original Hierarchy period, after the realisation of a Laya Centre, out of which then, in the following periodical out-breathing, this new out-pouring brings with it the already collected possibilities of previous hierarchies or periods. It is also from this, then, that we see described here the whole journey from the Laya Centre, from the universal Presence, the Hidden Son, the One Absolute. Whenever we see in each new division a new Hierarchical out-pouring described, a new Aspect of the One is given.

Moreover this classification, numbered from *a* to *g*, of the upward arc of Life from mineral to on high, gives seven phases from *Libra* up to and including *Pisces*, until in the seventh she draws back again into the Unmanifested.

This key to the Zodiac will appear in continuing the study to be the key to *The Secret Doctrine*, for all divisions which H.P.B. makes there, correspond with the seven

Hierarchies (that is to say, six, with an all-embracing Seventh). When a half cycle is described—envelopment or development—either the division correspond direct with all the twelve signs, or, as sometimes happens, a few deviations appear so that the comparison may not be made too easy, or the key be too quickly found.

The division of Part I of *The Secret Doctrine*—Cosmogogenesis—gives us already VII Stanzas, which very clearly find their symbol in the first part—the first half of the Signs of the Zodiac. And so Stanza I with its series of negations gives the Unmanifested—Aries; and Stanza II describes (still in negations) the Original Substance, the Life-Germ—Taurus. Stanza III describes the awakening of the Cosmos, the periodic Manifestation of the One; Father-Mother come into existence (or rather *comes* into existence, for the Two are One)—Gemini. Then follows Stanza IV, where we see the now animated Germ develop into Oeaohe, the Youngest, the Original Form, Dzyu. In the fifth Stanza we see Dzyu bring forth Fohat, Consciousness and Life develop—Leo, while in Stanza VI, Fohat, after having called into being the Apparent-Form, made the Fourth arise, sometimes called the middle-principle, the Ego—Virgo. And in the Stanza VII we see finally a complete description of how the One Life has immersed itself completely in the Manifestation how the One has become the Many, by which then, the lowest point—the turning point—having been reached, the up-going arc begins. This is not described here in Cosmogogenesis, seeing that it should belong to the treatment of going into Pralaya, of a solution or decomposition (as it may be called, looking at it from our standpoint)—Libra, therefore.

The Second Part of Cosmogogenesis is also very remarkably divided and numbered. The title of this part reads: "The development (that is, the course) of symbolism," and here is described in symbolical terms the course of the development.

I think it will suffice if I give a bare summary and tabulation of these divisions.

1. Aries—Symbolism and Symbols (general).
2. Taurus—The Language of the Mysteries and her Keys.
3. Gemini—Original Substance and Divine Thought.
4. Cancer—Chaos, Theos, Kosmos.
5. Leo—Concerning the Hidden Deity (Life).
6. Virgo—The Creation.
7. Libra—The Days and Nights of Brahman.
8. „ The Lotus as a General Symbol.
9. „ The Moon, Dea Luna, Phoebe.
10. „ Tree-, Snake- and Crocodile-Worship.
11. Scorpio—Demon est Deus Inversus.
12. Sagittarius—The Theogony of the creating Gods.
13. Capricorn—The Seven Creations.
14. Aquarius—The Four Elements.
15. Pisces—Concerning Kwan Shi Yin and Kwan Yin.

That it was H. P. B.'s intention to make the Zodiac serve as a key to *The Secret Doctrine* and also to the symbolism used, we find confirmed thus:

How could they have preserved the records of such an immense, such an incredible antiquity? The answer is that the history of this world since its formation and to its end is "written in the stars," *i.e.*, is recorded in the Zodiac and Universal Symbolism, whose keys are in the keeping of the Initiates, will hardly satisfy the doubters.¹

Especially in Part II—Anthropogenesis—the correctness of the position is clearly brought out, and the Zodiac-key fits very well, to help us in our study of human composition and the course of human evolution. This Part consists of exactly fifty Stanzas, which—as was just remarked in passing—contain together 49 (*i.e.*, 7 × 7) Shlokas, while a further peculiarity must be noted, namely, that those Shlokas are numbered right through, and not, as in Part I, for each Stanza separately.

¹ Page 457 of the Second Part.

When then we bear in mind that Anthropogenesis describes Incarnation, that is to say, the existence, the growing, the evolution of or up to the Perfect Man, then we may expect that the description of the Stanzas will give us an immersion into Manifestation and a rise again from that, after the lowest point has been reached, and we ought to be able to find this same conception in the Zodiac-symbol.

For *Stanza I*, the title reads: "The beginning of sentient Life," and here we find—concurrent with the existence of the life of the Planet-Spirit—the beginning of "consciousness" and along with that the beginning of the descent of the Monad, described for this cycle of the Earth. This Stanza can thus very well have the Sign of the Zodiac Aries as symbol—the Jīvātmā—the Unmanifested.

Stanza II describes among other things the Demiourgos, for in the following (third) Stanza his "descent" is described, whereby the Double aspect appears. The title of Stanza II reads: "Nature unaided fails," from which we again see that by this is meant that this Stanza II will describe that aspect which we call "Nature in itself"—symbolically, Earth. Besides the all-embracing Seventh, which he himself is, the Demiourgos comprises also six other Dhyan Chohans and we find this Stanza also divided into six Shlokas.

The title of *Stanza III* reads: "Attempts to create Man," and this Stanza relates how with the descent of the Demiourgos Seven of the Lords of the Moon (seven Dhyan Chohans in their form and material aspect) remained behind. The Demiourgos displays here therefore two aspects—spirit and matter, Purusha and Prakṛti—thus correctly symbolised by the sign of the Zodiac, Gemini.

Stanza IV describes the "Creation of the first Races," who however are not yet *thinking* men, but here obtain the Primal Form—the Chaya—from the Moon-Pitṛs (See Stanza III), empty shadows. The symbol of this Stanza we find in

the sign of the Zodiac Cancer, Ruler the Moon. Stanza IV gives a description of the first Race, in which "men" all had their transparent primal form or "Chaya".

Stanza V deals with "the Evolution of the Second Race," the sons of the dawn, in which the "shadow" becomes more and more dense, in which the A-sexual (Form) arises out of the Sexless (Shadow) which from now onwards will be the representative of the now differentiated Seven—Prāṇa, Leo.

Stanza VI. Then follows "the Evolution of the Sweat-born," the Second Race launches the third and disappears. The third Race is called the "Egg-Born". In this Race the division of the sexes took place according to esoteric symbolism, the sign Virgo is split into Virgo-Scorpio with the intervention of Libra. The germ dealt with in Stanza IV—here changed into the germ in the Egg—the Causal of the Chaya becomes the periodic and temporary poured out Form, the Etheric Double (Scorpio). These signs give the transition from the sexless to the sexual, with everything associated with that.

Stanza VII explains then the transition "From the Semi-Divine down to the first Human Races". The ruler of the sign Libra is Venus and we have been told that in the middle of the Third Race—at the point therefore with which we are here dealing—the Lords of Venus descended upon earth to endow man with the Mānasic Spark (the legend of Prometheus); the last Shloka of this Stanza describes therefore also "The first man gifted with intelligence."

Stanza VIII (the eighth sphere?) gives "the Evolution of the Animal Mammalians: the first Fall". The mammalians, according to the "Secret Doctrine," branch off from men. That this sign Scorpio must be considered along with Virgo and Libra is again apparent from what is dealt with in this Stanza, namely, the first sin of men without the power of reasoning

as a result of which the first germ of intelligence arose. (The Story of Paradise.)

Stanza IX gives "The Final Evolution of Man," found again in the Zodiac and in the symbolism of the sign Sagittarius; the Fourth Race was the first in which all men had received intelligence and in which the power of speech was developed. Here, therefore, man is for the first time fully "human".

Stanzas X, XI, XII. The three following signs embrace the full possibilities for the development of the following Races, the Fifth, Sixth and Seventh. Here however is published part of the Stanzas of Dzyan, which corresponds; attention is drawn more prominently to what more specially treats of growth up to the present time (it thus goes over to a smaller cycle, as it were), since here alone is explained to Anthropogenesis, the "becoming of man". The signs Capricornus, Aquarius and Pisces therefore give growth up to the "Perfect Man," while in Stanzas X, XI and XII there comes clearly forward the further development of the Fourth Race to the Fifth Race of nowadays, and only in the last Shloka attention is drawn to "Perfect Man".

Finally, be it observed that the Eleven Divisions of the Second Part of Anthropogenesis also correspond entirely with the successive signs of the Zodiac, in which the twelfth is omitted. The last Chapter has not yet been written. The third part of this Second Volume comprises seven divisions.

It will be clear to each one that the aim of this article has been attained, namely, to give the student a series of notes to facilitate a study of *The Secret Doctrine*. With the aid of this Zodiac-key, the difficult task of seeking some rule and order out of the intermingled details combined therein, will be made easier, a guiding line will be observed to have been found, which will enable us to find a part of the way through this labyrinth. However confused the compilation of this

mighty work, called *The Secret Doctrine*, may appear to us, a deeper study will show us more and more that, instead of confusion, a magnificent plan, a fixed line, is the basis of the whole work. This does not mean that this Zodiac-key is the only one, it is one of many that refer to it. Perhaps at some future time, we shall have an opportunity of giving a comparison between Cosmogogenesis and Anthropogenesis, and with the aid of this, to study new cycles within it. If however with the aid of the details given here, a study of *The Secret Doctrine* is undertaken, by always placing alongside one another the corresponding places, a far deeper insight will be obtained into the secrets of Cosmogogenesis and Anthropogenesis. To stimulate the reader to this, was the aim of this article.

J. Kruisheer

GHOSTS IN SHAKESPEARE

By G. HILDA PAGAN

(Continued from page 117)

A year after the play of *Julius Cæsar*, *Hamlet* was produced. It contains two references to it—one of them to the fact that *ghosts did squeak and gibber in the Roman streets*, at the time of Cæsar's murder, and the other to his having been killed by Brutus in the capital. The ghost in *Hamlet* is a much more substantial figure than Julius Cæsar's or any of the earlier apparitions in Shakespeare. The soldiers on the platform where they watched have seen him for two nights before they come and tell Horatio, and to him also it is plainly visible. When, next night, Hamlet awaits its coming, beside them, the Ghost beckons him away and harangues him for several minutes. None of the watchers in this case are near to death themselves; nor, apparently, in any weak bodily condition. For the credit of the commissariat department at Elsinore we must hope that they—unlike Richard III, and Brutus—had duly *supped*! But one thing to account for their lowered vitality our author makes very clear to us—'*tis bitter cold*. And again, *The air bites shrewdly; it is very cold. It is a nipping and an eager air*. Bernardo, calling out to Marcellus in the dark, *What, is Horatio there?* gets the joking answer from Horatio himself, *a piece of him*. Apart from the effect

that the low temperature would have upon the guard, we may notice its favourable influence on the Ghost ; for it is known that spiritualists cannot get successful materialisations if a séance takes place in too warm a room.

So much for the setting of these scenes. The actual message of the Ghost is much less easy to accept. It is not known, however, how much of it is taken from the older play of *Hamlet* by a different author, who, we *do* know, introduced the ghost.

I am thy father's spirit ;
Doomed for a certain time to walk the night
And, for the day, confin'd to waste in fires
Till the foul crimes done in my days of nature
Are burnt and purged away.

This seems little in accord with what we know of the late king's character—a *goodly king*—so excellent a king—so loving to my mother (his son tells us)

That he might not beteem the winds of Heaven
Visit her face too roughly.

But if a twentieth-century audience find him a somewhat conventional ghost, his words carry both conviction and horror to Hamlet at the time. He describes how his brother murdered him, and enjoins Hamlet to avenge the deed. *At the crowing of the cock*, as before, he vanishes, and shortly afterwards *he speaks from "beneath"* when Hamlet has been found by his friends and is laying them under an oath to keep secret what they have seen.

With regard to the orthodox account of purgatory here given, we must remember Shakespeare had moved an old tale of heathen days forward by many centuries, and placed his hero in Catholic surroundings—at least as regards his home ; for it is at the Lutheran centre of Wittenberg that Hamlet and his fellow student, Horatio, have, we are told, been *recently* at school. Hamlet presently doubts, as a good son of the Catholic

Church should do, whether he ought to believe in the apparition at all, arguing in one of his soliloquies :

The spirit I have seen
May be the devil ; and the devil hath power
To assume a pleasing shape ; yea, and perhaps,
Out of my weakness and my melancholy—
As he is very potent with such spirits—
Abuses me to damn me.

Later on we see the same orthodoxy in his unwillingness to kill his uncle when at prayer, as that would send him *to Heaven*—and therefore, by no means be a true revenge for his murdered father's *perturbed spirit*.

These fears and scruples seem very far away from the Hamlet we know best, who, as he says of himself—and says it truly—*does not set his life at a pin's fee*, and is indeed longing to end his life that has become so full of sorrow. His speech on suicide—*To be or not to be*—comes from his own mind and heart and is independent of the teaching of either of the Churches. Strange to say, it also ignores the Ghost he has himself seen, or the possibility of *any* revelation from the other side of death. Who would suffer life's wrongs here, he asks,

But that the dread of something after death—
The undiscovered country, from whose bourn
No traveller returns—puzzles the will
And makes us rather bear the ills we have
Than fly to others that we know not of.

The contradiction herein contained is quite beyond the scope of this paper, involving as it does, a question of separate dates at which Shakespeare worked at the composition of this play ;—like that other problem of the two different ages he appears to assign to his hero. The action of the play only lasts a few weeks—English voyage and all. Most actors play him as the man of thirty he is called, and old for his age at that. Some, however—I have seen two myself—cut that reference, and take him as a young boy throughout,

But we have digressed to the hero of the story, and away from the Ghost—who, it must be confessed, and in spite of being, as was the case also with Cæsar, the cause of the whole plot right on to the holocaust of deaths at the end—is never the mainspring of our interest and wonder. To our present-day ideas, there is apt to be a feeling of the ridiculous in (if one may transfer a phrase) the *too too solid flesh* of the supposed spirit that *with solemn step goes slow and stately by them*.

It faded at the crowing of the cock, the text tells us; but that cannot be adequately enacted. We cannot (so far at least!) put an astral or etheric figure that *would* fade upon the boards; and the bird would make us laugh. It is doubtful, indeed, if—in Britain, at any rate—we are ever properly frightened by *the majesty of buried Denmark* when he is thus *revisiting the glimpses of the moon*. In a fine performance in a small town in Italy, which I heard a few years ago, when a son of the famous Salvini was playing Hamlet, the Ghost's entrance really *was* startling—a sudden appearance above the level of the other actors, upon the battlements, and in a violet light, so that it only needed Hamlet's heart-wrung cry *Angels and ministers of grace defend us!* to infect not only his susceptible southern audience but even a staid Scotswoman with a momentary panic. Some actors, in accordance with recent psychical discovery, "see the Ghost" without turning their eyes towards it; and Mr. Laurence Irving lay in trance throughout his colloquy with it—a quite legitimate rendering, but rather trying both to actors and audience, owing to the lack of movement on the stage. In the same way, certain companies do not bring on the Ghost at all in the scene in Queen Gertrude's closet, taking the apparition as merely a figment of Hamlet's over-wrought brain. But Shakespeare not only gives a definite entrance and exit to the Ghost, but makes him speak to Hamlet, so one

may regard that custom as taking rather a liberty with the author. Gertrude of course does not see it. Who can imagine *her* ever letting herself be underfed or overworked or otherwise physically uncomfortable? Besides, there is a light in her room, and that of course makes manifestation difficult.

A more prosaic reason for the omission of the Ghost from the closet scene is that the actor who impersonates it is usually by that time in the dress of someone else. I quite think, however, he ought to have the energy and interest to change back again—not so difficult as one might suppose—for in another Italian production in a theatre in a little back street in Genoa, the Ghost did nothing whatever beyond turning his coat inside out and removing his crown, in order to play—of all parts—the Gravedigger!

This same question of objective ghost or illusory ghost comes up in the case of Banquo's ghost in the tragedy *Macbeth*. The circumstances of his death are that Macbeth—his sovereign and host—arranges to have him murdered with his little son Fleance, merely because the witches have prophesied that Banquo's heirs and not his own will succeed to the kingdom. In a very painful scene, we see him that day hypocritically pressing Banquo to be quite certain to return to supper.

Here's our chief guest, . . .
To-night we hold a solemn supper, sir,
And I'll request your presence.

Banquo : Let your highness
 Command upon me ; to the which my duties
 Are with a most indissoluble tie
 For ever knit.

Macbeth : Ride you this afternoon ?

Banquo : Ay, my good lord.

Macbeth : We should have else desired your good advice—
 (Which still hath been most grave and prosperous)
 At this day's council ; but we'll take to-morrow,
 Is 't far you ride ?

Banquo : As far, my lord, as will fill up the time,
'Twixt this and supper ; go not my horse the better,
I must become a borrower of the night,
For a dark hour or twain.

Macbeth : Fail not our feast.

Banquo : My lord, I will not.

Macbeth : . . . Hie you to horse ; adieu,
Till you return at night. Goes Fleance with you ?

Banquo : Ay, my good lord ; our time does call upon us.

Macbeth : I wish your horses swift and sure of foot ;
And so I do commend you to their backs.
Farewell.—

The murderers hired by Macbeth then follow Banquo, set on him in the dark and kill him ; one of them goes and tells Macbeth,

Safe in a ditch he bides,
With twenty trenched gashes on his head.

But *Fleance is escaped*, and Macbeth is full of fear again. The supper hour has by this time arrived, and Macbeth has not returned to his place at table, when, we are told, *The Ghost of Banquo rises and sits in Macbeth's place*. I think it is obvious in this instance that the ghost is genuinely the dead man himself, with only the dense part of his physical body struck away, and with no idea as yet that he has been killed, or is either invisible or unwelcome at the table which he had promised to attend. Only Macbeth can see him ; the others are already eating and drinking ; and of Macbeth's gift of second sight we have had evidence in other parts of the play. To his eyes Banquo is as real as any of the other guests, for when Ross asks

Please 't your highness
To grace us with your royal company ?

Macbeth replies, *The table's full*.

Lennox : Here is a place reserved, sir.

Macbeth : Where ?

Lennox : Here, my lord. What is 't that moves your Highness ?

Macbeth then sees the ghost, and demands, horror struck, *which of you have done this?*

Macbeth (to Banquo): Thou canst not say I did it. Never shake
Thy gory locks at me.

Ross: Gentlemen, rise; his highness is not well.

Lady Macbeth: "Sit, worthy friends;—my lord is often thus . . .
Feed and regard him not. (*To her husband*)
Are you a man?"

Macbeth: Ay, and a bold one that dare look on that which
might appal the devil?

Lady Macbeth: . . . Shame itself!
Why do you make such faces? When all's done
You look but on a stool.

Macbeth: Prithee, see there! behold! look! lo! how say
you?—

(*To Banquo*) Why, what care I? If thou canst
nod, speak too. (*Ghost disappears.*)

Lady Macbeth: What, quite unmanned by folly?

Macbeth: If I stand here, I saw him.

Lady Macbeth: Fie, for shame!

Macbeth: Blood hath been shed ere now, i' the olden time,
Ere human statute purg'd the gentle weal;
Ay, and since too, murders have been perform'd
Too terrible for the ear; the times have been,
That, when the brains were out, the man would die,
And there an end; but now, they rise again
With twenty mortal murders on their crowns,
And push us from our stools; this is more strange
Than such a murder is.

His wife who knows neither that Banquo's murder has been planned nor accomplished, again admonishes him, and he regains control enough to resume his seat—even to drink to our dear friend Banquo, whom we miss. *Would he were here.* So summoned, *the Ghost rises again.*

Macbeth: Avaunt and quit my sight! let the earth hide thee.
Thy bones are marrowless, thy blood is cold;
Thou hast no speculation in those eyes
Which thou dost glare with! . . .
. . . Hence, horrible shadow!
Unreal mockery, hence! (*Ghost disappears*)

It would be something of an "unreal mockery" to comment on this marvellous scene, so powerful to speak for itself.

The later appearance of Banquo's Ghost—in Act IV—I think we may dismiss as a thought-form. It occurs in the Witches' *dark cave*, where they have, with spells, prepared a *boiling cauldron*, and, in the vapour rising from it, they show Macbeth one figure after another ;—just as the modern clairvoyant employs a crystal, or a little pool of ink to gaze into. Some of the apparitions, certainly, are more like materialisations than mere reflections, as they are able to speak to Macbeth ; but not Banquo, nor the procession of heirs.

Shakespeare's knowledge of these things was largely culled from a book by King James I and VI, the *Book of Demonologie* published in Edinburgh in 1597 and in London in 1603. The play is believed to have been written largely in order to please the new King from Scotland and, as Miss I. M. Pagan surmises in a recent essay in THE THEOSOPHIST, possibly with his collaboration. King James, in this book of his, had fully described four different kinds of spirits that follow and trouble certain people, and had proved the existence and the wickedness of witches.¹

As to how much Shakespeare concurred in the reality of these things, Mr. C. Sheridan Jones, writing in *The Occult Review* for November, 1921, has said :

The witches were, I believe, as real to Shakespeare as to the audience who accepted them without dubiety or hesitation. The difference, in fact, was not between Shakespeare and his audience ; their attitude, I suggest, was roughly the same ; but between the attitude of our own time to occult beliefs and that of the Elizabethan populace. Between the two there is a great gulf fixed.

After centuries of sceptical criticism, it is a fine thing to find that such opinions are now published. And, if this paper has also served as a reminder of the master-dramatist's greatness in a little-known portion of our life, it will fully have served its purpose.

G. Hilda Pagan

¹ *Shakespeare's Industry*, by Mrs. C. C. Stopes, pp. 104 and 105.

BRAHMAVIDYĀSHRAMA, ADYAR

The opening of the second session of the Brahmayidyāshrama at Adyar took place on the morning of October 2 in the Headquarters Hall of the Theosophical Society. There was a large audience representative of many nationalities, including several new students who had just come from Europe and northern India. Dr. J. H. Cousins, Principal of the Āshrama, presided. Prayers were said by representatives of the great religions, after which all joined in the "daily dedication," written by Dr. Rabindranath Tagore. The Principal made a short statement with regard to the new sessions work, and called on Mr. G. S. Arundale, to deliver the opening address.¹ Before beginning his address on "The Āshrama Ideal," Mr. Arundale read the following message from Dr. Annie Besant.

DR. ANNIE BESANT'S MESSAGE

DEAR FELLOW-WORKERS,—Last year I had the privilege and pleasure of opening the first session of the Brahmayidyāshrama with a series of talks on each of its departments. This year a long and rarely interrupted imprisonment limits my outer activities, and I dare not add another "outing" to the work of yesterday. I cannot be with you in the body. But there is nothing to prevent me from sending you a few words of affectionate greeting on the opening of a second year of fruitful study. You are planting the seed of a great Theosophical University of the future, and the seed is good. The ploughing of the ground has been done by the tireless and well-directed energy of my invaluable co-worker, Dr. Cousins. You are fortunate in having him as inspirer and guide. I would send you my blessing, were it not that I would rather serve as channel for the Blessing of our Elder Brothers to whose service Adyar is dedicated. One of Their dedicated servants opens your work with his inspiring words.

Your faithful servant,

ANNIE BESANT

¹ See p. 176.

SOME INTERESTING FACTS ABOUT PAUL VERONESE

By MARIA VON SZLEMENICS

DR. WELLER VAN HOOK'S Article: "Some Artistic Labours of the Lord of the Cultural System"¹ had a very strange effect on some of us—thinking members of the Hungarian Section.

Dr. Weller van Hook talks about the Venetian Master as the Lord of the Cultural System.

Vast labours He conducts as Head of the Cultural System, as the designer and controller of civilisations; but always He labours with and in the artist's mode of being . . . It is part of His labour to see that men do all their acts of life in the imitation of God's Grace, for He has full power to create, to sustain and to *revolve all things in His mind* and then to be Himself, full of Grace, of Joy, of Harmony and Songfulness. Can you dream a little of the Glory of the Venetian?

History called Him Paul Veronese.

He it was, who with His Brother's aid, poured Italy's cup full to overflowing with the golden glory of the Arts during several centuries.

Paul Veronese? Is it possible?

I have been in Venice and Milan, know all the Picture Galleries in Paris, London, Vienna and Munich, have a collection of all the pictures, that made a deep impression upon me—and not a single one by Paul Veronese. What a shame! I thought I knew something about painting, spent weeks and weeks of my life in Picture Galleries, lost in the marvels of the old Masters and, according to Dr. Weller van Hook, He, the Lord of the Cultural System, did not inspire me by His Art! A memory of big banquets, scores of gorgeously dressed people, beautiful women, exquisite colours and brilliant effects, most delightful, cool and elegant halls, transparent air, marble columns, were all that I could recall into my memory in connexion with Paul Veronese.

¹ THE THEOSOPHIST, December, 1921, pp. 276-8.

Surely there must be something wrong I thought, either with me or the statement. With the kind aid of a friend, who had time to study and find out as much as possible about Paul Veronese, his works, life and character, I, for the first time in my life, began to take a deep interest in Paul Veronese. My friend read all about him that he could lay his hands on in our Libraries, made careful notes and copied passages, brought me reproductions of his works. The result, however, was all but satisfactory: I found things which I did not expect to find.

Dr. Weller van Hook tells us that we can read in the History of Art

what He did, how He bore Himself among men, and how He is said to have left the body at a certain time, though He did not at all.

Now, I shall tell what I found about Paul Veronese in the History of Art, and at the same time kindly ask Dr. Weller van Hook to let us know whence he has drawn his information, and how the idea came into his mind to connect such a high Master as the Venetian with Paul Veronese.

All the critics agree, that

Paul Veronese's person was well known from the portraits left by himself and others: he was a dark man, rather good-looking than otherwise, somewhat bald in early middle age, and with nothing to mark an exceptional energy or turn of character. In his works the first quality which strikes one is the palatial splendour. The pictorial inspiration is entirely that of the piercing and comprehensive eye and the magical hand—*not of the mind*. The human form and face are given with decorous comeliness, often with beauty; but of *individual apposite expression* there is next to none. In fact Paul Veronese is pre-eminently a painter working *pictorially*, and in no wise amenable to a literary or *rationalising standard*.¹

F. H. Meissner in his book on Paul Veronese says about the same thing, adds however some words which are important:

His women are of a beauty which made the sensual Venetians' hearts beat quicker, but there is no *soul* in them.

Last but not least we have to face the fact that Paul Veronese was the *latest* of the great cycle of painters of the Venetian School.

Now, let us see "how He bore Himself among men".

All critics agree that he was a kind man of the *average* type, a good husband and father of ten children, neither a scientific nor a literary man.

Those who know a little about Leonardo da Vinci will remember the heaps of MSS. left by him. Or, who has not heard of Michelangelo's

¹ *The Encyclopaedia Britannica*, Vol. xx, p. 965.

Sonnets about Religion, Platonic Love and Mysteries of Art? The more one knows about those many sided geniuses, the more one will be astonished to hear that there is only one letter left by Paul Veronese. This letter, however, shows us that Paul Veronese was not an educated man. Not only the style of the letter proves that much, but also the spelling—*phonetic orthography*—and the use of such words as no educated Venetian would have used. The letter is signed PAOLO CALIAR PITORE (Pitore with one "t"). This letter is in Leipzig.¹

But there is a still more interesting and much more important fact than the letter, that draws light on the mental capacities of Paul Veronese, and shows us clearly "how He bore Himself among men".

By the order of some Abbot, Paul Veronese painted the "Last Supper" and put some grotesque figures in the foreground of it. Amongst others, drunken Landsknechte and a man bleeding from his nose, etc., etc. The Abbot revolted at the profanation of our Lord's Last Supper, and asked the painter to move the grotesque figures. Paul Veronese, however, refused to do so. At last the Abbot put the case before the Court of the Inquisition. The genuine Protocol of his trial, 18th July, 1573, is still in existence in the Archives of the Sancto Ufficio; the reprint of the same appeared first in the *Gazette des Beaux Arts*, 1867.

I am translating from the German translation of the Original, and only giving an extract of it:

Judge: Did anyone order you to put German buffoons or similar things in this picture?

Paul Veronese: No, but I got the order to decorate it as I thought suitable; it is big and can hold many figures.

Judge: Are not the decorations you Masters use in your pictures understood to be in harmony with the subject of the painting? Or are they left to your imagination without any sense or choice?

Paul Veronese: I do my paintings with due consideration and as well as my mind can grasp the subject.

Judge: Do you think it befitting to put buffoons, drunken Germans, dwarfs and other stupidities together with our Lord's Last Supper?

Paul Veronese: To be sure, I don't. I agree that it is wrong, but I come back to what I have said before, *i.e.*, that it is my duty to follow the examples my Masters have given me.

Judge: What have your Masters done? Did they perhaps do similar things?

¹ Guhl Rosenberg: *Künstlerbriefe*, II, 368.

Paul Veronese: Michelangelo depicted in the Pope's Chapel our Lord, His Mother, S. John and Peter and the heavenly Court, and he represented all the figures, as for instance the Holy Virgin naked, and in different positions which were never inspired in him by the holy Religion.

Judge: But do you not know that if one depicts the Last Judgment, for which one is not allowed to put on clothes, there is no reason to paint them? But what is in those figures that is not inspired by the Holy Ghost? There are no buffoons, no dogs, no weapons, nor any other jokes. Does it still appear to you that you were right in painting your picture as you did, and do you still want to give us the proof that what you did is well and decent?

Paul Veronese: No, my Lords, I have no intention to do so any longer; but I did not think that I committed any wrong. I did not consider so many things.

What a mental dwarf the great painter seems to be in comparison with his Judge who, perhaps not an Artist himself, enters into the spirit of Art, and who being not sensual himself does not see any indecency in the postures of the naked figures. To be sure the eye of the looker-on must be unclean to see impurity in Michelangelo's Last Judgment, for Michelangelo did not put any into it.

And now let us consider the last point, *i.e.*, how he left the body; although Dr. Weller van Hook says he did not. Well, at the age of sixty he took part in a procession, caught cold and died after a short illness according to the *Book of the Dead* of the Church S. Samuele in Venice. He was buried at the Church of S. Sebastian, which owed its glory to him. On his tombstone there is the following inscription:

PAULO CALIARI VERON:
Pictori Celeberrimo Filii
Et Benedict. Frater Pientiss
Sibi Posterisque Decessit.
XII. Kalend. Mai.
XVo. LXXXVIII.

That is plain and simple enough. Paul Veronese was a well-known man in Venice, with a large family and many pupils. If he had left Venice and had never returned or even gone for a walk and never come home, there would be some reason to suspect that he did not die, but to one knowing the circumstances it is impossible to see anything mysterious in Paul Veronese's death.

The well-known painter, with all the nobility of Venice, took part in a procession held in honour of the Pope Sixtus V.'s Jubilee, caught cold, took to his bed, and never left it but died there in the midst of his family. It is a very prosaic death, the death of the average family man, as Paul Veronese was during all his life.

After my studies concerning Paul Veronese the question arose in my mind: "What difference would it have made to the Culture of the World if Paul Veronese had not lived? Do not let us forget that he was the latest of the great Venetian painters, and had therefore little influence upon other artists and on Art itself. There would be some scores of very beautiful pictures less, to be sure, but that is all.

Can anyone imagine that Paul Veronese's activity was a field of activity big enough for the Lord of the Cultural System?

Does Culture consist in pictorial skill only?

Could it be possible that the incarnation of the Lord of the Cultural System would be of so little value to Culture, that there would be hardly any loss if He had not incarnated at all?

These are questions, some of us were asking ourselves, and it would be rather interesting to hear Dr. Weller van Hook's answer to them.

There are other points in the same article which seem just as strange as the choice of Paul Veronese, which, however, I am not going to touch. As an ardent seeker of Truth, the only Goddess I bow to, I thought it my duty to state what I learned about Paul Veronese, according to facts anyone can verify. There is no use in dreaming about the past. We ought to dream as much as possible of the future. What else is an optimist doing but dreaming dreams of a beautiful future? Let all of us be optimists, idealists and our dreams will come true! That's where Imagination has its rightful place. When it errs into the past it distorts facts and puts errors in the place of Truth, which is exactly the opposite to what Theosophists are expected to do, and should do.

Maria von Szlemenics

GENERAL REPORT ON THE VIENNA CONGRESS

A VERY large number of members were present; members from 35 National Societies. Everything went through without a hitch or a ripple of wrong feeling. The Konserthaus had two halls for the meetings, with, in addition, a third great hall for the public lectures. The public lectures were unusually successful, and the hall, which is as large as the Queen's Hall, was very well filled each time.

Several Council meetings of the Federation took place, and it was decided that Miss Dijkgraaf should be once again Secretary for the next two years. Seeing that 1925 is the fiftieth anniversary of the T.S., the Federation suggested that the World Convention out of India, allowed by the Rules, be held in 1925 at the Hague. The Federation would forego its own biennial Congress, though one or two official meetings could be arranged for the transaction of Federation business during the World Convention of the T.S.

One very useful work begun was that by the German, French and Belgian members, who have made a nucleus among themselves, to keep in touch with each other, and to do everything possible to put an end to the spirit of hatred that now prevails owing to the difficult situation in the Ruhr district. Full particulars for publication will be sent later. A Federation, with Mrs. Sharpe for Secretary, was organised from members of most of the nationalities present in Europe, to develop the International idea. No doubt Mrs. Sharpe will write about it herself.

INFORMAL REPORT OF THE WORK DONE AT THREE MEETINGS OF THE GENERAL COUNCIL, T.S.

I. You will have received the long statement of the Swedish General Secretary, Mr. Cronvall. Much as I disagreed with some of his statements, I thought it best that full attention should be given to his statement. As a means of facilitating the work, a small Sub-Committee was first appointed to talk matters over with him and to report then to the meeting of the General Council. That Sub-Committee was composed of the General Secretaries of Switzerland, Italy, Germany, Wales, with, in addition, Cronvall, Krishnaji and myself.

I think Cronvall realised at this small meeting that some of his statements were rather intemperately put. He was only speaking for his Section, where evidently there has been a good deal of difficulty, partly owing to the indiscretion of E.S. members, who, out of a sense of loyalty, have been intolerant of those who have criticised.

Cronvall was very nice, and is most anxious to do the best for his Section. Finally, we came to a general line of agreement which we presented to the full General Council. The matter was there discussed, and there were two possible lines of action. First, we were all agreed that, in practice, members do break the principle of tolerance, when each group insists that its leaders and teachings are the only Theosophy. Cronvall himself recognised how constantly you had spoken for freedom of opinion, and that no statement could be fuller than what you had already made. The difficulty lay in the human nature of our members, who were constantly transgressing the spirit of tolerance. Still, it seemed to us that it would be a good thing to reiterate our general principles.

The two alternatives were (1) to have certain resolutions passed by the General Council as a whole which should be made a statement of what the T.S., attitude was as to teaching and to teachers; (2) not formally to pass any such statement as to what the Society stood for, but rather to ask you, as President, to write a statement which would incorporate what we wanted. We felt that you could do the thing best.

You will know that you wrote some years ago a brief statement of what Theosophy is as a philosophy, which now is incorporated in all our pamphlets and general literature. Our idea is that if some such statement could be drafted by you, and then sent to the General Secretaries all over the world for any additions or modifications which they wanted, then, after their changes, it could be issued by you. When finally issued, it could be put at the end of our Theosophical literature for the information of enquirers, and one suggestion is that it might be actually incorporated into the Form of Application, so that each member would know exactly what was expected of him as a Theosophist.

After much discussion, the following are the points which we thought should be brought out in your statement ;

1. Seeing that no special writings or writers are imposed on members as the sole exponents of Theosophy, all religions, types of mysticism, philosophies and sciences of the past, present, or future, have great truths in them which are a part of Theosophy.
2. That no member is obliged to believe in any teaching or teachers whatsoever.
3. Yet, on the other hand, members are allowed to believe in and to follow any teacher or teachings which they like so long as they do not declare that *their* beliefs alone are Theosophy.
4. That freedom of action is allowed to all members in their Theosophical relations so long as courtesy and brotherly conduct are not violated.
5. That the T.S. is on a democratic basis.

These general recommendations are obvious, but I can explain what lay at the back of them.

First—that there are some members who hold that H. P. B.'s writings are the only authoritative teachings, and on the other hand, others hold that yours and C. W. L.'s are the best teachings, and so on; they divide.

Second—some E. S. members do seem to have been indiscreet in the way that they have claimed greater authority in the direction of E. S. affairs because, as E. S. members, they were following your direction or claimed to be doing so. The clause about the T.S. being on a democratic basis is given in order to make clear that no secret body within the Society is recognised by the Society as having any official relation to it or influence over it.

One matter which was mentioned à propos of the E. S. is whether it was advisable, in a statement of yours on initiating a member, to tell him of the existence of the E. S. This statement has been published and is used in some countries. Opinion was divided among the General Secretaries whether it was advisable or inadvisable to mention to new members the existence of the E. S. There was no feeling whatsoever of antagonism to the E. S. from anyone, but it was merely a matter of opinion whether we could, by not mentioning the E. S. in that general statement to the member which is given sometimes, avoid difficulties later on. On the whole, most General Secretaries saw no reason to object to the mention of the E. S.

The General Council, in sending you the above statement, requests you to draft some general statement, and then to send it to the General Secretaries before finally issuing it. They request this in order that any particular local difficulty, which we here do not know of, may be mentioned to you by the General Secretaries not actually present.

II. The French General Secretary brought forward a resolution, which was carried, to the effect that it is advisable to make the place for the official transaction of the business of the General Council, not only Adyar or Benares, as now. Now, all resolutions can only be dealt with either at Adyar or Benares and be made executive. The only exception is when there is a World T.S. Convention outside India. But the resolution desires a change in the Rules so that, on any occasion where, say, about fifteen General Secretaries or their proxies can get together, they may transact business of an executive nature. Before such business could be transacted, the business would have to be notified at least three months before to the General Secretaries, and the Chairman of the Council must be either the President or Vice-President or some special nominee for that purpose sent by the President. All resolutions passed at such a meeting of the Council would be as binding as resolutions passed at Adyar.

III. A motion was brought by the Belgian General Secretary that the T.S. be formally affiliated to the Union des Associations Internationales of Brussels, to which already 230 International Societies

are affiliated. As M. Polak could not answer fully as to the organisation of this Belgian Association, the matter was dropped. He was asked, however, to send particulars to each General Secretary, and the General Secretaries were requested to write on the matter to the Recording Secretary.

IV. Once again the question of 8d. per member came up—whether it should be at the pre-war rate, or the present rate of exchange. I explained that the matter had already been voted on at a previous Council meeting and the pre-war rate decided on, with the proviso that General Secretaries unable to pay at that rate are allowed to send what they can.

JOHN CORDES

THE PASSING OF THE GENERAL SECRETARY OF THE INDIAN NATIONAL SOCIETY

At a joint meeting of the Adyar Lodge and the Service Lodge held on Sunday the 7th October, 1923, at the Headquarters of the Theosophical Society, Adyar, the following resolution was unanimously passed:

That this meeting of the Adyar and Service Lodges places on record its sense of the profound loss to the Society as a whole, and in particular to the Indian Section, on the passing away of Rai Bahadur Purnendu Narayan Sinha, the deeply loved and respected General Secretary of the Indian Section.

Rai Bahadur Purnendu Narayan Sinha's tenure of office has been specially marked by the permeation throughout the Section of a spirit of peace, comradeship and harmony, and the very high esteem in which he was held by all classes and creeds, particularly in Bihar, afforded much impetus to the spread of Theosophy throughout the country.

NOTICE

THE Manager of the T.P.H., Adyar, Madras, will be grateful if any member, possessing the Reports of the Annual Convention of the Theosophical Society for the years 1885-1887-1889, will give them for reference, or lend to be copied.

CORRESPONDENCE

MR. ERIK CRONVALL'S LETTER ¹

A FEW thoughts strike me on reading Mr. Erik Cronvall's letter addressed to the President, T.S., and others, and I should thank you to insert this letter if you think it can serve any useful purpose towards the discussion invited by Mr. Cronvall.

In view of the President's comments, with the sense of which I think the majority of the Fellows of the Theosophical Society will be in agreement, I propose to confine myself to a point or two. In the first place it would be well to recount here that the only belief binding on us on admission to the T.S. is the recognition of the Universal Brotherhood of Humanity, and hence we have in our fold members of all creeds, believers in God, Atheists, and every type that one can think of. That is a broad enough platform. But as a matter of fact we know that the T.S. as a body would be lacking in cohesion, strength and vigour and would fail in the purpose for which it was launched if an appreciable number of its members did not seriously turn their attention to the other two Objects of the Society and arrive at some common deductions and beliefs, in Reincarnation, Karma, etc., though not necessarily holding identical views on these or any subject. The second of our Objects is "to encourage the study of comparative Religion, Philosophy and Science," and the wonderful work done by the T.S. in the direction of lessening Religious antagonisms is unique. Its philosophy of life has been the solace and refuge of many a weary soul and what Theosophy has to say of Science is nothing but illuminating.

Now, the difficulty I think with Mr. E. Cronvall, and others of his opinion, lies in connexion with the Third Object "to investigate the unexplained laws of nature and the powers latent in man". Our motto is "There is no Religion higher than Truth" and every earnest member is a seeker of the TRUTH. He tries to reach his goal, as is aptly put elsewhere, "by study, by reflection, by purity of life, by devotion to high ideals"; and in the course of his search he has realised that it is futile to impose on another any belief, as "belief should be the result of individual study or intuition . . . and should rest on knowledge, not on assertion". We have ample evidence of how our President has, times out of number, impressed on all the value of arriving at any decision or conclusion by independent thinking, and how often she has pointed out the danger to the T.S. or any body if this priceless possession of the human race is subordinated. It could not but be so, knowing as we do what storms and struggles she has passed through in this life—all through the exercise of her critical faculty and independence of judgment. And it is doubtful if any other recognised leader or worker has at any time imposed his views or "any special teaching at the expense of others". Now

¹ See Supplement to THE THEOSOPHIST, September, 1923.

it may happen, perhaps often, that through misguided zeal born of conviction or intuition certain members of the T.S. have been and are intolerant towards others. This is certainly un-theosophical and one fails to see why, if the offending member or members happen to belong to that much misunderstood organisation the Esoteric School (to which I shall presently refer), the whole body of its members should be attacked and from such personal incidents conclusions should be arrived at which are contrary to fact; as that this "private group" "hierarchically governed" is "domineering" and has become a "power within the T.S." which is not "healthy" to the T.S., as a result of which some members have "preferred to leave the Society altogether" evidently "for the promulgation of the original Theosophical ideas" and "to work for the realisation of *their* Theosophical ideals," etc., etc. It is quite true that many of the Officials of the Society belong to the E.S., but it is the general body of members who elect them to these offices which they have deserved to occupy by their devotion to our cause, by unassuming, selfless and tireless work, by their grasp and knowledge of our literature. And naturally so, as a result of years of regular and patient study and a systematic building of character. Undoubtedly the objection here is to the existence of any organisation in the T.S. which is not an "open" body to which members can have access in the ordinary way as also to its teachings which are only and can only be given on the promise of secrecy. It is patent to all students of the "Ancient Wisdom" that throughout the ages without any single exception and in every Religion there have existed the "Mysteries" revealed to but a few, as knowledge here means power. For, should this knowledge pass into the hands of clever people but of uncontrolled desires and working for their own ends regardless of the common good, it would be misused and place humanity at their mercy. See the Scientists of to-day. To what end do they use the knowledge they have wrested from Nature but to destroy the largest number in the shortest time with least danger to the Nation they belong to? Knowledge of this sort must be withheld from such as these. In Christianity also there are numerous allusions to this hidden teaching for the few. But to us who are of the East it is common knowledge that one, who after lives of turmoil at last turns his face homewards and determines to tread the Path, the aim of which is union with God, has to place himself under one whom he considers his Spiritual Superior, his Guru, giving him thenceforth complete obedience, never doubting, never wavering in the trust he has reposed in his Teacher; for it is this Teacher who is to lead the pupil by the spoken word to the higher rungs of the ladder of evolution until "Salvation" is gained. What use then to battle against a fact in nature? Even in the outer world in the higher branches of learning one places oneself under an expert. A student learning under a Professor of Science does not question and doubt his preceptor but knows that someday he, in his turn, will stand in his preceptor's place if he will but obey and follow his instructions, and all things will be proven to him to his complete satisfaction at the proper time. Should he rebel and attempt to traverse all the ground from the beginning alone and single handed, he runs needless danger

and wastes valuable time.* The E.S. similarly tries to serve such a purpose in the exigencies of the modern world. And, if the members thereof recognise one as their Spiritual Superior and try to follow the guidance given, why should anyone who cannot accept similar guidance and is left free to walk his own way hinder another from following the promptings of his inner nature? It is all imagination to think or say that this body in any way desires to "domineer" the T.S. or wishes to impose on it "any belief in authorities," in a "hierarchy of 'initiates' of different degrees," in a "number of mediators between God and man"! The approaches to the One Truth are many, and foolish and ignorant indeed is he who forces on another his way of approach as the only way.

DOSSABHOY S. DALAL

MR. SUTCLIFFE AND GRAVITATION,¹

MAY I trespass on your columns in order that I may reply to those who have had the kindness to help me with their criticism.

I do not think Mr. Sutcliffe has quite grasped my point. As I understood his article, he said that the electron was the atom in a different gravitational field. How then does he explain the great difference in size between the two? Transferring the atom to another field will not alter its radius.

With regard to the theory of Relativity I think it must be admitted that a theory which reduces all the laws of dynamics, as well as those of gravitation, to one simple law must certainly be a simplification, and I have not found that physicists think otherwise. It is true that very advanced mathematics are required to interpret it, but that is another question and even then the trouble is not so much with the theory as with the problem of applying it to our limited three dimensional space. Neither is it really inconceivable to the scientific mind, though we cannot limit truth by the power of conception of the physical brain.

I must thank Mr. Subramania Aiyar for pointing out the quotation from the *Inner Life*. Unfortunately it seems to have been written when our knowledge of electrons was much less than it is at present. For various reasons it is now understood that there is only one or perhaps three electrons in the hydrogen atom and one positive nucleus whose structure is still obscure. I think this one electron and one positive nucleus is represented by the diagram in *Occult Chemistry* of the hydrogen atom, where it is first split up into two bodies, one positive and one negative; though on this point I should like some assistance.

W. R. C. COODE ADAMS

¹ See THE THEOSOPHIST, July, 1923, p. 495, and September, 1923, p. 753.

TWO DISCOVERIES

YOU will rejoice no doubt on hearing that lately two scientific discoveries have been made of the greatest importance, implying a new justification of H.P.B.

Professor Samuel Bublard, having returned from a research trip in the state Arizona, U.S.A., reports to have found in the territory of the Grand Canyon, Colorado, lying in a cave, face downward, two giant human fossils about five yards high, whose limbs have the same proportions as men of our days. These fossils are in such an excellent state of conservation that they resemble statues; even the hairs growing abundantly on the head are intact. The right arms are kept on high. The English professor is of the opinion that the two giants were chiefs of a prehistoric tribe inhabiting the continent of America who were buried in a river whose water contained lime-stone. One may conceive a notion of the antiquity of these fossils from the fact that the grotto in which they were found is now lying about 1,440 yards above the bed of the river. The faces have not been detected yet.

The other discovery is that of the noted archæologist and philologist Franz von Wendrin, in Scandinavia, described by him in *Westermanns Monatsheften*. After many years of labour he has at last succeeded in deciphering the mysterious inscriptions of Bohuslän, on the rocks of the coast between Götaburg and Bergen, said by him to be many thousands of years older than the oldest of the hitherto known. From the astronomical communications they contain, in which the Great Boar plays a prominent part, these inscriptions must be at least twenty thousand years old. About that time a migration took place of a German tribe, the Lugiers or Vandals from Bohuslän to Germany in search of food, namely horses. They crossed the sea, sailed up the Oder and after two years at last found the country of the wild horses where they settled. They succeeded in holding their own against the original inhabitants of the country and, where Fraustadt lies now, built houses on stakes, broke horses, cultivated the land and at regular interval sent horse-meat to Scandinavia. Here they remained for 180 centuries peopling a part of Germany until they were pushed back by the invading Slavs and Mongols. The Lugiers were excellent navigators who visited Egypt, the Cape of Good Hope, North—and South America and had reached a high state of civilisation. More than fifteen thousand years ago they knew the earth to be a sphere and they possessed an astrological knowledge ten thousand years before the Babylonians. According to Von Wendrin they founded the Egyptian, Cretensian, Aztek and probably also the Chinese civilisations: from which he draws the conclusion that at last it has been proved that the light did not come from the East but from the West. Well, at least the Lugiers seem to have been Fourth Race people, probably the last of the Arcadians, since they are to be traced back from the Antarctic to the Pacific. It will be interesting to watch a further development of the discoveries.

REVIEWS

Buddhist Philosophy in India and Ceylon, by Dr. A. B. Keith.
(Oxford University Press. Price 10s. 6d.)

This is a very full and able work by an eminent Samskr̥ṣṭist, and contains so much that a reviewer can only touch on certain points of interest here and there. Prof. Keith is of opinion that Buddhist writers of to-day have put into the Buddha's mouth doctrines and ideas which were really developed much later. He holds that the fixing of the Canon at Asoka's Council is impossible of belief, also that the view of Buddhism put forth of late years—that of a subjective idealism—cannot be maintained. No doubt the views of Buddhaghosa and Dhammapāla, A.D. 500-400 are those now held by the Theravādin School in Ceylon and Burma, or, we might say, uncritically swallowed by Elders who repeat the texts, study the Commentaries, and are ignorant of the many roads thrown open by the development of Western science and philosophy, especially in Psychology. As the author says in his Preface: "Buddhism, as a revealed Religion, demands faith from its votaries, and a sympathetic interpretation in some degree even from its students." Anyone who has read through the Piṭakas critically will have to confess that it is impossible for the contents of this Canon to have been set down on the spot or even in a short period of time as finished doctrines *ab ore magistri*. There are additions and developments in every book, while the Abhidhamma, or extra doctrine, is evidently a later re-arrangement of the traditional outline of teaching preserved at the early Councils. Certainly the Buddhist Canon has yet to undergo the searching, ruthless criticism to which the Christian scriptures have been subjected. This may be done better when the field of Mahāyāna has been further tilled and its fruits sorted.

A very full and critical account is given of the views of the chief schools into which the Dhamma broke up at the Master's death, say about 500 B.C. and we have a careful comparison between the

Buddhism of the Elders or Thera-vādins and that of the Mahāyāna, which took birth in Northern India and spread to China, Japan and Tibet.

Part I deals with Pāli Buddhism, Part II with developments in Hinayāna, Part III with the philosophy of Mahāyāna, Part IV with Buddhist Logic. The footnotes containing references are very full, and the editing carefully done. We have space to refer only to the kernel of dispute between Buddhists and "heathen," viz., "What is reborn?"

Prof. Keith writes, after discussing the traditional views and teachings and the arguments of Sati, a questioner of the Buddha on the matter of rebirth (p. 79):

The true solution (of the dilemma as to self and not-self) appears to lie in recognising that the error of Sati was not in asserting that consciousness transmigrated, but in asserting that it transmigrated unchanged (*anāñña*) . . . if this view be accepted, it has the great merit of explaining the assertion in the *Mahānidāna Sutta* that there is a descent of the consciousness into the womb of the mother preparatory to rebirth.

Prof. Keith here rejects the view of the late Prof. Rhys Davids that this is an "animistic implication . . . which would have, of course, no significance for Buddhist Doctrine". He would take this phrase "descent of consciousness quite literally, and there is good authority for so doing, for it occurs in other passages as a simple statement of fact, not a figure of speech. Again in the well-known passage in *Milinda Pañha* (123), Nāgasena states that three things are necessary to produce conception, viz., a capable father and mother, and the co-operation of a *gandhabbo*, a sort of heavenly being which presides at birth. Prof. Rhys Davids, in his translation of *Malinda P.* omits this passage (as improper), so that we have no clue as to his view. The word has somewhere been translated as "fragrant essence" owing to the derivation from *gandha*, scent. What is this *gandhabbo*? It undoubtedly means one of a class of devas generally concerned with music. Ceylon scholars, such as the late Sumaṅgala, to avoid the "animistic implication" deliberately alter the word to *gantabbo*, "someone fit to go (to rebirth)," but even this does not improve matters, for the third person is still implied. If the passage, the only one that we can recollect of this sort in the scriptures, be correct (though M. P. is not a Canonical Book, it is recognised to-day as most orthodox), then it implies that there is really a permanent basis of rebirth, a sort of permanent atom or field-germ, lasting throughout the kalpa and only disappearing at arahaṭship, an atom in which kārmic

characteristics or latent powers are stored up, just as the hereditary physical qualities are contained in the parents' contribution to the personality. Such is the deeper Theosophical teaching, and the only explanation that to our mind can satisfy.

The idea of continuity of consciousness is followed up more closely in chapter IX. At any rate there are many passages in the Canon where a person reappears after death and is recognised by the Buddha as the same with the person just dead, so that for a time at any rate the physical personal consciousness abides, but it must of course fade out in time. The facts force us to accept as truth that, though the person reborn is *na ca so na ca añño* (the same yet not the same), yet the resulting personality is really the fruits of a previous sum-total of *sankhāras*, a putting out or further trial of the contents of consciousness, in strict accordance with the possibilities of that (suggested) permanent atom. Stress is constantly laid by the Buddha on the fact that persons trained in an alien view, such as the *ātman*- or orthodox Hindū belief—or its opposite, the annihilationist view of the day (equivalent to the more material scientific belief of to-day), “that this ends”—that such persons are unable to penetrate the Buddha dhamma in this matter. Perhaps we may include Prof. Keith *at times* among the *ātmanist* brahmins. On the other hand it must be allowed that the orthodox Buddhists of the Hinayāna of to-day accept wholly the somewhat bald, though voluminous teachings of Buddhaghosa and Dhammapāla, which are really dogmatic beyond the teachings of the Master, who held his tongue on all subjects which nowadays we want to know. In short we require a re-statement of Buddha Dhamma.

F. L. W.

A Manual of Buddhist Philosophy, by Dr. W. M. McGovern.
(Kegan Paul. Price 10s.)

Dr. McGovern's previously published work entitled *An Introduction to Mahāyāna Buddhism*, shows a thorough grasp of that side of the religion which prevails in China, Japan and Thibet, his residence in these countries and his knowledge of their languages giving him peculiar advantages for such work. The present volume is the first part of a work on Buddhism, both Hinayāna and Mahāyāna. It deals

with Cosmogony, and is naturally very dry reading for the initiated or rather for all but professed students of Buddhism. Buddhist cosmogony is swallowed whole by devotees, sniffed at by philosophers and rejected utterly by "the heathen". Mount Meru, the various heavens and hells and the inhabitants thereof are described in detail, in miles, feet and inches, so to speak. The sun is about six hundred miles in diameter and the moon only twelve miles less. The sun is made of gold and crystal, the moon of silver and lapis lazuli. One of the hells is aptly called *Aṭaṭa*. It is so cold that its inhabitants can only utter this sound with chattering teeth. These picturesque details, however, may be set aside by those philosophically inclined, who will pass on to the section on psychology (under Cosmic Analysis). The Introduction gives a thorough history of the different sects into which Buddhism split up on the death of the Founder, and perhaps even in His lifetime. This part covers the same ground as Dr. Keith's book reviewed above, but it is not so full, as the book deals rather with myth and primitive belief. We notice a few errors in the section on Cosmic Geography, where among the zodiacal signs (pp. 58-9) *Virgo* and *Gemini* are transposed, and *Brhaspati* is mis-called *Venus*.

Much is yet to be done in connexion with the study of Mahāyāna Buddhism or that side of Buddhism which is contained in Samskr̥t, Chinese, Thibetan and Japanese, in order to the proper understanding of Buddhism as a whole. During the last forty years attention has mainly been given to Pāli Buddhism, and it may be said that we know fairly accurately now all that is to be found in that canon. Early Buddhism, as shown therein, is mainly concerned with ethics, and on this the Founder laid chief stress, as a reformer. It is in Mahāyāna that the deeper or transcendental or developed side of the philosophy is to be studied; but, as Dr. McGovern remarks: "In order that we may lay the foundations for a later, more serious study of Buddhist philosophy, it is necessary that we flounder among mythical continents and impossible seas." Those who persevere in going through this volume will be better able to appreciate the second volume, which we hope will soon appear, now that the author has returned from his Thibetan adventures.

F. L. W.

Eternal Truth, by Jwala Prasad Singhal, M.A. (Sat Gyān Prakāshak Mandir, Aligarh. Price Rs. 7.)

This book appears to be an attempt at a new system of philosophy. It is chiefly remarkable for the excellence of its last chapters and the mediocrity of the initial ones. The last chapters are devoted to most powerful arguments in favour of the cultivation of the virtues. This part of the book is very good indeed, and atones for any deficiencies elsewhere. Such books always do the world a service, and cannot fail to have a good effect on anybody who reads them. Especially impressive is the concluding appeal to the Lord of Love incarnate upon earth.

These magnificent results are based on metaphysical conceptions which are distinctly disappointing. The author is very good at picking holes in other people's absurd theories, but there are three conceptions which he himself has not grasped.

These are:

(a) That everything that has being is an expression of God, and that the very stones beneath our feet may whisper "I am He".

(b) The theory of Evolution.

(c) The nature of the Absolute as explained in *The Secret Doctrine*.

The author arraigns Mrs. Besant for her belief in evolution merely because he does not understand (b) and (c) above. However, he afterwards assumes evolution by means of reincarnation, and fails to explain his inconsistency.

The Logic of the book is not good. However, it is the conclusions that are most important, and these are excellent, but the author has been lead to them not so much by his reasoning as by his fine intuition.

The book is got up in the most flamboyant style. It is stated that the book is an attempt to lay the foundation of an unassailable ethical system because based upon absolute reason. Most other philosophers have also thought that their books were based upon absolute reason.

L. E. T.

Secret Sects of Syria and the Lebanon, by Bernard H. Springett.
(George Allen & Unwin, London.)

Half a century ago *Secret Sects* would have been a name to rouse political suspicion on the one hand or religious bigotry on the other and would have at once called up to the mind of the average reader dark and unholy ways. Fortunately the spirit of tolerance is spreading and this volume should do much to encourage it and to clear away the unjust suspicion which usually hovers round any organisation to which a certain amount of secrecy is attached.

Beginning with the most prominent of modern secret organisations, Freemasonry, the author traces it in its two aspects, religious and ritualistic or ceremonial, through its mediæval representatives, the heretical religious movement going under the generic name of Manicheism on the one hand and the Order of Knights Templars on the other, to the Ancient Mysteries of Egypt, Greece, Chaldea, India and Britain, between which he draws interesting parallels. Incidentally we get much interesting details on the history of races, traditions and rituals amongst the many sects and races that are still to be found in Western Asia, Egypt and Greece, details which are culled from such widely divergent sources as Mme. Blavatsky and the Earl of Carnarvon. At the same time we find interesting parallels drawn between Christian heretical organisations and movements such as those mentioned above and similar Muhammadan heretical and religious organisations and sects such as the Order of Assassins and the Schirte and Dervish sects. Thus the author deepens that mystery that surrounds that Holy Land from which Europe has drawn its religious inspiration, while at the same time he brings it into prominence as the battle ground of two "faiths" which, at bottom teaching the same truths, were yet used by two different races as their "casus belli".

But perhaps the most suggestive chapters of the book are those which deal with the "mix-up" of Christian, Jewish, Gnostic and Muhammadan traditions and teachings that is found amongst the Druses and Nusairis, who he tells us, are probably the most prominent representatives of the ancient, (or older) sects and races, Chaldean, Gnostic, Egyptian, Syrian, Hivites, etc., etc., who have inhabited this region "from the re-peopling of the globe after the flood". The most serious fault we have to find with the book is the attempt that is thus made to make races coincide with religious sects. This cannot be done in the case of any existing peoples any more than it could be done in any nation of the present day. Nevertheless, whether

correct as to historical racial origin and source of their religious beliefs or not, we get what is probably the most complete account of these two peoples that has yet been given to the world, though it may only be "impressionist" in character. In reading it we are taken out of the hurly-burly of modern religious and political strife into a world of calm, quiet and sincere religious worship and devotion, where indifference to external form is taught so long as the true spirit exists. The author himself cannot grasp the idea of a "Theosophy" which may be the source of each and all forms of religion and so leaves a feeling of disappointment in what is perhaps one of the most disinterested studies of religious sects and beliefs of modern times. Also although fully conscious that Christians and Muhammadans alike have been guilty of excesses in the name of their respective religions he cannot quite rise above the suspicion attached to Muhammadanism and grant to its mystical sects a sincerity equal at least to that of the Christians.

Nevertheless we hope for the book a wide circulation not only because of its inherent interest but also because of its generally broad spirit of tolerance.

B.

The Fringe of Immortality, by Mary E. Monteith. (John Murray.)

This book is a sane and clear statement of the author's psychic experiences along different lines, mainly automatic writing and telepathy. Her faculties in these directions manifested themselves unexpectedly, and she was advised to allow them to develop quietly without any assistance from séances, professional mediums or even books on the subject; though such books were read after her own powers were thoroughly established.

The book gives no new theory, and the instances given are of much the same kind as appear in all other books on the subject, but the subject is treated quietly, logically and rationally and would create a favourable impression on any but a prejudiced reader.

E. M. A.

BOOK NOTICES

Everyday Efficiency (4s. 6d.), and *How to get What you Want* (5s. 6d.), by O. S. Marden, deal with the training of character and the training of the physical body : *The Religion of To-morrow* (4s. 6d.), by W. J. Colville, shows the influence of various modern cults on religious thought. All three books are published by William Rider & Son., London.

The Bedrock of Health—originally the work of the late R. J. Ebbard. The present revision is by his fellow-worker, F. W. Vaughan, and is based on identical principles of self-treatment for disease by the Antitoxemic Nature Cure. It meets an ever-present need with common-sense and clarity. (L. N. Fowler & Co., London. Price 7s. 6d.)

In Power Through Repose, by Anne Payson Call, prescribes rest, relaxation and the cultivation of will power as the remedy for the "strained nerves" of our twentieth century. This is its second edition. (Gay & Hancock Ltd., London. Price 3s. 6d.)

Manual of Graphology, by Arthur Storey, explains the reading of character by handwriting, and contains illustrations of the autographs of many eminent men and women. It is interesting and well arranged. (William Rider & Son, London. Price 2s. 6d.)

Dr. Beale, by E. M. S.—a sequel to "One Thing I know"—gives facts in relation to cases of healing from "the other side," with no attempt to impose finality as to the identity or nature of the healing agent. It also discusses the relation of Spiritualism and Christianity. (John M. Watkins, London. Price 3s. 6d.)

Myself and Dreams, by Frank C. Constable, member of the S.P.R., treats of the theory of communication between the embodied and the disembodied, and personal survival after death, in the light of the works of the great Western philosophers, especially Kant and Spinoza. This in the first part—"Myself". In the second, "Dreams," the argument is illustrated and the thesis established by a study of the phenomena of the dream aspect of consciousness—a fascinating subject for speculation. (Kegan Paul Trench, London. Price 7s. 6d.)

Love and Affection, by Veikko Palomaa and S. L. Goodenough. An essay containing smatterings of Theosophy mixed with a mass of so-called advanced thought on Love, pessimistic views of marriage, and conclusions and prophecies both unattractive and unreliable. We recommend to its readers as an antidote, *The Science of the Emotions*, by Bhagavan Das. (Advanced Thought Publishing Co., Chicago—no price given.)

The Unconquerable Hope, by Investigator. The attractive title will probably sell this book, but there is not very much else to recommend it. It claims to be a psychic romance, the psychism is of the most elementary kind and the romance is conspicuous by its absence. The story recounts the mild adventures of an Investigation Society in a small country town and the parochial criticism it encountered. We have searched in vain for trace of connexion between the title and the story, perhaps others may be more successful. (George Routledge & Sons, Ltd., London. Price 7s. 6d.)

MAGAZINES

The Round Table Annual, 1923. (Price Rs. 2.)

This Magazine is just out, is arranged both in French and English. It contains news of "The Order of the Round Table," all the world over, and has very interesting articles by Mr. G. S. Arundale, and many other Knights specially including Mr. J. Krishnamurti. It gives us a good idea of the great amount of work that has been done and Mrs. E. M. Whyte has largely been the doer of it.

The Indian Athenaeum. (Monthly. Price Re. 1.)

This is a new publication, and we start by wishing it great success. It deserves it, if later numbers are as good as the first. It is very well got up and has interesting articles on art and many other subjects. It calls itself a journal devoted to History, Literature and Art.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Unity Triumphant, by Elizabeth Hewick (Kegan Paul); *Hungary and Democracy*, by C. J. C. Street, and *The Evolution and Progress of Mankind*, by H. Klaatsch (T. Fisher Unwin); *Modern Indian Artists*, by O. C. Ganguly ("Rūpam" Office, Calcutta); *Indian Philosophy*, by S. Radhakrishnan, and *The League of Nations To-day*, by R. Williams (George Allen & Unwin); *37th Annual Report of the Bureau of American Ethnology, 1915-16* (Washington Government Printing Office); *The Gospel of the Holy Twelve*, by Rev. G. J. Ouseley (Edson Ltd.); *Eternal Truth*, by Jwala Prasad Singhal (Saṭ Gyān Prakāśhak

Mandir); *The Book of El-Daoud* (John M. Watkins); *Fundamentals of Bio-Chemistry*, by T. R. Parsons (W. Heffer & Sons); *Numerology*, by C. W. Cheasely, *Zoroaster: the Great Teacher*, by B. H. Springett, and *Koinonia Ek-Klesias and The Doctrine of Historicity of Pre-Existence and Reincarnation*, by H. E. Sampson (W. Rider); *The Greatest Power in the World and Vitalism*, by Paul Tyner, and *Practical Spiritualism and Magnetic Fluids and Planetary Influences*, by Annie Pitt (L. N. Fowler); *Poems by Indian Women* (Association Press, Calcutta); *The Cage of Gold*, translated by A. E. Brown (R. Chatterjee).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Canadian Theosophist (July, August), *The Calcutta Review* (September), *De Theosofische Beweging* (June, July, August, September), *El Loto Blanco* (August), *The Health* (August), *League of Nations* (The Monthly Summary of) (July, August), *Light* (Nos. 22-21-27), *The Message of Theosophy* (August), *The Messenger* (August), *Modern Astrology* (August, September), *Mysore Economic Journal* (August, September), *New India*, *The Occult Review* (October), *Prabuddha Bhāraṭa* (September), *Revista Teosofica* (July, August), *Revista Teosofica Chilena* (July, August), *Theosophia en el Plata* (May, June), *Theosophisches Streben* (No. 2), *Theosophy in Australia* (August, September), *Theosophy in England and Wales* (August, September), *Theosophy in India* (August), *Theosophy in New Zealand* (July, September), *Theosophy in Scotland* (August, September), *Theosophy in South Africa* (May, June, August, September), *Veḍānta Kesari* (August, September), *Vedic Magazine* (August, September), *Young Men of India* (September).

We have also received with many thanks:

Bhāraṭa Dharma (July), *Boletín Trimestral de la Sociedad Teosofica de España* (July, September), *The Harbinger of Light* (August), *Koinonia* (July, August), *The Light of the East* (June), *Pewarta Teosofie* (July, August), *Reincarnation* (March), *Revue Théosophique*, *le Lotus Bleu* (May, June, July, August), *Servizio* (August, September), *Theosophia* (September), *Theosophisch Maanblad* (June, July, September), *Tomorrow* (August, September).

THE BENARES THEOSOPHICAL CONVENTION OF 1923

THE next Theosophical Convention will be held at Benares. The dates as finally fixed will be notified later on, but provisionally they may be taken to be from the 24th to 28th of December. As a very large attendance is expected, members and Lodges are requested to inform the Assistant General Secretary at an early date, the names of delegates who intend to attend the Convention.

Delegates will be received on the 23rd and 24th at the *Benares Cantonment Station*. Delegates wishing to come earlier should notify same to this office.

Delegates are to send their Registration fee of Rs. 2 to the Assistant General Secretary as soon as possible, but not later than 15th of December.

Accommodation will be provided free to all members in order of receipt of registration fees, and no accommodation will be guaranteed unless the fee is received in time.

A limited number of single and double rooms may be reserved at a charge of Rs. 5 and Rs. 10 respectively. Cots will be supplied at an extra charge of Rs. 2 each. Money must accompany the request for reservation.

Delegates will have to pay Re. 1-4 per day for meals in Indian style, and Rs. 4 for meals in European style. Members are requested to state what style of food they will require at the time of registering their names.

Delegates are requested to bring their own bedding, mosquito nets, hand lights and drinking vessels and to be prepared for the cold weather.

There will be additional stalls for other comforts.

Delegates are requested to register their names at the enquiry office on arrival.

For extra things please communicate with the Assistant General Secretary.

HOUSING COMMITTEE

Babu Chandra Deo Narain, Rai Ram Raj Sharma, Rai Bahadur Panda Baijnath, Swami Shudhanand, Messrs. M. G. Malliah, Kelkar, Narahari Sastri, Lakshman Rao, and Babu Chote Lal, for Indians.

Miss Amery, Miss Orr, Mrs. B. Padmabai, for Europeans and non-Indians.

Mrs. Seetabai, Mrs. Kelkar, Miss Anasuya Wagle, Miss Naina Devi, Miss Annapurna Devi, for Indian ladies.

Messrs. M. B. Wagle, Chote Lal and Dr. R. V. Phansalkar, for sanitary arrangements.

FOOD COMMITTEE

For Indian style: Messrs. Braj Velas, Gajapati Saran Sinha, Vishwanath Lal and Mrs. Seetabai.

For European style: Miss E. M. Amery, Miss E. Orr and Mrs. B. Padmabai.

M. B. WAGLE,

INDIAN SECTION, T.S.

Assistant General Secretary.

Benares

16th October, 1923.

THE THEOSOPHIST

ON THE WATCH-TOWER

A few more names must be added to those given last month, of kindly greeting and good wishes: The T.S. in Brazil cabled on November 18, but as I already had received its birthday message, I think that this November greeting must have been meant for the T.S. birthday on November 17. The Lodges at Atlanta, Puducan, Louisville, New York City and Long Beach, all of the T.S. in the United States, have cabled or written. The Hon. Secretary of the New York Lodge writes that they hope that their Headquarters building will be completed by next summer, "the realisation of a dream of many years," to establish in New York "a centre, which will be a credit to the metropolis and the Section, and worthily represent the cause". The site is very central, and as I was fortunate enough to organise the Lodge in 1897, the building is to be named the Besant Court. I hope that it will contain statues, or busts, or pictures, of H.P.B. and H. S. Olcott, the Founders of the Society in New York, and of William Quan Judge, its incomparable General Secretary, who, standing almost alone after they had left the United States, built up the splendid organisation which grew into a National power. I have never forgotten what he told me of his going alone to the Society's room, and holding a meeting by himself, week after week, until the indomitable spirit of the man and his

splendid devotion gathered round him a few who were the nucleus of the great organisation.

*
*
*

I mentioned last month the young Scottish scientist, Captain Pape, who had electrified the sober auditors in the Anthropological Section of the British Association for the Advancement of Science, who do not like to advance at too rapid a pace. Although their studies must have shown them that mankind has evolved by the production of various types, it seems to have been a shock to them that Nature should not have dropped her æonian method after the production of themselves. There were some very childish and cheap sneers at the audacious Captain in the local press, but some of the better papers showed interest in the topic. The local press startled me by saying that the new race showed a "taste for meat and coarse food," since those I had met and had read of disliked and refused meat. But a saner reporter elucidated the puzzle by giving the word "distaste" in lieu of "taste". The statements made by Captain Pape were rendered more exciting by his additional statements as to the reality of looking back into the past, and this has provoked some interesting correspondence. Captain Pearse, in *The Daily Express*, has given some particulars of his own memories of a life in the island of Chios, of which he was Governor, and of another in the city of Zimbabwe, in which he was a slave. Ruins of this city have been found in Rhodesia, with decorative work akin to that of the early dynastic of Egypt, about 6000 B.C. But the time in which Captain Pearse was a slave there, was very much later, for he escaped by the help of some Christians, into whose secret meeting chamber he burrowed from a cave dungeon into which he had been cast. The cuttings are quite interesting, and I shall hand them over to our T.S. Scrap-book. When everybody acknowledges that clairvoyance is possible, they will be instructive reading,

illustrating the ignorance of the enlightened twentieth century, and will amuse the children of the then recognised sixth sub-race. Captain Pape stood, and stands, to his guns. He has sent me a copy of his original paper, which will appear in our next issue. And he has also published a little book on the subject which will be reviewed.

* * *

The most interesting movement of the present day is the Youth Movement, which is appearing in one country after another, evidently the result of the urge of the Time Spirit. We learn from *Youth* ("An International Quarterly of Young Enterprise" published by The International League of Youth, 16 Green Street, Trafalgar Square, London, W.C. 2. Price one shilling a copy. Editorial Office, Rolf Gardiner, S. John's College, Cambridge), that the International League of Youth was started in Copenhagen, Denmark, at the end of the war, by a young Dane, Hermod Lannung. He worked quietly for three years, and called the first International Conference apparently in 1921, that was attended by delegates from Belgium, Czecho-Slovakia, Denmark, Esthonia, France, Germany, Holland and Norway. "The aim of the International League of Youth," it was declared at this Conference, "is to awaken Youth to the inherent unity of the peoples of the world, and to make future wars impossible by a fellowship based on trust and friendship." This declaration becomes the more poignant when we remember that in the War which lay behind them, it was the Youth of the Nations that flung themselves into the fray, and slew each other by millions in the corpse-strewn fields of Belgium and of France, in an ever-widening area stretching to the Near and onwards to the Middle East. Without the impetuous recklessness of Youth Nations cannot fight, and the Air-Service is wholly dependent upon them. A revolt of Youth against war means the end of war, however diplomats may prattle. This

was re-affirmed at the second International Conference in Hamburg in 1922, at which it was decided :

(a) To act as a central International Bureau for Youth of all Nations by means of: International Conferences and holiday tours; a correspondence bureau; and the exchange of speakers, students and children. Also to circulate monthly reports of the work of the different Youth Movements, and also a true report of the conditions in the different countries.

(b) To present its cause to Youth throughout the world by means of: Public Meetings; Conferences; Study Circles; Articles in the Press; General and individual propaganda.

A British Section has been formed, so that all Youth Movements in the country may join, and those who do not belong to any movement can join its Central Branch.

* * *

I take the following from my Notes in *The Adyar Bulletin* for November:

The urge of the Youth movement everywhere has much increased since we mentioned it last month, and is the most hopeful sign of the changed attitude which will be characteristic of the new sub-race. From Germany, the General Secretary, referring to my notice of the movement of German women towards reparation to France, tells of a collective movement of German Youth towards reconciliation and the readiness "to sacrifice for the sake of France and European peace". He speaks of a fund being raised as a sacrificial offering to France and Belgium in the shape of a children's home in the north of France. At the Vienna Congress, he says, a Union was formed of French, Belgian and German members to promote in their respective countries the spirit of mutual understanding, and to work through practical activity and co-operation to draw their countries together for their own sake, and for the sake of World Peace. It is right that Theosophists should thus take the lead in this sacred work.

* * *

To return to Youth. Here in India, Youth Lodges are being formed in the Theosophical Society, and will bring much

new life into places where Lodges have become too static. These Lodges are composed of Fellows of the Society between the ages of 18 and 30—young people of 16 may join with the written permission of their parents or guardians—and they will be specially devoted to Social Service in all the branches wherein they can give help—Night Schools, promotion of Hygiene and Sanitation, uplift of the submerged classes, etc. They have already eight of these Lodges, six in Madras and two outside, with others germinating, and will form a Federation. Their objects are : To provide a medium of expression for the ideas and method of youthful members of the T.S. ; To foster a spirit of Brotherhood and Internationalism both in India and towards the outer world ; To express Theosophical ideals in active Service. I particularly rejoice in this movement within the T.S. It has already started in England, and will, I hope, appear in all countries in which we have National Societies. In addition to this a League of Youth has been formed, which will try to keep in touch with the Youth movements in all countries. Mr. Arundale is the inspirer of this, and in his pamphlet, *The Brotherhood of Youth*, he gives a most interesting sketch of the Youth movements now in progress. We have received an English Magazine, *Youth*, an International Quarterly of thrilling interest, telling the story of activities in different countries. The Indian Section is forming, with a programme of work in the three great departments of human life, Political, Social, and Religious, and with an International Department to study international problems and to promote a spirit of Brotherhood, of mutual respect and understanding among the Nations of the world. It is taking power to affiliate any Youth Organisations which agree with its principles, so that while not interfering with the special activities of such bodies, concerted action may be taken where necessary. *Youth* gives a good slogan : " We be of one blood—you and I."

In addition to this a number of "Youth Lodges" have been formed in Madras, and we have no doubt that these will spring up all over the country. A meeting was held in the Y.M.I.A. on Saturday, November 17, of representatives of the eight Lodges in Madras. They resolved to form themselves into "The Federation of Young Theosophists," including all Youth Lodges in the T.S. in South India. One representative from each Lodge will form the Council. I trust that similar Federations will be formed in all Provinces, and, as President of the T.S., I warmly welcome these younger brothers into our world-wide International Society.

*
* *

The League of Youth above mentioned has become the International League of Youth (Indian Section); at the constituent meeting there were present some fifty young men and women, including members of the Y.M.I.A., the Y.M.C.A., the Law and other Colleges, and associations of young people. Mr. Arundale attended to explain the nature of the movement, the origin of the League and the formation of a British Section, as mentioned above. He then withdrew, being over thirty years of age, the point at which Youth officially ends. It was resolved to form an Indian Section of the League, and the meeting then proceeded to outline the aim and methods which should be followed as a beginning, and the following appeared in *New India* of November 15:

THE INTERNATIONAL LEAGUE OF YOUTH

(INDIAN SECTION)

*An Organisation to Promote Brotherly Spirit,
National and International*

NATIONAL

In the Political Field.—By studying the political situation and the country's political needs, so as to be active and useful citizens, preferring the country's interests to their own.

In the Social Field.—By studying the social situation and the country's social needs, including educational, which are the basis of all remedies, and by endeavouring practically to work for the removal of unbrotherliness and the alleviation of misery in this field.

In the Religious Field.—By studying the religious situation and the country's religious needs, and by promoting religious respect and tolerance among the various religions of the country.

International.—By studying the international situation and the world's international needs, and by endeavouring to promote a spirit of Brotherhood, mutual respect and understanding among the Nations of the world.

It must be clearly understood that no propaganda of a sectarian nature must be made in the name of the League in any field of activity, or carried on in or through the League Organisation. But every member is left individually free to do the work which seems to him best.

The League shall have power to affiliate any Youth Organisations which generally agree with its principles, so that, while not interfering with each other's activities, all may be able to take concerted action for any common purpose that may arise. There shall be no Subscription nor Rules. The work of the League shall be carried on by voluntary donations.

3. Resolved that for the present a Madras Branch of the Indian Section be forthwith established, and that those present at this meeting do form the Provisional Council of such Branch with Messrs. V. K. Krishna Menon and E. N. Subramaniam as Conveners.

4. Resolved that for the present there be no Subscription and only a minimum of Rules, these to be determined at a subsequent meeting; and that the necessary expenditure be met by voluntary donations.

5. Resolved that for the present there be only two classes of membership: (1) Youth Organisations and Movements in Madras, (2) Individual youths not belonging to any Youth Movement, who shall be regarded as unattached members.

6. Resolved that for the time being membership shall be confined to men and women between the ages of 15 and 30, and that a member attaining 30 years of age shall cease to be a member of the League automatically.

7. A cordial vote of thanks was accorded to Mr. Arundale for his valuable assistance.

Enquiries may be addressed to: Mr. V. K. Krishna Menon, B.A., Young Men's Indian Association, Armenian Street, Madras, E.

I print this here at length, because *The Theosophist* goes all over the world, and young people of other Nations may be impelled to form Sections in their own countries. The outline of work, as here given, is very practical, and the details will be worked out in each Nation by its own young people. I desire to lay great stress on the two paragraphs following that on Internationalism. If sectarian propaganda were carried on in any field of activity, or by using the League organisation for the purpose, quarrels would inevitably arise. But it is essential that the League should have power to affiliate any Youth organisations congruous with itself, but on condition of leaving such organisations entirely free to carry out the special purposes for which they were formed, provided they do not seek to commit the League to such purposes. Thus, I hope that the Federation of Youth Lodges in the Theosophical Society, which formed on November 17, in Madras, as a "Federation of Young Theosophists" in the Presidency, will affiliate itself with the International League of Youth (Indian Section), but will carefully abstain from implicating the League in its own special activities. Then up in the far north-west, Captain Richard Balfour Clarke writes me that they have formed a group of Young Citizens in Quetta, and that might link itself on to the International League of Youth (Indian Section), and thus come into effective touch with the Youth in other lands.

*
* *

Mr. Arundale, with characteristic promptitude, has issued four of his addresses as the League of Youth Series, Nos. 1, 2, 3, 4. (The word "international" will precede the word "League" on all future issues and new editions.) No. 1 is an appeal *To the Youth of the World*, which was published first as No. 15 of the National Conference Series. It is a most inspiring appeal to Youth to come to the helping of the World. (50 copies, post free, Rs. 2.) No. 2 is *The Brotherhood*

of *Youth*, in which a fascinating and thrilling account is given of a movement among the German Youth for the saving of German culture from destruction. (25 copies, post free, Rs. 3-8; 50 copies, Rs. 6, post free.) No. 3 is *The League of Youth*, and tells of the world-movement; it quotes Sir James Barrie, who in his rectorial address to the students of S. Andrew's University in Scotland, said :

How to make a practical advance? The League of Nations is a very fine thing, but it cannot save you, because it will be run by us. Beware your betters bringing presents. What is wanted is something run by yourselves. You have more in common with the Youth of other lands than Youth and Age can ever have with each other; even the hostile countries sent out many a son very like ours, from the same sort of homes, the same sort of universities, who had as little to do as our Youth had with the origin of the Great Adventure. Can we doubt that many of those on both sides who have gone over, and were once opponents, are now friends? You ought to have a League of Youth of all countries as your beginning, ready to say to all Governments: "We will fight each other, but only when we are sure of the necessity." Are you equal to your job, you young men? If not, I call upon the red-gowned women to lead the way.

(50 copies, post free, Rs. 2.) No. 4 is called *The Youth-Spirit*, and is a delightful composition, full of inspiration. He speaks of the Young in Heart though in old bodies, and gives Edward Carpenter, writing in *My Days and Dreams* when he was seventy years of age, as a specimen :

The willing sacrifice of life, and the ecstasy of it, would be unintelligible, if death did not mean transformation. In my little individual way I experience something of the same kind. I feel a curious sense of joy in observing—as at my age one is compelled to do—the natural and inevitable decadence of some portion of the bodily organism, the failures of the sight and hearing, the weakening of muscles, the aberrations even of memory—a curious sense of liberation and of obstacles removed. I acknowledge that the experience—the satisfaction and the queer sense of elation—seem utterly unreasonable and not to be explained by any of the ordinary theories of life; but it is there, and it may, after all, have some meaning.

The pamphlet is extraordinarily suggestive, and I earnestly recommend it to all who desire to keep young in spirit though

old in body. And why not? since the Dweller in the body is eternal, and "he is not born nor doth he die".

* * *

The Brotherhood Campaign has been going on most successfully in India, and we have received reports also of foreign activities. Only another month remains for sending the message of Brotherhood round the world in this organised way.

* * *

I have sent out the following letter to all members of the General Council of the Theosophical Society.

PRESIDENT'S OFFICE,
THEOSOPHICAL SOCIETY,
Adyar, Madras, India.

November 10th, 1923

MY DEAR COLLEAGUE,

The General Secretary, T.S. in the NETHERLANDS, sends me the following proposal from the Council of the Federation of European Sections:

"As the Jubilee of the T.S. will be in 1925, the Council of the Federation decides to put before the General Council the proposal that a World-Congress should be held in Holland in that year."

The above proposal reached me late (in November), but you are requested to send in your vote as early as possible.

Yours sincerely,
ANNIE BESANT, P.T.S.

We send out notices to the General Council for their votes in September each year, as the distances are so great. It would be possible to hold a World-Congress on November 17, 1925, as suggested; the Anniversary must be held as usual in India under our Rules, and it will be celebrated as our Jubilee Anniversary; but that need not interfere with the proposed World-Congress, if it be held on November 17, or earlier.

* * *

Mr. A. Horne, Mr. H. L. Park, and Miss Dorothy Arnold—who is working hard in Shanghai—send me an Appeal for the China Publication Fund.¹ I add to it from another letter from Miss Arnold to myself, in which the appeal is enclosed, and which sketches a plan which will develop largely, if it should receive the Blessing of the great Manu of the Fourth Race, as useful to His people in China. I draw attention to it, as she asks.



I have received the following :

Unless misreported, Mr. Jinarājadāsa is responsible for a serious misstatement of fact which has escaped editorial correction in the October *Theosophist*. "This League of Nations is only a League of white Nations, and this fact is its doom" is the assertion attributed to him on page 51, but this is entirely contrary to fact. India is a member State of the League; Japan is one of the Great Powers on the Council; China is one of the elected Council members; Abyssinia has just been admitted to membership, while the kingdom of Siam and the republics of Haiti and Liberia have long been members.

It may further be noted in comment in Mr. Jinarājadāsa's additional remarks on "duties" versus "rights," that article 22 of the Covenant, which establishes "mandates" for "peoples not yet able to stand by themselves under the strenuous conditions of the modern world," expressly states that "the well-being and development of such peoples form a sacred trust of civilisation and that securities for the performance of this trust should be embodied in this Covenant"—and they are so embodied. It is difficult to reconcile Mr. Jinarājadāsa's strictures with knowledge of the terms of the Covenant of the League.

It is difficult, in the interview, to decide how much gives the opinion of the Vice-President of the Society, and how much the opinions of the interviewer. So it is better, as the Vice-President's Quarterly Letter has just reached us, to give his opinion in his own words, which happen to be apposite :

Travelling as I have done, I begin to see in the present chaotic state of Europe, which contains so many possibilities of war, what a powerful element for Brotherhood is the League of Nations. Quite apart from the political work of the League, is the remarkable record of work of social and economic organisation which the League has started. Our Theosophical Society is, after all, the first League of Nations ever started, and it has a wonderful strength

¹ See page 405.

because of the spiritual ideals behind it. Is one not justified in believing that it was only because the Theosophical Society began its constructive work forty-eight years ago, that the League of Nations could materialise now as an instrument in the Great Plan towards a reconstructed world? For only when the life is ready the form can be constructed. So it will be with movement after movement in the world. If we Theosophists can visualise the spiritual framework, and then give our strength to make it the fabric of our own lives, the rest follows. What a pity then that we should dissipate our strength in disputes, and forget the world, which does not want our personal judgments, but only Theosophy!

I may add that, in India, the League is regarded as a "League of White Nations," because it is impossible to sway the powerful Nations of the West by chaotic China and powerless States like those of Abyssinia, Siam, Haiti and Liberia. Japan alone can speak with power for the coloured races. The League has been checkmated by S. Africa, when it sought to enquire into the atrocious conduct of the settlers in the mandated territory assigned to that Dominion. India is helpless, as she is looked down upon as a subject Nation, and therefore impotent to act, although she has one vote. The Covenant is all right in words, but S. Africa regards her "sacred trust" as a helpless people to be bombed and machine-gunned, because they had not paid a dog-tax. "No wounded" were found after this gentle lesson had been taught. Probably the League is not to blame, for it has no power to enforce its Covenant or its commands.

* * *

It is necessary that I should repeat what I have many times said, that the signed articles in *The Theosophist* do not present my opinions but the opinions of the signatories. I believe that differences of opinion are healthy, and should not be excluded from a Theosophical journal which goes all over the world. I strongly dissent from some of the opinions printed in these pages, but the readers of *The Theosophist* are grown-up persons, capable of forming their own opinions.



A FRAGMENT ON EDUCATION

By G. S. ARUNDALE, M.A., LL.B.

I want to set down here, as nearly as I can remember, a hint I have received regarding what I can only call a reorientation of education. I do not at present see how to follow it to its logical conclusion, for the reason that it involves very careful and difficult thinking out, and takes us on at present uncleared pathways; added to which the hint is in any case intended rather to stimulate research than to be taken as a ready-made solution of and panacea for the educational darkness in which we so much live to-day. We have to think things out, to take the hints and follow the trains of thought to which they give birth, using intuition, imagination and experience in the order given, so that, primarily, the intuition

is at work upon matter originating, as I believe, from the intuitional plane.

The hint which came to me was that in devising apparatus for the use of children, as, for example, the Montessori apparatus, we must be more consciously guided than perhaps we are at present by the principle that character-building is our great and ultimate objective.¹ The apparatus we now use may no doubt be valuable for the training of the senses, and to a certain extent, according to the intelligence of the teacher, may react upon the character. But our business is consciously to devise apparatus with regard to which the training of the senses is subordinate, indirect, to the evocation, education, of an attitude towards life which shall enable its possessor at once to live within God's Laws, to use them as levers lifting him, and humanity with him, ever upwards, and also to manipulate them, playing one against another, so as to achieve results not otherwise to be obtained.

However great, and almost illimitable, the macrocosm, the microcosm reflects its power and quality in some degree, and there is, therefore, no reason why apparatus of a purely physical kind should not be devised which, to however limited an extent, yet to a definite extent, expresses some measure of a law, some part of the Great Truths which are the root-base of evolution. Our business as teachers is to discriminate between those Laws which can be so treated, and which may appropriately be so treated, and those which either cannot be so treated, or are not yet appropriate to the condition of the pupils with whom we have to deal.

¹ Compare the recent utterance of Mr. Spurley Hey, Director of Education, Manchester: It is becoming increasingly evident that the true conception of elementary school education must accept as its most fundamental function not the important process of training the mind to thought, the tongue to speech, and the body to action, but rather the secure planting in the child of the intangible something which produces the will and the power to think rightly, to speak rightly, and to act rightly. The intangible something is never present on the time-table, and never absent from the teacher's mind; it is seldom taught directly, and yet it is unceasingly conveyed by word and gesture. Every true teacher has something of the missionary spirit in his soul, and it is as a missionary that he will seize every opportunity to awaken, to nourish, and to strengthen the spiritual side of the children within his sphere of influence.

If, for illustration, we give a child something to play with, we must have in our own minds at least the stages of connexion between that something and a truth of some sort. We must always be able to give spiritual significance, definitely and directly, even to the earthly objects which seem so trivial, perhaps, and at first sight of distinctly limited significance only. As the child grows, he must be able to look back upon the things of childhood—especially the play-things—as having been his first introductions, however unconscious of their purpose he may have been, to the world of God, of Truth, of Spirit, of Eternity. He must be able to recognise them as having been “intimations of immortality”. Hence, he must trace the growth of his character, of all its constituent elements, back, through stage after stage, to the simple games, toys, play-things of childhood.

It is, of course, a matter of opinion as to how far Madame Montessori has already followed the lines I am indicating in this fragment on education. In her *Advanced Montessori Method*, especially in the chapter on the Will, pp. 170 *et seq.*, she makes observations of great force, as also in her remarks on Liberty, pp. 70 *et seq.*; but I do not feel quite satisfied that the last word has been said in this connexion, nor that we are approaching the solution of the problem from the right angle. Madame Montessori most truly declares that what “is needed is an act of liberation; and the latent forces of man will then develop”. Utterly true—an act of liberation from the trammels, to use no stronger word, of the system of education as practised in so-called “educational” institutions. But I must confess that Madame Montessori does not bring me to the satiety point in her elucidation of the implications this portentous word includes. She has come nearer, I venture to think, to the realities than any one since Froebel. But Froebel more directly states the proposition involved in the hint that has come to me, as, for example,

where he says that his gifts are not merely intended to be playthings, but :

To bring before him certain perceptions in their inner coherence, in order thus to make the law behind them shine through them more brightly and to awaken the premonition of this law . . . thus, if man comprehends fundamentally in all its relations, for example the ball, the sphere, the cube (which are indeed really only one in three) as representative ; as the normal and fundamental perception of all that occupies space, and of what is given and demanded thereby the reply, he will thus become capable of recognising, observing and handling all other things.

I could give many other quotations from Froebel on the same lines, shewing clearly that he saw the need for making the play of the child part of the game of life, so that from the one the youth might almost imperceptibly pass to the other.

We must ever bear in mind that we are links between the Ego and its new bodies. The Ego—in some few cases it may be the Monad himself—has its own intentions regarding its vehicles. These the teacher exists to carry out, not to thwart, neither to replace by replicas of his own Ego's intentions—if he is aware of them—regarding his own bodies. An Ego with any pretensions at all to understanding wants to familiarise his vehicles with God's Laws, so that, through the gradual process of harmonisation of his bodies with the Eternal Law, the Monad may at last achieve God's Freedom. He is somewhat impatient of childhood. It is a nuisance life after life to have to readjust his bodies to himself all over again, and to repeat the slow process of rediscovering the preliminaries. The Ego feels, if the verb may be used, impatient, here again, if the adjective may be used. The teacher's business is to reconcile the Ego's impatience with the inevitable amount of time necessary to be spent in the training of the bodies. The Ego must learn to wait. The bodies must learn to accomplish the recapitulatory process with progressive rapidity as the lives pass. But it is primarily also the teacher's business to intuit the temperament of the Ego, to discover what the Ego is

"out for," and to join forces with the Ego in tuning the bodies to the Ego's evolution pitch. The teacher must not allow the bodies to get in the way of their owner, any more than the owner should be unreasonably expectant regarding his bodies. The teacher is the intermediary, the arbitrator, forgetting neither the needs of the soul nor the capacities of the bodies. But the Ego says to the teacher: "Of course you must help my bodies to develop the five senses. But *do* remember that the development of the senses is but a means to an end, although with civilisation as it is at present, and my bodies as they are at present, the end is lost sight of and the means too often officiate as the end."

Take the Montessori apparatus. Can we assign to each piece of apparatus a definitely spiritual significance? Is each the partial embodiment of an Eternal Law? What is its relation to character? Is the apparatus devised merely for the purpose of sense-training, or is it for this and more? Does it lead, through sense-training, definitely to character-building?

In so far as the training of the senses is itself but a means to the end of the development of character, then, we have justified our apparatus, always provided that the apparatus as perceived by the teacher is to be a character-building force, and is so used by him. Each piece of any educational apparatus must be rigidly examined from this point of view. Is it the beginning of, or at least a link in a chain of, a sequence of propositions enunciating, exhibiting, the working of a Law of Nature: which is the same thing as asking whether it definitely typifies a part of the process of evolution, for evolution is nothing more than embodied Law.

When the child is handling a piece of apparatus, is he contacting a truth? This is the acid test. Is he on the road to the assimilation of a truth? The Ego is "out for" truth *at all costs*, even at the cost of pain to his bodies; and the sooner his bodies are trained to live in accordance with truth

the sooner can he proceed with his evolutionary processes. As I have already said, the Ego gets "impatient," and no doubt would like to do away with the child-stage altogether—"let me begin my bodies in early maturity". He only sees things from a very limited standpoint when he argues thus, for not only is the recapitulatory process of childhood vital to growth, but in addition there is in fact the at present most necessary reminder to us to be ever childlike, with all the simplicity, trust, reverence, joyousness, understanding, imagination of childhood, super-added to, indeed the background of, the true power of manhood. The more advanced Egos at least want to abolish childishness even more than they may possibly desire to skip childhood, while too many teachers and too many parents want to retain both, think both natural and right and proper, when only childhood is natural and right and proper. I hope I shall not be misunderstood. "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." Now the more advanced Ego, at any rate, has reached its young manhood, and, if childhood of the bodies be necessary at all, let it be a childlike childhood, and a childish childhood for the least possible time. Let the childlikeness continue for ever, but let the childishness be "put away" as quickly as possible. It may be added that where quick reincarnation takes place, the mental and emotional bodies are largely unchanged—only the physical body being new, and even this, perhaps, only partially new. This is a strong argument in favour of "putting away childish things" without unreasonable delay.

The Ego is serious, is determined upon a certain goal, and does not want to waste time. The foolish, fond parent likes to keep his or her child a toy-child as long as possible. The wise parent knows that at most he or she is a trustee who will have to render a kârmic account to the Ego for the trust committed to his or her care. The teacher and the parent

are either on God's side, which is the Ego's side, or they are against both God and the Ego. There is no middle path. And the parent, like the teacher, is mainly the ambassador from the soul to the body.

How does all this touch what I have said before? It indicates to us that we cannot, knowing that the Ego is old, and set on a definite pathway of evolution, begin too soon all possible assistance in the moulding of his new bodies to his needs. We are far too apt to ignore the Ego altogether, and sum all up as childhood, acting accordingly. We take the new-born more as he appears than as he is. What we see we deal with, leaving that which is most important out of account. Often the Ego must be disgusted at what he may bluntly term the "damned drivel" of parent and nurse! And has it struck you that the more seriously you take a child the more comradeship there will be between you and him? Do you realise that for an elder to be natural, himself, and not artificial, is one of the great expectations of children? "Let us play at pirates [part of the recapitulatory process, please remember], but let the elder also *be* a pirate for the time being, within limits, no doubt, just as we children are pirates while the imagination lasts, and take our piracy seriously, solemnly, and as an absorbing piece of work." No camouflage, no pretence, no sham, no double personality. Whatever you are doing do with all your might: such is one of childhood's lessons to manhood, and part and parcel of true childlikeness.

Coming back again to the apparatus, let it be tested as to its definite value in leading the young bodies to an understanding of the eternal verities, thus paying the way to the utilisation of these eternal verities, so that as life after life we dip down into matter under the Law of Readjustment, we become increasingly capable of readjusting ourselves to the demands of the Spirit rather than to the dictates of the flesh.

I have not yet worked out this hint. It demands a tremendous amount of meditation, because I believe it holds a great reorientation of our educational processes. But I am vaguely sensing apparatus which has definite, I had almost written "clearly perceived," spiritual significance. The circle, the globe, the triangle, the cross, the straight line, the double triangle—and other symbols of great facts of Nature—can they not become "apparatus" in some form or other? And can we not devise apparatus which shall show how adjustment, balance, can bring about results, effects, which, perhaps, at first seem impossible?

In this connexion I desire to draw attention in Mr. Jinarājadāsa's *First Principles of Theosophy* where he alludes to the "playthings of Dionysus," the Divine Child:

Tradition reports that they were the dice, the spinning-top, the ball and the mirror . . . the dice were the five Platonic solids, which give the axes for the growth of the chemical elements and crystals; the top was a model of the ultimate physical atom; the ball was a model of the earth, and the mirror was the symbol of the seven planes on which are reflected what the Logos fashions on high.¹

The spirit underlying the above is the spirit I feel must underly our reconstruction in education, so that we relate the things physical to their spiritual archetypes, to the end that from that which we perceive with the five senses we may pass to a knowledge of that which they mirror in the physical world. The child's task is to find himself well and truly set in the Eternal, in the Real, as he lives in Time and in the Unreal. While he plays he must be at work, as the universe is at play while it is at work.

I think of a jig-saw puzzle. Try to fit together that which in that way cannot be fitted together, and chaos remains. Try to fit it together in another way, so that instead of protuberances refusing to adjust themselves to counter-protuberances, hollows to counter-hollows, you get

¹ *First Principles of Theosophy*, p. 236.

protuberances fitting into hollows, hollows filling themselves with protuberances, and a world, a coherent world, a cosmos, is born. Perhaps we can begin with something earlier than a jig-saw puzzle; but I opine a jig-saw puzzle has its place among educational apparatus, especially if the teacher is clear as to the spiritual significance of a jig-saw puzzle, and endows it with such significance in increasing measure as the child grows in perception and understanding. So also has a balance—a pair of scales—its place; this was specially hinted to me. How a sensible teacher would use a balance—crude to start with, though accurate—has yet to be determined; but a balance, a pair of scales, and permutations and combinations of the various underlying principles, have their place in educational apparatus as stimulators of Justice and Harmony, and temperaments without prejudice. Iron is heavier than feathers, but a weight of iron can balance a weight of feathers. Two parts of hydrogen and $1\frac{1}{2}$ or $1\frac{3}{4}$ or 2 or $2\frac{1}{4}$ or $2\frac{1}{2}$. . . n parts of oxygen will not produce water. But two parts of hydrogen and one part of oxygen will produce water. Every diversity, incompatibility, has somewhere an adjustment into harmony and comradeship. Ours the quest of this Great Secret, and the child is well advised to start on it without delay.

G. S. Arundale

PROBLEMS OF TO-DAY

By WOODRUFF SHEPPARD, M.D.

III. AMERICA AND THE THEOSOPHICAL MOVEMENT¹

IN 1875 the United States of America came into prominence as the country in which, after failures elsewhere, Helena Petrovna Blavatsky was able to launch the world movement of the period for a phase of the work of the Hierarchy. The position of America is thus unique and leads to a consideration of the reasons why it was a suitable place for precipitation of the work of the Inner Guides and the reasons for the relationships that such essential adaptability begets. These reasons are wrapped up in the founding of the American experiment in government, and the primary object of the Theosophical Society follows the impelling idealism of the man whom retrospective historians show to be the principal factor in bringing the colonies on the side of brotherhood.

A point to be carefully kept in mind in our endeavour to understand the reasons for events is the process that is the corollary of manifestation, called evolution. It is a lack of appreciation of this basic factor that causes the presentation of superficials as facts. Note that there are seven sub-races in a root-race; that a root-race is launched with a definite objective in the first sub-race; that the first sub-race is the first step only in a series of seven; that synthesis is not achieved until the seventh sub-race; that sub-races are inter-dependent as well as inter-related; that evolutionary processes over-lap; and that nations find their places within and throughout these various sub-divisions—pure (?) or mixed. Also is it

¹ The first of this series appeared in May, 1923, p. 155. The second in August, 1923, p. 524.

theosophically taught that superior intelligences superintend the rise and fall of nations to serve the purposes of evolution. With the thought of evolution and what it entails in mind, it seems reasonable to adopt as a working hypothesis the idea that, the Inner Guides acted wisely in launching the outer experiment in government in America for its resultant type of consciousness. The majority of race stocks and nationalities are represented in America, and an adaptability and adjustability of a high order are necessary for this close association. This "resultant type of consciousness" gave the soil in which Theosophy finally took root and from which it spread throughout the world.

Theosophists who wish to know the vision, principles and ideals that laid the foundation of sacrifice for the Nation giving birth to the present T.S. will find it in *The Autobiography of Thomas Paine*, by Moncure Conway. Also will the reader find there the centre around which the English and French peoples worked on their way to constitutional freedom, following adjustment in America. Paine had the rare faculty of thinking in terms of principles, with the ability to make practical application of them as instanced in his ideas working out in government; in perfecting the mechanical principles for long-span bridges along lines that are carrying the traffic of the world to-day; and his pioneer criticism of the Christian Bible. The latter he treated with logic and apt comparisons, using the book to reveal its own defects. Further, he offered a solution for the ecclesiastical conditions that oppressed man in the *Society of Theophilanthropy* as well as in his writings. This society was founded in Paris, January, 1797, the name indicating God, Love, Man. Paine's idea was that a clergyman should be a philosopher, and a house of devotion a school of science as well. He blended science, religion and philosophy. Ethical readings were used from the Bible, Chinese, Hindû and Greek authors. His autobiographer

accurately says that "Theophilanthropy, under a hundred translations and forms, is now the fruitful branch of every religion and every sect". A society was also founded in New York. "Common Sense" and "Reason" were this man's weapons as well as his titles and *noms de plume*. He seriously jarred *blind faith* on its pedestal of ignorance and prejudice and aided greatly in lifting intelligence to its guardian position as an evolutionary agent.

Of moment and indicative in reference to America was the launching of Spiritualism and Christian Science together with the growth of New Thought among its people, side by side with the cradling of Theosophy. It indicates a nearness of the inner and outer planes effected for service, it presages the aims for the future and should help us see the point towards which the Inner Guides are shaping the course of the human stream. Further, a logical mind would expect to see a reaction to the initial action under the law of duality. This has occurred. Powerful assaults without in the earlier days, powerful shakings within, together with various subtle tendencies, sincerely launched by human consciousnesses—all have arisen to thwart the work of the T.S. We suggest that the reader consider the latter thoughts in their nature as essential to an evolutionary programme.

It may help to understand America to particularise somewhat one phase of unrest within the T.S. for the principle involved. This phase is the surges that periodically arise in the different members of the Theosophic body against the static inertias of the society as an organism. These have been collectively and inaccurately classed as the work of the dark forces. That these surges are reactions the writer believes is obvious,—reactions to what? It is important to determine. That they are reactions against an established order, inspired by notions of improvement is, the writer believes, also obvious. Therefore, they are of the essence of the new as against the

old. This is attested by the fact of the old being able to withstand the onslaughts *only* by adopting the factors necessary to a partial or complete adequacy. The function of America is the function of youth. It offers a rich soil for the new, is disorganising to staid maturity and disintegrating to age. The principle involved is that which tends to make of the present the past, and of the future the present—from the consciousness aspect. It is ceaseless change in a realm of law and order. It is the principle behind an adequate fluidity. Change is to evolution as energy is to matter—two phases of the same thing. Theosophists should think in terms of essential relationships.

As the present order represents the harvest from the past, so in the present must come the tilling for the future harvests, whether nations, other groupings or man. To understand the previously mentioned surges is to understand the tillings for the future. To understand the essential nature of change as being enacted in the Theosophic drama, close up under our eyes daily is to understand the reasons for the launching of the great American Nation and other nations in other times. In the fluid consciousness of America could the T.S. be launched; in the inertias of India could it be stabilised. Each essential to the process, each necessary to the work, and unwise the man who would separate in consciousness an inseparable relationship.

It is said, and the writer believes accurately so, that a permanent centre has been founded in America by the Brothers of the Shadow to hamper the work of the T. S. Here also the student needs to divorce sentimental platitudes and seek to see reasons. America being the place where the agents of the Sons of Fire found precipitation most easily accomplished, then obviously the Brothers of the Shadow would find the same, as both certainly work under the great law of economy. Further, as America supplied conditions for the initial impulse of the period, so does it offer the most fertile field for any marked

augmentation of that impulse. This latter is very important. The initial impulse has been reasonably well flanked, a new impulse will again tear great gaps in the lines of the Shadow side. The wish general does not await unprepared for the obvious to happen.

The writer now wishes to suggest some queries. If augmentation of the teachings or work should be launched in America or in the T.S., logically and in the light of history, could such an impulse come through the established and conservative order of the day, or, must it come through a consciousness daring to face an *actual* new order? Would such workers or movements find recognition and support within the ranks? This is a very practical question for every Theosophist to put to himself seriously and quietly. It is a matter of fact when new impulsions are given and not of vote or opinion. Will history repeat itself? Or have we actually evolved a consciousness of a new order?

The writer is of the opinion that no mistake was made in launching this nation of 100,000,000 souls in the West, and its history clearly supports the opinion. Also it is apparent to those who have their finger on the pulse of this people that methods in teaching and for guidance suitable to the western type are now needed and will be forthcoming. The harvest is wonderful in possibilities in the West and the golden grain will go to the Sons of Fire and the Brothers of the Shadow in proportion as their respective agents tend the field.

To the Theosophists in any land the word brotherhood should carry the living fire of conviction and of action; its essence—purity; its guardian portal—love; its keystone—service; its order—wisdom and truth. To see a vision, to sense a goal, to dare to go forward is the order of the *new* in nations and in man.

Woodruff Sheppard

STANDING ALONE

By LEONARD BOSMAN

THE man of indomitable will who all his life has obstinately refused to listen to advice may, once he has definitely decided to change his mode of life, become as a disciple, as the most docile and tractable of men. But he will not be able to do this until he has heard the Voice and begun to tread the Path of Discipleship, until he has found the one who can pass on to him the lessons of a Master, or occasionally hear the voice of the Master direct himself. Then will he turn his will upwards and inwards, transmuting and changing the old Adam into the new Noah. His one ambition is to plant a vine (the symbol of Buddhi) and to emulate those who have gone before him and shown the way across the Great Desert and the Sea of Bitterness. His one desire is to be like Them, no matter how difficult the task, no matter how dark the way. Therefore does he become docile, understanding those whom he knows as leaders and spiritual guides.

Once he has seen the Light of the Teacher and recognised Him in the Silence, there is no turning back. But this vision cannot be until the lower mind, the wicked Cain-Haman, has been hanged upon his own gallows. All the vain-glorious ideas of Haman must be as naught, all his plots and plans must fail, all his ideas of self-glorification be laid in the dust ere the disciple can be freed. And this can only come about by the help of Esther, the Higher Self, the graceful Buddhi, who intercedes for Mordecai, the Higher Mind, to

save him from the lower. Mordecai can do little except sit at the gate of the King and beg this intercession. Only when Esther approaches the King and declares the readiness of Mordecai to cut off communication with the wicked Haman, the earthly mind, who ever seeks to destroy Yisr-el, the Seer of God, the Seeker after El, only then does the KING delight to honour Mordecai, and as the Divine Ātmā shines through him and the STAR appears above his head he is exalted and honoured above men. But this can only be after Haman has been renounced for ever.

"Thus shall it be done to the man whom the KING delighteth to honour," is not said to the disciple who is treading the Path of Woe. He is not led through cheering crowds, nor does he sit upon a gaily caparisoned charger; he has to ride upon the humble ass, which ambles slowly along the wayside, until he has learned the lesson of patience.

They whom the King honoureth are cheered and lauded by the multitude, but he who is honoured by the favour of the Spiritual KING, whose Holy Name he has invoked, has to tread a lonely path indeed, receiving little help from the masses who know not of the steep and narrow way and who are still following the broad and easy path. He who follows the straight and narrow way marked out for him by his King, receives rather the jeers of the multitude than their praises, for the people look with disfavour upon one who is not as themselves and view with contempt the idea of renunciation and self-abnegation.

It shall not avail the disciple one iota to answer these jeers, nor will he gain aught from argument with those whose minds are set on earthly things. It is the Dharma of both Sūdra and Vaisya to learn from such things as the disciple has utterly to renounce, therefore he ever refuses to argue with the man who does not follow the same Dharma. "This is right for me," he says, "but I will never enforce my views

upon another. I will not speak of the hard path unless a brother offers himself for service."

On the other hand he may not be deterred from his mapped-out course once he has determinedly set his face towards the Light. He must not be turned aside by the importunings of Vaisya or Sūdra who, however kindly, seek to keep him upon their own level. This constitutes one of the disciple's bitterest trials, for whilst he is yet soft and yielding, he is called upon to become strong and firm as a rock, however gently he may exert his strength. The temptation to abandon the hard and narrow way comes often to him, ever more and more insidiously, for it comes from those nearest and dearest to him. So called duty is held up as a veritable fetish, and so blinded has he become by the illusions, amongst which he has been living so long, that the virtue of such duty bids fair to become the vice of self-satisfaction, and he may do his duty merely in order to save himself trouble and difficulty. He may pretend to be pleasing others and actually doing so, but is yet merely seeking subconscious gratification and making his own path easy whilst trying to believe that he is doing his duty and looking after his relatives and friends. Such an one knows not Occultism and it is useless to argue with him : he must be left alone until he is broken on the wheel of blighted hopes.

The disciple must turn his face from the advice of these who unintentionally seek to hold him back, and bend his will to obey the spiritual guide whom he has chosen, realising day by day how valuable is the advice the latter is ready to give when asked.

The world looks on aghast ; his friends cry out aloud or wag their tongues in gossip. They see the once obstinate and passionate man losing his vices, changing and transmuting his whole nature, and, understanding not, they fear the consequences. They cannot grasp the reason behind the

appearances, cannot understand why their once masterful and dogmatic friend has now seemingly become childlike and easily led. They do not know, until they attempt to cross the path he has chosen, that his will is working as indomitably as ever, building up the Temple, albeit without ostentation or sound of hammering. Though outwardly and seemingly negative, his will is working as strongly, nay more strongly than before.

For in truth the disciple has learned bitter lessons on the Path of Woe and knows now how to be receptive and passive to all that is spiritual and high, but positive and definitely and actively if quietly working against all that is evil, all that threatens man's progress and all that prevents his advance. He has given himself up in Service and has sworn to obey the law of progression that he may the better serve. And this is not mere selfishness, but rather selflessness, for he is determined to prepare and perfect himself only that he may become a channel through which the Waters of Spirit may flow into the world of matter. To that end he resigns himself into the hands of his Master.

"Ah," says the friend who pities him and thinks to help him, "do not be rash. Beware of becoming unbalanced." If the friend were truly to voice the promptings of the lower mind he would say: "Beware of discomfort, beware of losing your hold upon the world." But what cares the disciple for all this foolish talk; he knows it for what it is, though the animal-self struggling with him does not understand and endeavours to rush back into the thicket away from the glare of the great Searchlight whose rays are now turned full upon him. "No," the disciple exclaims, "the body has hitherto been master, but now the time has come and I will make a stern effort to conquer it."

Here is the answer given to such as fear for the friends who have been willing "to pay the price"; here is but one of the many answers given throughout the ages and repeated

again by one of the greatest of maligned souls who came to offer wisdom to an ungrateful band of so-called occult students : " One cannot study and profit by Occult Science unless one gives himself up to it—*heart, soul, body*," says H. P. Blavatsky.¹ And again the friends who seek to keep the disciple to their own way of living are warned that

the flesh, the body, the human being in his material part is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body has to struggle against it and subdue it, and finds its subjugation difficult.²

And surely, if the Adept finds difficulties, shall not the humble disciple find them also ? He does indeed find many such. No one knows the peculiar experiences and extraordinary difficulties in the way of subjecting the body unless he has experienced them. But they must be surmounted if the disciple sincerely wishes to attain, however ill physically he may appear. Let him remember the words of another true Disciple :

The body is necessary to the soul in turn, as nursery, house of correction, and chamber of ordeal.³

All these teachings, though known to the disciple, are not known to his friends, be they Theosophists or men of the world, and hence, when he has definitely taken the plunge and passed the Scales of Libra, his friends recommence their cries of horror and pity for his forlorn state. " How ill you look ! How thin you have become ! "

The student, tired of giving explanations which only land him in deeper difficulties, says nothing ; but he thinks the more. This is indeed an art which he has to cultivate, the art of saying nothing and saying that nothing well. He goes on his way, knowing that he cannot turn back because of the abyss he has crossed. He dare not turn back because of the dangers

¹ *The Secret Doctrine*, Vol. III, p. 62, Third Ed.

² *Ibid.*, p. 570.

³ *The Perfect Way*, p. 214, Fourth Ed.

and if he cannot serve in love he must serve in fear. Yet all the time it is love that guides him. He wishes to go forward and win the battle; he is not really afraid, for he knows that the outer must be crushed before it can be remoulded like Peer Gynt in the moulder's spoon. He knows this crushing process is an ugly one, like unto that in which the gold is extracted from the ore, but it has to be faced, and the sooner it is over and done with the better it will be for him. The Searchlight is full upon him, lighting up the dark places of his soul. If only he stands firm and unshaken amidst those friends who mean well but speak foolishly, all will go right with him and he will be born a new man, ready for the last effort which may take him through the Gate.

The disciple may never compare himself with those who cling to worldly things, but only with those who are beyond him, who have paid the price and passed the toll-gate. He does not say: "Why are these brothers of mine so lost in the blind worship of unreality?", but: "Why am *I* not perfect, even as those who have shown me the way?"

He dare not look back, he dare not listen to friend or foe, and, however kindly and helpful may be the intentions of his relations and friends, they are not able to help him when he has heard the Voice of the Master *Who alone knows his case*. Only by leaving his friends for a time can he with safety return to them, and this not only for his own sake, but for their salvation. And what matter? There is no real separation, there is no real relationship except the Relationship of the All. Unity does not necessarily imply union on the lower planes, but the man who has not learned this lesson, who does not understand after many lives of experience, of narrow and separative links and relationships, is neither ready himself to enter the Great Family nor to judge the disciple who seeks to enter it.

And so the disciple must be a spiritual anarchist, a perfect law unto himself. He cannot be judged by the ordinary standard of man, even his fellow-students cannot lay down the laws he ought to follow, for even they would misunderstand him should they attempt to measure him by their own standards. His work may not be approved by those set above him in this physical plane, for they do not recognise such materials as he uses and see no place in their plans for materials which are not in conformity with their ideas, being neither square nor oblong but peculiar to themselves.

And in all these trials the disciple remains quiet; he knows well that the Master has shown him these materials and he realises that in due time they will be required, though as yet even the earthly rulers of the world, with all their wisdom, are not prepared to acknowledge his work which is often relegated to the dust heap.

And so there is no help for the disciple, he must learn to stand alone save for one Friend who ever watches and guides and points out the way, and sometimes for a while there may be another on the physical plane with whom he has contracted an alliance in the past and with whom he now shares his joys and sorrows. "Bear ye one another's burdens" may well be said unto two such souls who have thus met and together continued the perilous but joyful journey unto the realms of Nirvāṇa, through the Pathway of Buddhi.

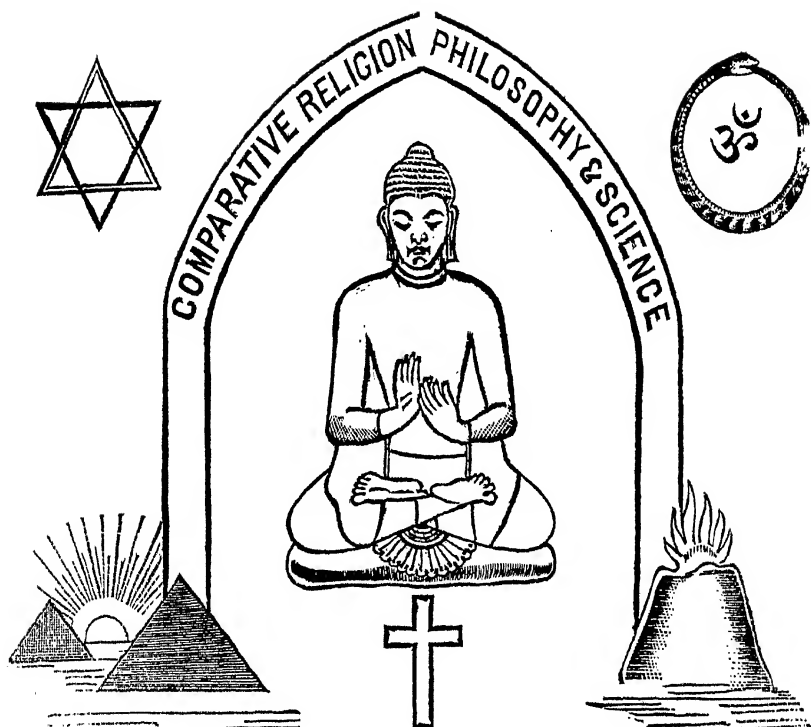
Leonard Bosman

TO H. P. B.

THEY say that you are dead.
But how can you be dead who live in every heart?
Who thunders down the years the message of your soul?
Dead? You dead?
Why better say the sun is dead,
That heat is not, nor any thing that is.

You live, O Lady dear.
For you are still upon the earth
And fill it with your power
And force and overpowering intellect.
Oh no, you have not gone.
I know! I see you be my side.
I feel you in my heart.
I call to you and you have answered me.
And all the message that I send is Love,
And worthy too, to follow where you lead.
And all my answer is! "Then follow me,"
Then, oh! my heart cried out with joy
And with uplifted head I say: "I come."

H. M. M.



THE KNOWLEDGE OF LETTERS¹

By D. JEFFREY WILLIAMS

PRAY, my skilful and discreet teacher, if it be fair to ask, how was the knowledge of letters first obtained?

¹ SELECTIONS FROM BARDDAS

made by D. J. W.

With some additional notes in brackets.

Copied and presented to Lodge Dewi Sant of the T.S. in Wales, Alban Arthan (Winter Solstice) 1922 . . .

These selections are taken from a book published in 1862 by the Welsh MSS. Society. This book was itself based upon a compilation which won a prize offered by the National Eisteddfod in 1858 for "The fullest illustration, from original sources,

I will exhibit the information of men of wisdom and profound knowledge thus: When God pronounced His name, with the word sprang the light and the life; for previously there was no life except God Himself. And the mode in which it was spoken was of God's direction. His name was pronounced, and with the utterance was the springing of light and vitality, and man and every other living thing; that is to say, each and all sprang together. And Menw the Aged,¹ son of Menwyd¹ beheld the springing of the light, and its form and appearance, not otherwise than this, Λ in three columns; and in the rays of light the vocalisation; for one were the hearing and seeing, one unitedly the form and sound; and one united with the form and sound was life, and one united with these was power, which power was God the Father. And since each of these was one unitedly, he understood that every voice, and hearing, and living and being, and sight, were one unitedly with God. And by seeing the form, and in it hearing the voice—not otherwise—he knew what form and appearance voice should have. And having obtained earth under him co-stantaneously with the light, he drew the form of the voice and light on the earth. And it was on hearing the sound of his voice, which had in it the kind and utterance of three notes, that he obtained the three letters, and knew the sign that was suitable to one and the other of them. Thus he

of the Theology, Discipline, and Usages, of the Bardo-Druidic system of the Isle of Britain".

For the information of our readers we give part of the title page of the original book . . .

*Y GWIR YN ERBYN Y BYD:
TRUTH AGAINST THE WORLD
BARD DAS*

or

a Collection of Original Documents, illustrative of the Theology, Wisdom and Usages
of

*THE BARDO-DRUIDIC SYSTEM
of the Isle of Britain*

¹ The words *Menw* and *Menwyd*, which are here used as a proper name signify the source of intellect, the mind or the soul, being derived from *men*, an active principle . . . The English words *man* and *mind*, and the Latin *mens*, seem to be of cognate origin.

made in form the sign¹ the Name of God, after the semblance of rays of light, and perceived that they were the figure and form and sign¹ of life; one also with them was life, and in life was God: that is to say, God is one with life and there is no life but God, and there is no God but life.

It was from the understanding thus obtained in respect of this voice, that he was able to assimilate mutually every other voice as to kind, quality, and reason, and could make a letter suitable to the utterance of every sound and voice. Thus were obtained the *Cymraeg*,² and every other language. And it was from the three primary letters that were constructed every other letter—which is the principal secret of the Bards of the Isle of Britain; and from this secret comes every knowledge of letters that is possible.

Thus was the voice, that was heard, placed on record in the symbol and meaning attached to each of the three notes: the sense of O was given to the first column, the sense of I to the second or middle column, and the sense of V to the third; whence the word OIV. That is to say, it was by means of this word that God declared His existence, life, knowledge, power, eternity and universality. And in the declaration was His love, that is, co-instantaneously with it sprang like lightning all the universe into life and existence, co-vocally and co-jubilantly with the uttered Name of God, in one united song of exultation and joy—then all the worlds to the extremities of *Annwn*.³ It was thus, then, that God made the worlds, namely, He declared His Name and existence=O I V.

Why is it not right that a man should commit the Name of God to vocalisation, and the sound of language and tongue?

Because it cannot be done without misnaming God, for no man ever heard the vocalisation of His Name, and no one

¹ Or symbol.

² Welsh.

³ A bottomless gulf . . . the great deep, or lowest point of existence as it is translated by Ed. Williams.

knows how to pronounce it; but it is represented by letters, that it may be known what is meant, and for whom it stands. Formerly signs were employed, namely, the three elements of vocal letters. However, to prevent disrespect and dishonour to God, a Bard is forbidden to name Him, except inwardly and in thought.

Pray, my beloved and discreet teacher, show me the signs that stand for the name of God, and the manner in which they are made.

Thus are they made;—the first of the signs is a small cutting or line inclining with the sun at eventide, thus /; the second is another cutting in the form of a perpendicular, upright post, thus |; and the third is a cutting of the same amount of inclination as the first, but in an opposite direction, that is, against the sun, thus \; and the three placed together, thus /\. But instead of, and as substitutes for these, are placed the three letters O I W. And it was in this manner that the Bard inserted this name in his stanza, thus—

The Eternal, Origin, Self-existent, Distributor, holy
be the lips

That canonically pronounce them;

Another name, in full word,

Is O. I. and W—O I W¹—the word—Ieuan Rudd
sang it.²

This name God gave to Himself, to show that He is in existence, and that there is no one but Himself, except by gift, and permission; for truly all of us men, and other living beings, are and exist only by the gift and permission of God. It is considered presumptuous to utter this name in the hearing of any man in the world. Nevertheless, everything calls Him inwardly by this name—the sea and land, earth and air, and

¹ Or "Is" (Be-ness?).

² The Name is alluded to by *Iolo Goch*: "O I O God! from the sound of the bold horn. What is such a horn"; and by *Sion Vent*. 1380-1422—"O. I. and W is He found to be, O I W always to every soul."

all the visibles and invisibles of the world, whether on the earth or in the sky—all the worlds of the celestials and terrestrials—every intellectual being and existence—every thing animate and inanimate; wherefore none that honours God, will call Him by this name, except inwardly.

The three mystic letters signify the three attributes of God, namely, love, knowledge and truth; and it is out of these three that justice springs, and without one of the three there can be no justice. Which one soever of the three stands up, the other two will incline towards it; and every two of them whatsoever will yield precedence and pre-eminence to the third, whichever of the three it may be. It was according to this order and principle that three degrees were conferred upon the Bards of the Isle of Britain, and each of the three was invested with privilege, precedence and pre-eminence, in respect of the particularity of necessity, over the other two, whichsoever they might be. Out of the three attributes of God spring every power and will and law.

It was out of the knowledge and understanding of the vocalisation of language, that sixteen letters were formed, constructed from the primary columns, namely, the three principal letters in the form of rays of light. And it was thus that form and appearance could be imparted to every vocalisation of language and speech, and every primary sound, and symbolic form of memory be made visible on wood and stone. Accordingly the memory of seeing could thus take place simultaneously with the memory of hearing; and by means of signs, every sound of voice could be rendered visible to the eye, so far as the ear could hear what the tongue spoke, and what *Awen*¹ from God was capable of. Then when sixteen letters were constructed out of the principal columns, namely these *⌘*—since no letter can be found on the *Coelbren*,² or in

¹ *Awen*—Inspiration and divine genius of Poetry.

² The Bardic Alphabet, lit.—“the wood [cut] of believing”.

the Secret of the Bards of the Isle of Britain, that has not its elements and modifications derived from one or other of the three principal columns—and because these signs were cut on wood, they were called *Llythyrau*.¹ And when every one of the letters was cut on wood, each of them received a name and meaning in respect of sound and voice, warranted and systematised; that is to say, each had its own peculiar vocalisation, confirmed by art. Thus were obtained the signs and rudiments of warranted speech, which is called *Abic*,² but others call it *Abcedilros*³ . . .

It is by means of letters that sciences and history are committed to national memory. The three foundations of sciences are memory, understanding, and reason, and without the memory little is the utility of memory, understanding and reason. After the discovery of the knowledge of letters it was that every understanding and consideration, and every meditation of *Awen* were committed to the memorial of letters; and from long acquaintance therewith room was seen for improving, amplifying and varying the order and system of language and speech, and the art of letters, that letters might be warranted which should be suitable to every circumstance of language and speech, and for the purpose of showing visibly every sound and utterance of word, voice and speech, that they might harmonise with the ratiocination of the art of language and letters, and that speech might agree with speech between man and man, in respect of sound and meaning of a sentence, the effort of language, and the encounter of the art and sciences of language and letters. Hence easy and warranted became the understanding and understanding arose from understanding, and all men became of one judgment in respect of the meaning

¹ *Llythyr*—a cutting, from prefix *llu*, manifold, various, or manifest, and *tyr* (*torri*), to cut.

² That is A.B.C., the "I" being inserted in the middle with the view of giving B its proper pronunciation (in Welsh) or of filling up the vocal sound between B and C.

³ A word composed entirely of the ten primary letters.

of word and sentence, and in respect of the sense, accent, and signification of letters. And hence, fixed confirmation was bestowed upon the sciences of letters, and upon all sciences that were committed to the memory and under the auspices of letters; and it became easy also, to learn and understand what was thus arranged systematically and with a fixed meaning; and it was easy for all men to be of one judgment; and of one sense in respect of such. That is to say, from the long co-reasoning of wise men and aspirants,¹ and men of art, improvement and fixedness of meaning and system, are obtained, in respect of all sciences, and in respect of every one of them . . .

Pray, my far knowing teacher, why is it said that only a Bard of thorough secrecy knows how the Name of God is to be spoken audibly, that is to say, by means of the three principal columns of letters?

Because only a Bard of secrecy knows properly the old system of letters, and their meaning, accent and powers, in respect of their stability in the system of eighteen letters; for when the system of the eighteen was established, new letters were employed for the name of God, namely O I U, but previously, during the era of the sixteen, no letters stood for the Name of God, other than the three columns of primary letters, that is /I/, which was called the system of God and light, and only a Bard of thorough secrecy now knows properly either the one or the other of the two old systems, which I have mentioned.

Why is not that secret committed to letter and audible speech, that it may be known of all?

Because it is misjudged by him who would have evidence from another for more than he knows, and it is the wicked man, with the view of pillaging belief from the ignorant, that

¹ The word *Awenyddion*, here translated *aspirants*, generally stands for Bardic disciples, but it literally means persons endowed with poetic genius, being derived from *Awen*.

does so, and that meaning, accent, pronunciation and sound, rather than the true and just. It is by such men that divine sciences are and have been corrupted: therefore the secret ought not to be divulged to other than to him who, in the judgment and sight of man, is warranted as having *Awen* from God. Nor is there any other who knows the vocalisation of the Name of God, without telling a falsehood, and the greatest falsehood is to falsify God and His Name.

Why is it not free from falsehood to commit the Name of God to speech and the hearing of the ear?

Because that cannot be done without its being falsely spoken, by any man or living being and existence possessed of soul and intellect, but by God Himself;—to exhibit and pronounce it in speech otherwise is falsehood, and the devastation and spoliation of God, and depredatory usurpation over Him. But he who possesses *Awen* from God, warranted in respect of reason and conduct, it is not unjust to divulge to him the secret, but it is not just to do so to any other, lest the Name of God be spoken erroneously, falsely, and through unjust and vain imagination, and thereby be mocked, disparaged, and dishonoured. There is also another cause, namely, to induce a man to exercise his understanding and reason upon just and firm meditation; for he who does so will understand the character and meaning of the primitive system of sixteen letters, and the subsequent system of eighteen, and hence will perceive and understand the Name of God, and the just reverence due to Him; for he who does¹ truth will do justice.

The three principal signs of sciences, namely the three rays of light—for from them were obtained appearance and colour and form—the three voices of light, and from them

¹ “Does truth” is obviously a slip in translation. The Welsh version and original is *wel gwirionedd* which means sees or perceives truth.

were obtained hearing and speech and vocal song—and the three symbolic letters, and from them were obtained the memory of sight, and the form of voice, visibly, and mental understanding in regard to what can have no colour, or form, or voice. And it was from these three that fixedness and authority were obtained for sciences and art.

Who was the first that made letters ?

Einigan the Giant ; that is, he took the three rays of light, which were used as a symbol by Menw, son of the Three Shouts, and employed them as agents and instruments of speech, namely the three instruments B. G. D. and what are enbosomed in them, the three being respectively invested with three agencies. Hence were obtained thirteen letters, which were cut in form on wood and stone. After that, Einigan the Giant saw reason for other and different organs of voice and speech, and subjected the rays to other combinations, from which the signs L and R and S, whence there were sixteen signs. After that, wise men were appointed to commit them to memory and knowledge, according to the art which he made ; and those men were called Gwyddoniaid, and were men endued with *Awen* from God. They had no privilege or licence warranted by the law and protection of country and nation, but only by the courtesy and pleasure of the giver. The *Gwyddioniaid* are called the principal sages of the *Cymry*.¹ When the *Cymry*¹ came to the Isle of Britain and *seisin*² of land and soil was appointed for every innate Cymro, and each had his dwelling and position, and when sovereignty was arranged, and was to be confirmed upon him who should be found to be the bravest and wisest and most powerful, being an innate Cymro, they resorted to Gorsedd³ by their heads of kindred, and conferred

¹ The Welsh.

² An English word meaning possession or title.

³ Throne or Chair of the Bardic Assembly or School.

the sovereignty upon Prydain, son of Aedd the Great, for he was found to be the bravest, most powerful, wisest, and the brightest of wit. And Prydain, son of Aedd the Great, assembled the heads of kindred, sages, and men of knowledge of the nation of the Cymry in a conventional Gorsedd. Then were Bards appointed, namely of three degrees : that is to say primitive Bards, to uphold the memorial of national voice, and vocal song; and Ovates, to uphold the memorial of symbols, whence they were called herald-bards; and Druids, whose duty it was to impart instruction and sciences to the nation of the Cymry, namely, divine sciences and sciences of wisdom, according to what was known of the memorial of the voice of Gorsedd and vocal song, in right of the primitive Bard, and the memorial of symbol and letter by the herald-Bards. And when the offices incumbent upon the three degrees were appointed, licence and privileges in respect of protection and reward were assigned to them. And raiment was given to each of the three degrees, namely blue to the primitive¹ Bards, green to the Ovate-Bards, and white to the Druid-Bards. Thus everyone was to wear his badge and honour by authority, that every Cymro might know his privilege, protection, and reward; and security was given them that none besides should bear these vestment badges.

.

Why should a Bard, in virtue of his oath, hold a Chair and Gorsedd?

Because there can be no country and nation without good sciences under the protection of God and His peace, and there can be no prepared² sciences without teachers, and there can be no teachers without the ordering of privilege and usage, and there ought to be no privilege without actual usage; wherefore nothing can become actual without prudent order,

¹ *Prifardd*, primeval? or chief-bard.

² Another reading has *parorion*, continued, permanent.

and established practice, and obligatory office on the part of those who are entitled to privileges and immunities. The three functions of Chair and Gorsedd are to teach sciences from God and goodness, in respect of what is found to be wisdom—to preserve the memory of the privileges, usages, and praiseworthy actions of the country and Nation of the Cymry—and to uphold order and known dates in respect of the learning of masters.

Einigan the Giant was the first that made a letter to be a sign of the first vocalisation that was ever heard, namely, the Name of God. That is to say, God pronounced His Name, and with the Word all the World and its appurtenances and all the universe leaped together into existence and life, with the triumph of a song of joy. The same song was the first poem that was ever heard, and the sound of the song travelled as far as God and His existence are, and the way in which every other existence, springing in Unity with Him, has travelled for ever and ever. And it sprang from inopportune nothing ; that is to say, so sweetly and melodiously did God declare His Name, that life vibrated through all existence and through every existing materiality. And the blessed in heaven shall hear it for ever and ever, and, where it is heard, there cannot be other than the might of being and life for ever and ever. It was from hearing and from him who heard it that sciences and knowledge and understanding and *Awen* from God were obtained.

.
Pray, how were letters first understood in respect of form and sound ?

Thus, God, when there was in life and existence only Himself, proclaimed His Name, and co-instantaneously with the word all living and existing things burst wholly into a shout of joy ; and that voice was the most melodious that ever was heard in music. Co-instantaneously with the voice was

light, and in the light, forms; and the voice¹ was in three tones, three vocalisations, pronounced at the same moment. And in the vision were three forms and colours, which were the form of light; and one with the voice, and the colour and form of that voice, were the three first letters. It was from a combination of their vocalisations that every other vocalisation was formed in letters. He who heard the voice was Menw the Aged, son of the Three Shouts; but others say that it was Einigan the Giant that first made a letter, the same being a form of the name of God, when he found himself alive and existing co-momentaneously and co-instantaneously with the voice.²

.
The three principal elements³ of every thing: power; matter, and mode.³

The three principal elements of sciences: life; intellect; and affection.⁴

The three elements of wisdom: object, mode and benefit.

The three elements of memorials; understanding from affection; distinctive sign; and reverence for the better.

The three elements of letters; that is to say, from a combination of one or other of the three are letters made. They are the three rays of light . . .

Einigan the Giant beheld three pillars of light, having in them all demonstrable sciences that ever were, or ever will be. And he took three rods of the quicken tree and placed on them the forms and signs⁵ of all sciences, so as to be remembered; and exhibited them. But those who saw them misunderstood, and falsely apprehended them, and taught illusive sciences, regarding the rods as a God, whereas they only bore His

¹ Or Name.

² Or energy.

³ Or conditions.

⁴ Intellect; affection; and deliberation.

⁵ Or symbols.

Name. When Einigan saw this, he was greatly annoyed, and in the intensity of his grief he broke the three rods, nor were others found that contained accurate signs. He was so distressed on that account that from the intensity he burst asunder, and with his (parting) breath he prayed God that there should be accurate¹ sciences among men in the flesh, and there should be a correct understanding for the proper discernment thereof. And at the end of a year and a day, after the decease of Einigan, Menw, son of the Three Shouts, beheld three rods growing out of the mouth of Einigan, which exhibited the sciences of the Ten Letters, and the mode in which all the sciences of language and speech were arranged by them, and in language and speech all distinguishable sciences. He then took the rods, and taught from them the sciences—all, except the Name of God, which he made a secret, lest the Name should be falsely discerned; and hence arose the Secret of the Bardism of the Bards of the Isle of Britain. And God imparted His protection to this secret, and gave Menw a very discreet understanding of sciences under His protection, which understanding is called *Awen* from God; and blessed for ever is he who shall obtain it. Amen, so be it.

.

The three foundations of *Awen* from God: to understand Truth; to love Truth; and to maintain Truth, so that nothing may prevail against it. From these three things, may the question be correctly answered—Why wouldst thou be a Bard? And from correctly answering the question is the degree of Chair obtained or refused. The answer is between the aspirant and his conscience, and between his conscience and God, not between him and his teacher.

D. Jeffrey Williams

¹ Or just, righteous.

APPENDIX¹

God, when there was in life and existence only Himself, proclaimed His Name, that is to say, Λ ; and co-instantaneously with the WORD² was a Shout of Joy—the Worlds³ and all living beings springing into existence, resounding the Name of God, that is to say \Uparrow ; and this with a low-sounding melody—the sweetest ever heard in Music was that Shout and Sound.⁴ Co-instantaneously with the Shout and Sound was Light, and in the Light, Form; and the Name was triple in tone and vocalisation, instantaneously pronounced. And in the vision were Three Forms, which were in the form of Light and Colour; and one with the sound, and colour and form of that Sound, were the first Three Letters, \mid , Λ , Φ .⁵ From the combined vocalisation of the Three Sounds (Λ =I A O) were formed every other vocalisations in letters,⁶ and every music; and every joy, and every beauty and colour were formed from this union of Form

¹ See pp. 324 and 325. This is another version of the same passage given in a Welsh book *The Amazing Antiquity of Bardism*, by Arch Druid Myrŷr Morganwg. Evan Davies. The translation is my own—D.J.W.

² The Word of God, Creator and Preserver—the *Logos of the Logan Stones*.

³ By creation in Bardism, we are to understand the formation of beings from some invisible substance that ever existed; because of this the words “create” and “generate” are synonymous terms in Bardic philosophy.

⁴ The Music of the Rays, also the musical harmony between Λ and \Uparrow , that is, between *Hu* and *His* * feminine partner, Nature.

⁵ These make up the Secret Name of the second [ary] Mystery.

[It should be noted that Φ is a combination of Λ and \Uparrow or \Uparrow (the Greek Tau T), and is equivalent to the interlaced triangles familiar to Theosophical students.—D.J.W.]

⁶ Especially the letters of the Coelbren (Bardic Alphabet), which was the first Alphabet ever in existence, and the mother of all Alphabets. The uniform letters in use by the Babylonians were but these uniform letters of the Sun, or the shafts of Apollo, that is Λ We can here see that the letters of the Coelbren were in truth received within the Word of God from heaven, and these only have been so received, despite the claims of the Hindūs, the Persians, and others, that their letters were received from heaven.†

* [*Hu* (pronounced *hee*) is the “all-pervading” Spirit, the Sun (*Hu-an*) or Logos of Bardism, symbolised also as Λ . Nature would be the *Virgin Mare*, Matter, or *Morgwen*,—*mor*, sea, and *gwen*, fair, white, beauty. *Gwener* is name of Venus (Aphrodite) in Welsh.—D.J.W.]

† [This overstatement, like many others, will be forgiven to one such as our author who lived and wrote when no Theosophy and T.S. were known in Wales (before 1875), and when all was bleak, barren, and dark. This valiant champion (Evan Davies) of Druidic Wisdom deserves to be remembered with love and gratitude to-day.—D.J.W.]

and Light.¹ Menw, the Son of the Three Shouts² heard the Sound and saw the Light, and assumed the form of the Sound of the Name when he found himself instantaneously existing and living in opposition to the Radiancy and Light. And Menw kept the Name in secret.



¹ To the symbol $\text{//}\backslash$, hidden in great mystery, are related three sounds, from which spring the other four, making the Seven; and three notes, from which spring the other four, making the Seven; and the three primary colours, from which spring the other four, making the Seven colours which adorn the Rainbow, the Bow of the Trinity ($\text{//}\backslash$).

² That is, the Son of the Secret Name; or in another mode, the triple Word that joins Itself to the Three Rays of Light in Mattar, or incarnation, meaning by this that it represents Menw, and that he has been created or generated by the sounding of the Name or the Word. I A O= $\text{//}\backslash$ —that is, by the Rays of the Sun, and this through thousands of Cycles of reincarnation, and through the animal world, until at last becoming man. . . .*

* These footnotes are, of course, *Myrry Morganwg's*, except those within brackets.—D.J.W.]

SŪFĪISM

By AKBAR M. KHAN, B.A.

(Continued from p. 220)

V. THE SŪFĪ DOCTRINES

The *Sūfīs* represent themselves as entirely devoted to the search of truth and as incessantly occupied in the adoration of the Almighty, a union with Whom they desire with Divine Love. The great Creator is, according to their belief, diffused over all His Creation. He exists everywhere and in everything.

The starting idea of the *Sūfīs* is that True Being belongs exclusively to God. This world of phenomena and the senses is a mere mirage, a mere reflection of the Original. For the practice of contemplation of the Almighty a Persian *Sūfī* of the sixteenth century gave to his disciples the aphoristic phrase, *Nist hasti magar Yazdan*,¹ and this contains the fundamental principle of the *Sūfīs* that there is nothing but God. Consequently, the *Sūfīs* believe that the soul of man and principle of life, which exists throughout all nature, is not *from* God but *of* God and hence those doctrines, which their adversaries have held to be most profane as they were calculated to establish a degree of equality between the creator and the created.

VI. THE FOUR STAGES

The *Sūfī* doctrine teaches us that there are four stages to be gone through before a man can reach the highest, or that of Divine beatitude, when his corporeal veil (*Hijāb-e-jismānī*) will be removed

¹ There is no Being but God.

and his emancipated soul will mix again with the glorious Essence from which it had been separated but not divided. (1) The first of these stages is that of humanity (*shariat*), which supposes the disciple to live in obedience to the Holy Law, and observance of all the rites, customs and precepts of the established religion. (2) The second stage is termed *Tariqat* or path which cannot be attained without great piety, virtue, and fortitude. The disciple may now abandon all observance of religious forms and ceremonies, as at this stage he exchanges practical (*Afaāl-e-jismāni*) for spiritual worship (*Amāl-e-Ruhāni*). (3) The third stage is that of (*Maārifat*) or *The Divine Knowledge* and the disciple (who now becomes an *Aārif* arriving at it) is deemed to have attained supernatural knowledge, or in other words, to be inspired, and he is supposed, when he reaches this stage, to be equal to the angels. (4) The fourth and the last stage is that which denotes his arrival at (*Haqiqat*) truth which implies his complete union (*Wasl*) with the Divinity.

Once Bāyazīd Bustāmī, being asked as to what is (*farz*) or command of God and what is (*sunnat*) the injunction of the prophet, instantly replied :

Sunnat aāmad rukh za dunya tāftan
Farza rāhe qurbe manlā Yāftan.

Sunnat consists in turning your face away from the world. To seek proximity to God is *Farz*.

The aim of the Sūfīs was to free the mind from earthly considerations, to purify it from all passions, to leave it only God as an object of meditation. The highest truths were not to be reached by study, but by transport, by transformation of the soul during ecstasy.

Hence Hafiz in his Diwan observes :

Bishui awrāqe hirs hamdarse māi
Ke ilme ishqa dar daftar nabāshad.¹

The key to the return of a Sūfī to his original home and by "annihilation in God" (*Fanā-Fillāh*), once more to merge in the Divine Essence, is Love. With reference to the sincere love of the Sūfīs four lines from a Shakespearian sonnet, may be quoted with effect.

Let me not to the marriage of true minds
Admit impediments. Love is not Love
Which alters when it alteration finds,
Or bends with the remover to remove.

¹ You are our classmate; wash off the pages of greed. For the knowledge of love is not to be obtained from books.

All the world is a phantasm and evils therein illusions. All desires and feelings have their root in the idea of self and self is an illusion. Therefore the first and the greatest step in the Sūfī path is to forget the self and even an earthly love may effect this deliverance. Love is the sovereign Alchemy transmuting the base metal of humanity into the Divine Gold. *Al-mejazo Kautaratul Haqiqate.*

The phantasmal is the bridge to the real; by the ideal love the *Sālik* (disciple or pilgrim) learns to forget self and to see only the beloved, until at length he realises that what he loves in his beloved is a mere reflection of the Eternal Beauty, which appears in thousands of mirrors yet is but one. When the love of the Divinity is thus developed the Sūfī loves God for His sake only. The wish to go to heaven is a selfish idea and consequently it cannot accompany a Sūfī's devotional prayers. He loves God for His sake only, and his only wish is the eternal union with Him.

The Sūfis glory in poverty and declare that it is the state ordered for them. The Prophet himself has said: I glory in poverty. They decline all human affections of the heart, or submit to them as advisable escapes only, appearances of being, obligations, which are assumed for convenient acceptance, or for passing in a world which is composed of them or their supposal. They are most simple and deferential in their exterior; and yet the self value which fills their hearts ceases its self-glorying expansions only with the boundless skies. They make no movement towards fame, because they abnegate and disdain it.

It has been truly observed that the greatest objection to Sūfism is that it is in itself no religion; wherever it prevails it unsettles the existing belief, but it substitutes no other of a defined or intelligible nature. The Sūfī teacher does not deny the mission of Muhammad; but while he instructs his disciples to consider the Prophet and his successors as persons who have been used as instruments for preserving the order and good government of the world, he boasts a direct and familiar intercourse with the Deity; and claims on that ground their entire confidence and obedience in all that regards their spiritual interest.

One of the firmest beliefs of the Sūfī faith is the Doctrine of Predestination. God is the original cause of everything, including all human actions, bad or good. But a distinction between bad and good is fruitless before a Sūfī, because this world is a mirage, and human actions, as well as their authors,

men, are illusions to him. (For particulars on this subject of predestination, the readers are referred to the Korān, or Sale's translation of the same, Introduction Sec. VIII.) As a necessary result of this doctrine of predestination follows the doctrine of Resignation, and hence the proverbial indifference of a Sūfī to all worldly affections, temptations and crimes. Compare the German poet Goethe :

If Islām means resignation to the will of God, are we not all Mussalmāns ?

VII. SŪFĪISTIC PHRASEOLOGY

As ordinary language is only framed to convey the daily wants and impressions of mankind, the higher experiences of the soul can only be represented by symbols and metaphors. Hence the Sūfī poets adopt a form of expression which, to the uninitiated, can convey no such depth of meaning. Under the veil of an earthly passion and the woes of a temporal separation, they disguise the dark riddle of human life, and under the joys of revelry and intoxication they figure mystical transports and divine ecstasies.

How far a poem is to be considered a metaphor and how far the peculiar phraseology of the Sūfis is to be applied to it are disputed points. As to Sūfī poems, such as those of Dastur Azarkaiwān, or of Fariduddin Attār, there can never be two opinions. They are apparently too sober and mystical to bear a material signification. But when poems, such as those of Hafiz, are to be considered, then comes the difference of opinions. We can shortly sum up some important words admitting of a metaphorical significance as follows :

The words *Māashooq*, *Doost*, *Ashna*, *Seemurgh*, etc., stand for the Divine Beloved, God, and the lover, *Aāshiq*, is the Sūfī *Salik*, or the traveller on this path of Divine Love. The lover is also styled *rind*, profligate, *mast*, drunkard, the latter because he drinks spiritual wine, *mai*, which puts him in the state of Divine inspiration, commonly named *masti*. The tavern, *maikhānē*, or *kharābāt*, is the abode of the tavern keeper,

peer-e-mughān, who is the spiritual guide and instructor, the Murshid, of the Sūfis. In the tavern the Sūfis congregate to receive instruction and there they receive the *Ḥām-e-Ḥam*, the cup of (Divine) wine or inspiration.

It will not be worth our while to try to give a full list of such words here. The words given above will serve as landmarks to the readers in the work of metaphorical interpretation.

VIII. SŪFĪSM AND PERSIAN POETRY

As Darmesteter has observed, unfortunately for Persian literature, its poetry has always or mostly been moulded by Sūfism. In fact every Persian lyric-poet is claimed to have been a Sūfī, this is indeed true of the majority of poets that they were Sūfis, but the generalisation of this proposition would not be correct. A poet sings of the beloved, wails at separation from her, hopes for reunion with her, and as this is the common allegorical phraseology of the Sūfis, however much his song may be an exact reflection of a reality, he is stamped by posterity, ignorant of the poet's life and doings, as Sūfī. Perhaps the Persian intellect and tastes can tend to account for the great prevalence of Sūfism or Pseudo-Sūfism in Persian poetry, and for its consequent rawness. The Persians are generally said to be an imaginative and pleasure-seeking people, and in a country constantly mentioned in songs as of delightful climate, which abounds in luxurious rose-gardens, young and youthful Persians would like nothing better than to sing of the lovely gardens, murmuring springs, warbling nightingales, and lastly and chiefly, of the "heart-ravishing" beloved; on the other hand, the elderly Persians, the wiser by their age and devoted to religion from their infancy, would love to sing of the praises of the Almighty, of His creation, His bounty, etc., in their leisure hours. The Sūfistic poems serve both purposes.

After Sadi and Hafiz had founded and strengthened for ever the love of the Persians for such lyrical poems, the later poets could not do anything else but follow in their footsteps, with necessary modifications to gain the fame and favour of the young and old, and their poetry could not be better cast anywhere than in the mould of Sūfīism. This may be suggested as a possible cause of the predominant influence which Muhammadan theology or rather Sūfīism has exerted on Persian poetry, and which has consequently made it, when taken in the right sense, more religious and spiritual as a whole than English poetry.

No discussion on Sūfīism is complete without giving some glimpses into the lives of some of the leading mystics, who hold a conspicuous position in the literary and ecclesiastical history of Islām in general, and of Persian in particular. Consequently we shall briefly note here the lines of some of them.

The first Sūfī poet who wrote mystical works was the celebrated mystic Abu Said (died 1049) and next to him came Peer-e-Hirāt and Ansāri. But, as these poets composed only quatrains, half lyrical and half mystical, Sanāi, who compiled a systematic work on mysticism, is considered to be the first of the three great masters of the Persian mystical verses; the other two being Attār (died 1230) and Rumi (1273). The last of these, though by far the greatest, had the humility to write :

Attār ruh bud Sanāi du chashme aān
Ma az paye Sanāi wa Attār āmadeem.¹

Algazzali is the first scholar, who dealt with the subject from a rational point of view, on which account he richly deserves the title of the "Aristotle of Sūfīism". In short he arranged (1) the Sūfīistic doctrines in a Sūfīistic form, (2) put them on a rational basis, accounting for them from an ordinary man's

¹ Attar was the soul and Sanai its two eyes. We came after both of them.

point of view, (3) gave a perfectly religious aspect to the subject through his imperceptible but ingenious compromise between Sūfīism and Islām.

An attempt has been made to confine within the four corners of these few pages a panorama of Sūfīism, and it rests with the readers to judge whether the writer has succeeded in doing so. If the thirst of some of the readers is not quenched even now, I shall frankly tell them—

Ishq Kyā shai hai kisi kamil sepuchha chāhiye,
Kistarah jāta hai dīl be-dīl se puchha chahiye.¹

Akbar M. Khan

¹ You must ask an expert (Sūfī) as to what Love is. Inquire of a heartless one {lover} the way in which the heart is lost, or in other words, of being a true lover.

THE SCIENTIFIC RE-DISCOVERY OF ATLANTIS¹

By LEONARD TRISTRAM, B.A., F.R.A.I.

THE theories which Professor Elliot-Smith, of University College, London, has recently been adumbrating, must be of the greatest interest, not only to scientists, but to mankind in general. They form a new departure in anthropology, and one of vast import; but it is not the theories themselves which are so important, as the conclusions to which people will eventually be led when they discuss them. They are the first step towards the Scientific Re-Discovery of Atlantis. The matter may briefly be stated as follows.

The world of science has for a long time been puzzled by the great resemblance that exists between the cultures of Ancient Egypt, of Mexico and Peru. In all three places there is embalming, worship of the sun, belief in descent from the sun of the ruling monarch, belief in marriage of certain people with the sun, arbitrary association of the sun and snake, great stone monuments, brother and sister marriage, and many other similarities. In Egypt and in Mexico there are pyramids.

Anthropologists have been still more puzzled by the discovery of the presence of curious elements of culture scattered in many islands all across the Pacific from the East Indies to Peru. Pyramids, rude stone monuments, stone seats and carvings, traces of sun worship, belief in descent from and marriage with the sun, embalming, terraced irrigation, the use

¹ A Transaction of the Verulam Lodge, Cambridge.

of Tyrian purple, arbitrary association of the sun and snake, are a few of these culture elements. The stone pyramids are frequently somewhat remarkable.

It has been discovered that these curious elements occur in no haphazard manner. They are always found in association with each other, and never singly, and, moreover, they are only found in certain places. Now since these elements of culture are all quite arbitrary, and are always found in association with each other, it follows that they cannot have arisen independently in the various places in which they are found, but that they must have spread from one single centre.

Where was this centre?

Professor Elliot-Smith and Mr. W. J. Perry believe that the place of origin of all this culture complex was Egypt. They believe that Egyptian culture was carried far afield by sailors and traders, among whom the Phœnicians probably played the chief part. They believe that either Egyptians themselves, or people imbued with their culture, travelled from island to island all across the South Pacific until they reached Peru, leaving traces of their passage on the way, as has been briefly indicated above. This journeying is supposed to have started from Egypt about 800 B.C.

This theory is based on many arguments in addition to the remarkable similarities before mentioned. One is that these elements of culture are only found where there is gold, or pearls, or amber, or some similar attraction, and nowhere else. There is only one pearl field in the world upon which they are not found, that at Broome in Western Australia. Other facts which lend support are the great resemblances between Ancient Egyptian ships, and certain ships in the far East. Thus ships in Burma and the Celebes have the two-limbed ladder-like mast which was common in Egypt before 2000 B.C. These boats are also of typical Egyptian build as regards hull, sails, and rigging. The two-limbed mast is also

found in Indonesia and in South America, where the Peruvian Jungada has the characteristic Ancient Egyptian oblong sail, held up by ropes fore and aft.

In the Moluccas tripod masts are sometimes found. There are exactly similar tripods depicted in Egypt in the sixth dynasty. The Koryak in Eastern Siberia also employ three poles set up in the manner of a tripod for their masts.

Among the many other curious resemblances we will take just one example, namely, embalming. Traces of this are found sporadically from Egypt to Mexico. In the Torres Straits to the north of Australia the natives embalm their dead in a highly complicated manner. They actually extract the brain through the nose, an extremely difficult operation which is very rare, but which was practised in Egypt, and they also open the body at the side, like the Ancient Egyptians, instead of down the front, which is the most natural method. The whole process bears a remarkable similarity to the Egyptian one. Now it is absurd to suppose that these primitive savages invented for themselves a process which the highly civilised Egyptians took several thousand years to evolve!

Assuming that all this culture complex was derived from Egypt, what was the motive for such an expansion? The idea is that the culture was carried by traders in search of gold, pearls, and other valuable articles. But W. J. Perry has put forward another reason also. He believes that this desire for material objects was reinforced by something quite different: for the Islands of the Blest and the Elixir of Life. Some account of the Islands of the Blest and the "Givers of Life" has been given in a former transaction of this lodge.¹ Perry believes that all the stories which are mentioned in that transaction spread from a single source—namely Egypt—and he believes that the quest for the mythical islands gave added impetus to the quest for material wealth.

¹ See THE THEOSOPHIST, November, 1923, p. 205.

Now the theory that all this culture-complex came from Egypt in this manner appears to the majority of anthropologists to be so highly improbable that they cannot believe it. There are some objections to it besides its own inherent improbability. Thus the dating is a little peculiar. Also Professor Elliot-Smith carries his argument much too far. He says that the Egyptians in their voyages carried negroes with them from Africa, who introduced into the South Seas many primitive elements of culture, such as distension of the ear lobes, filing of the teeth, and perforation of the lips and nose. These primitive elements, however, are the common heritage of all primitive peoples, and to declare that they were only recently introduced is ridiculous.

Moreover he states that the "Dual System of Organisation" in the South Seas is due to reminiscences of the division of power in Egypt between the King and the Priests. This only happened for two quite short periods. Now there is extremely little resemblance between this division and the dual organisation, which was not a delegation of power in this sense at all. The origin of the dual organisation has been made perfectly clear by the researches of the late Dr. Rivers in Melanesia, and those of R. H. Matthew in Australia.

Although the majority of anthropologists cannot follow Professor Elliot-Smith into these details, they would very much like to believe in his main theory if they could bring themselves to imagine that it was at all probable, for how are they to explain the existence of this remarkable culture complex? It must have come from somewhere, and Egypt is the only place or origin apparently possible. There are now only a very small number of scientists who still believe in the theory of independent origin. Elliot-Smith has taken the bull by the horns and has said that it must have come from Egypt, as that country is the only place it could

have come from. The majority, however, are unable to give any explanation.

The only solution of this problem, to which anthropology must in a short time be led, is that the whole of this culture-complex is the remnant of something very much earlier altogether. In other words that these peculiar objects, customs, and beliefs, are remnants of Atlantean culture, which was once widely spread all over the globe, and of which only these traces remain. Is not this the only reasonable explanation possible?

Scientists at present are inclined to steer very clear of all mention of Atlantis. They have been rather put off by the somewhat cranky books which have been written upon the subject. Thus Ignatius Donnelly's *Atlantis* is very plausible, but very little of his evidence is correct.

One obstacle in the way of a general acceptance of the existence of Atlantis is the fact that the scientists say that there was no civilisation in the world worth speaking of earlier than 10,000 B.C. All their evidence upon this subject is derived from their excavations and discoveries in Western Europe. Before 10,000, B.C. the only people they find in Europe are very primitive people whose level of culture was somewhat similar to that of the Eskimo. But for nearly the whole of the quarternary geological period Europe was experiencing the effects of the Ice Age.¹

Whom would one expect to find in Europe under these conditions except people like the Eskimo? If there had been any high civilisations they would have been elsewhere. But Western Europe is the only place that has been properly explored. The scientists cannot say that there were no high civilisations merely upon this evidence.

Science is much too prone to say that because there is no evidence of early civilisations that therefore there cannot have

¹ See *The Races of Man according to Anthropology*. Appendix. THE THEOSOPHIST, August, 1923, p. 551.

been any. But it is surely absurd to say that because there is nothing as yet to support a theory that therefore that theory is necessarily untrue. A thousand years ago there was no evidence for anything. Are all our discoveries made since that date therefore false?

A few words with regard to geology. It is established that there was a large continent in the Atlantic which disappeared at the end of the Oligocene geological period. The geologists would have no objection whatever to a small portion of this continent, such as a large island, remaining above the water until comparatively recent times, but at present there is nothing to show that this actually occurred. Since the scientists believe that man has only been civilised since 10,000 B.C. this Oligocene continent has little interest for them as regards man, although it corresponds exactly to our Theosophical Atlantis. This continent must have been Atlantis before the first catastrophe of 850,000 B.C.¹ This, incidentally, dates the Oligocene Geological period! A fact of which Science might take notice!

However, if Science progresses in the future as quickly as it has done in the past, the rediscovery of Atlantis cannot long be delayed, and the discussions now proceeding with regard to the problems described above form a great step in the right direction.²

Leonard Tristram

¹ See *Man : Whence, How and Whither*.

² The Literature of this subject is enormous, but it has recently been all summed up in *Children of the Sun*, by Mr. W. J. Perry which appeared after this article was finished. This article ought in consequence to be considerably amplified.

The new edition of Professor Elliot-Smith's *Ancient Egyptians* should also be read.

PRE-ZOROASTRIAN TRADITIONS AND RITUAL¹

By I. J. S. TARAPOREWALA, PH.D.

IN order to understand properly the religion of Zoroaster it is necessary to learn something of the state of religion in *Irān* before the Great Teacher appeared. New faiths have to be grafted upon old ones. All great Teachers have built upon the past traditions of the Race They have come to lead. They alter and adapt the Eternal Ancient Wisdom to the peculiar needs of that race, to the particular Message that Race is destined to leave for humanity. So also the Lord Zoroaster found a certain mass of tradition in *Irān*, and the message to this branch of the Āryan people was based upon what they had inherited from a dim and distant past.

The Āryans, using the word in its strictly philological sense,² had lived together for long ages in one land, had spoken one tongue, and had followed one religion. Where that ancient Motherland was we have no means of determining definitely; but it seems to have been a region far to the north, which, as the Irānian tradition says, was overwhelmed with ice and snow.³ The two main stocks of this people thereupon migrated southwards, still keeping together, and after many generations of wandering, ultimately arrived in the high

¹ Ar. address delivered at the Brahmagvidyāshrama, October, 1923.

² i.e., the Indians and Iranians, the two great peoples who called themselves by the proud name of *Ārya* (or "Noble").

³ This supports the view of a Polar Home, which was inhabitable before the last glacial period. Tilak has developed this idea in his fascinating book *The Arctic Home in the Vedas*. The Avestic passages (especially from the *Vendidad*, chaps. I, II and V) are quoted there.

mountainous region which we know as the Pamir tableland to-day. They spread around from that region into the lower fertile and salubrious valleys to the south, west and east.¹ The lands called by us Afghanistan and Bactria were the regions where the Āryans had long carried on their activities.

The language these people spoke was the ancient tongue of which the sacred language of the Vedic Hymns and that of the Gathic Chants of Zarathushtra were both dialects. The exceeding close resemblance between these two dialects has been noted by every scholar of Āryan philology. So close are these two that a mere phonetic change (or, to put it popularly, a mispronunciation) often suffices to translate a passage from one into the other, keeping at the same time the sense absolutely intact. The difference is not greater than, say, between the Western Hindi of Brindaban and the Eastern Maithili of Behar.

The religious traditions inherited by these two great peoples, the Hinḍūs and the Persians, were therefore also the common Āryan traditions. In the Avesta the Great Teachers of the *paoiryō-ṭkaēṣha* (the Ancient Faith) have been invoked, and a good many of them have been mentioned by name. This Ancient Faith has been named the *Māzdayasni* faith—the faith which worships *Mazdā*, the Great Lord of All. The religion of Zoroaster bears the same name but with the epithet Zarathushtrish (or “by Zarathushtra”) added to it, thus confirming the statement made that Zoroaster built up His system upon the ancient traditions of the Race.

We have to piece carefully the legends and the myths of the Veda and of the Avesta to get some idea of this “Ancient Faith”. Many names are common to both these Scriptures,

¹ In the course of their wanderings they carried the names of their old land and of its rivers and mountains with them, much as the English have carried their Windsor and York, Surrey and Thames everywhere they have gone. It would be wrong for a person living, say 5,000 years hence, to argue from such names in New Zealand that the English people originated there. Similarly, though Persia is called *Irān Vēj* (*Airyaṇa Vaejā*, i.e., the cradle of the Āryas) it does not necessarily follow that the ancient “cradle-land” is to be sought within the borders of Modern Persia.

and what is really remarkable, several of these names are used in diametrically opposite senses. This latter fact may point to religious troubles among the people; though as to whether these arose directly out of the advent of Zoroaster, or whether these differences were the reasons for the final splitting up of the Āryans into the two branches, we had best be silent. The oppositions at various points are most clearly visible—that is a remarkable fact. But a still more remarkable fact is that the agreements are far greater in number than the oppositions, a fact which the student often tends to ignore.

The Āryas had their home in the region of Mount Meru or *Hara-bereza*¹ as it is named in the Avesta, which was “the centre of the Earth” and where “the year appears as a day”.² Their division of the Universe into “seven regions” is also an ancient one. We need not stop here to inquire whether these referred to the seven “climatic zones” or to the seven “planes” of nature. These Āryas were a people in a fairly advanced stage of material civilisation, and their language was a very complex and well-developed instrument capable of expressing with great nicety all subtle variations of human thought.³ They had a well developed religious system which had been successively taught to them by Great Teachers and Royal-Sages from time to time. Most of these Teachers are now mere names,⁴ but some of them, especially those also mentioned in the Vedas have fairly detailed histories attached to them.

The first great *Rājarshi* who belongs to this common stock is *Yima* (*Yama*), “the King,”⁵ son of *Vivanghana*

¹ Nairiyosang, the great Pārsi Priest who lived about A.D. 1200, in his Samskr̥t version of the Avesta always translates this name by the word *Meru* (the North Pole, as Tilak says), thus clearly indicating that he recognised the identity of the ancient tradition.

² *Ven.*, II, 40.

³ Witness the enormous wealth of verbal forms in Samskr̥t, Avesta and Greek.

⁴ A list of their names is given in the *Farvardin Yasht* (Yt. XIII).

⁵ *Yima-Khshaēta*: in the Avesta he is called *Rājā* also in the Veda (*Rg.-Veda*, x, 14, 1). He is the later *Jamshid*.

(*Vivasvān*). In the Avesta He is the great Ruler and Teacher of the Golden Age. He was warned by God about the impending ice-age and the destruction of the wicked world; and He builds a *vara* or enclosure underground and takes there a set of specially chosen people, together with the seeds of the finest trees, the best fruits and the most fragrant flowers, and also the best among the animals, a pair of each.¹ All these details do not correspond with those given in the *Veḍa* about Yama, though there too He is a King,² but the other details are found in the *Purāṇas* associated with Manu, who was (be it noted) the son of *Vivasvān*.

Another Sage belonging to the common tradition may also be mentioned. He is *Kava Ushan*³ (*Kāvya Ushanas* of the *Hindūs*). In the Avesta He is one of the Royal-Sages.⁴ He was a holy Sage who overcame the forces of evil by His prayers, and He was specially noted for the glorious halo that surrounded Him, hence He is also known by the epithet *ash-varechāo* (of full radiance). He is also said to have acquired miraculous powers of flying through the air with the help of a heavenly bird.⁵ The *Rg-Veḍa* mentions His name chiefly with the epithet *Kāvya* attached and mostly He is associated with *Indra*, and in one place He is said to have established the Sacred Fire.⁶ But in the *Epics* *Ushanas* is called the Guru of the *Asuras* and He is specially called *Shukrāchārya* (the radiant Teacher), probably on account of His remarkable halo.

¹ Cf. the story of Noah's Ark. The choosing of the best plants, animals and human beings is a point of great interest. The list of defects excluded (*Ven.*, II, 37) reads as if from a modern work on eugenics. This is undoubtedly a reference to a migration led off by the race-building Manu.

² Macdonell, *Vedic Mythology*, p. 173.

³ Or *Ushadhan*; He is the *Kāus* of the *Shāhnāmeh*. Cf. *Bhagavad-Gītā*, x, 37.

⁴ The epithet *Kava* in Avesta implies a Royal personage. The name of the second dynasty of Royal-Sages of *Irān* is the *Kayānian*, and contains this element.

⁵ *Behrām Yasht* (Yt. XIV. 39). Dr. J. J. Modi seems to see here a reference to flying machines. This incident is also mentioned by *Firdausi* in the *Shāhnāmeh*, but he says there that it was the Evil One who incited *Kāus* to try to get himself translated bodily to heaven.

⁶ *Rg-Veḍa*, vi, 23. 17.

A third great Royal-Sage may also be mentioned. He is *Thraētaona* (later *Faridūn*).¹ He is specially associated with the curing of diseases by the help of *mantras* and is the great physician and healer.² These points are also associated with *Ṛiṭa* in the *Atharva-Veḍa*.³ He bears the patronymic *Āthwya* (vedic *Āptya*) and is in both the traditions closely associated with Soma and the preparation of the Drink of Immortality.⁴ And in the *Yajur-Veḍa* He is mentioned as granting long life.⁵ The Vedic tradition also mentions *Ṛaiṭāna* (which is nearer the Avestan form *Thraētaona*),⁶ who slew a mighty three-headed monster who had oppressed the world.⁷

Coming now to the Deities worshipped by the Āryas we get a really formidable list of names which are common to both the branches. Only a few of these may be considered. These may be divided into two classes: the first containing those names which came to signify diametrically opposed powers among the two communities, and the second (which contains the majority of these names) containing names of deities which are beneficial to both. The older scholars seemed to think that Zoroaster came as a reformer, and that out of a host of gods he put forward only *Ahura* as the One Supreme God. This, they say, caused a schism and a religious conflict which led to the inversion of some of the ancient deities into demons among the Iranians. Apparently there *was* a religious

¹ In the *Shāhnāme*.

² A small Avesta fragment of the nature of a "magic spell against disease" bears the name of *Faridūn Yasht*. (See *S.B.E.*, IV, pp. 245-46.)

³ *E.g.*, V, VI, 113. 1; XIX, 56. 4.

⁴ In the *Avesta* His birth is said to have been due to His father, *Āthwya*, having worshipped Haoma (Soma) (*Yasna*, IX, 7.). In the *Rg-Veḍa* He is mentioned in this connexion in II, 11. 20; IX, 34. 4, and elsewhere in *Maṇḍala*, IX.

⁵ *Taittiriya Samhitā*, I, 8. 10. 2.

⁶ The similarity of the names *Ṛiṭa* and *Ṛaiṭāna* has probably led to confusion in the *Veḍa*. In the *Avesta* the name *Thriṭa* is quite distinct, with an entirely different tradition attached.

⁷ *Azhi-Dahāka*, who figures in the *Shāhnāme* as *Zohāk*, the oppressor of Irān. He is represented as the son of a very holy person and himself a man of great learning and of considerable virtues. But he turned into the left-hand path and dethroning Yima usurped the "Imperial Glory" (the *Kavoēm-Khwarenō*) of Irān during a thousand years.

conflict, but the origin of it can by no means be ascribed to Zoroaster with any certainty. And moreover this view fails to explain how the older deities (at any rate many of them) came to regain their sway in Irān during the later ages. Whatever be the cause of this partial inversion of deities, the facts are quite interesting.

The very first name that occurs to a student of Zoroastrianism in this connexion is the name of the Supreme God Himself—*Ahura*.¹ The name properly signifies the Lord of Life (Av. *ahu*, Skt. *asu* means life), or the One Life from which all proceeds. Hence the cognate Samskr̥t form *asura* also signified the One Eternal Life. In the R̥g-Veḍa we rarely get this word *asura* used in the opposite sense which it acquired later in Samskr̥t. The legend has consequently grown up in India that the Asuras had at one time ruled the Earth, and that they were ousted from their position by the Devas later on.² But the epithet *asura* in the R̥g-Veḍa is specially applied to Varuṇa, the Ruler of the endless Heavenly Sphere, refulgent by day and shining with innumerable stars at night. And Varuṇa is the All-pervading Life which ensouls all Creation. He is the Ruler of the Universe, He is the Lord of Righteousness, the Giver of the Laws of Nature, and the Father of All. This grand concept of Asura Varuṇa agrees closely with that of Ahurā-Mazdā of the earlier Avesta: and probably the legends in the *Brāhmaṇas* and in the Epics about the conflict between the “gods and the demons” are but echoes of some religious and national strifes in prehistoric days.³

The Avestic *Daēva* (Skt. *Deva*) is the natural complement of *Ahura*. Originally “the Shining One,” this word retains

¹ In the earliest Avesta His name is either *Ahurā* or *Mazdā* (the Creator of Greatness?). Later He became *Ahuramazdā* (Ormuzd).

² The Asuras are also called “the earlier gods” (*pūrva-dēvāḥ*.)

³ Dr. R. Shamashāstry of Mysore holds the view that the Asuras, the Devas, and the Dānavas of the Purāṇas represent three distinct peoples of antiquity—the Persians, the Hīnqūs and the Turanians. It is remarkable that certain Vedic metres, which correspond most closely to the Avestic ones are named *āsuri* metres.

its pristine purity throughout the history of all Indian languages. But in the Avesta the word has never been used in the good sense: on the other hand in the Veda we find the word used once or twice as an epithet of the demons.¹

Of individual deities there are but few who have suffered this inversion. The most notable of these is *Indra*, perhaps the greatest deity in the Vedic pantheon. In the Avesta he is the greatest helpmate of the Evil One. It is remarkable that of the two most important gods of the Vedas—Varuṇa and Indra—one should have continued in Irān as the Supreme Being Ahura, while the other became the chief lieutenant of the Evil Spirit himself.²

But what is still more remarkable is that one of Indra's epithets³—*Vṛtrahan* ("the slayer of the Demon-foe")—has continued all through Iranian religion as the name of one of the greatest of deities, *Verethraghna* (later Behrām). The *Behrām Yasht* (Vol. XXIII, p. 240-41) (Yt. XIV) where his deeds are recorded is a fine epic fragment, and some of his spirited achievements remind us of the great deeds of Indra.

Vāyu (Skt. *Vāyu*) is a very ancient Avestic deity. Haug says that "he is the only Vedic deity who is mentioned by name in the Gāthās," a rare distinction indeed, if Haug's interpretation is true, but this is very much doubted by modern scholars.⁴ However, in the Avesta he holds a very important place.

Nairyosangha is a messenger from Ahuramazda to mankind. He appears to the Great Saviours when the time for Their manifesting in the world has arrived. One of his special tasks is "the guarding of the seed of Zarathushtra" from which

¹ *Ṭaiṣṭirīya Samhitā*, III, 5. 4. 1; Atharva-Veda, III, 15. 5.

² Indra is in the Avesta pre-eminently the *daevanām daēva*, "the fiend of fiends. Other deities of the Āryans who became inverted" in the Avesta are *Sāurva* (*Sharva*) *Nāonghā* (*ithya* (*Nāsatiyā*)) and *Vidhōtu* (*Vidhātā*).

³ This epithet is not necessarily of Indra alone in the Veda, but it belongs to him more than to any one else.

⁴ Prof. Bartholomae.

the future Redeemers of mankind are born.¹ He had also helped at the creation of *Mashyo-Mashyoi*, the first human pair.² In the Avesta he represents some kind of Divine Fire and in the Veda, under the name of *Narāshamsa* (he who is praised of mankind) he also represents the Fire.

Armaiti is the Spirit of the Earth and also of Divine Wisdom both in the Avesta and in the Veda. She has the rank of an *Ameshaspend* ("a Holy Immortal," i.e., an Archangel) in the Zoroastrian Hierarchy,³ but in the Veda her position is much more subordinate.

Baga corresponds to the Vedic *Bhaga*. This is an epithet of the Supreme Being Ahuramazda in the ancient Achaemenian Inscriptions at Persepolis and elsewhere.⁴ But in the Veda he is a special deity and is later on identified with the Sun.

Airyaman is also one of the most ancient of Āryan deities. In the R̥g-Veda the name Aryaman is used in association with the Great Twin Brothers, *Mitra* and *Varuṇa*. Among both the peoples the name implies "Friend" or "Comrade" and so he is specially the deity presiding over marriage. Even to this day the Pārsī marriage service uses a hymn in his name, the *Airyemā-ishyō* verse (*Yas.*, LIV, 1; Vol. XXXI, p. 293), and in the Veda too a similar position is accorded to him.⁵

But the most important of the ancient Indo-Iranian deities in many respects is *Mithra* (*Mitra*) who represents the Sun. In the Veda He is very intimately associated with the Asura *Varuṇa*. In the Avesta, however, He is associated more with *Sraosha* and *Rashnu* than with Ahuramazda. He

¹ *The Pahlavi Bundahish*, XXXII, 8 (Vol. V, p. 144).

² *Ibid.*, XV, Vol. V, p. 53.

³ In the Avesta her opponent is *Taromaiti* the Spirit of Defiance to the Eternal Law. In the Veda she appears as the Spirit of the East in *R̥g-Veda*, X, 92. 4-5; as Devotion or Obedience to the Law in *R̥g-Veda*, VII, 1. 6 and elsewhere. It may also be noted in passing that of the six Archangels in the Avesta three are of the feminine gender.

⁴ The Russian word for God is *Bogu*.

⁵ *R̥g-Veda*, V, 3. 2.

receives the souls of the departed on the other side and sits together with Sraosha in judgment over them. He dwells on the top of Harabareza (Mount Meru). In the Avesta He is the great Being who is the Wise Ruler, the Loving Guardian and the Impartial Judge of Humanity, a conception which is essentially ethical. In the Veda also He has a similar position. In later days the cult of Mithra attained great importance in Irān and grew into an important esoteric school of occultism, which in its turn profoundly influenced the later Roman thought as well as earlier Christianity. (Secret Soc., p. 30-31.)

Haoma is another deity of the Indo-Iranians, being the *Soma* of the Veda. He is not a mere personification of the Soma plant, but a Mighty Being who appeared upon our Earth in the very early days to lead forward our child humanity. Very likely He is one of the Supreme Teachers who came over from other Evolutions, for in the Avesta He is represented as being adored by the Great Teachers themselves.¹ And He appears before Zoroaster as well, and narrates to Him in broad outline the History of Occult Teaching in the ages gone by.² It was probably He who introduced the Haoma cult among the Āryans, and thus gave His own name to the plant whose juice was offered.³ In fact the whole ritual of both the Zoroastrians and the Hindūs turns upon the Haoma (Soma) libation as the central point.

A great deal of the ceremonial of both the branches of the Āryan race goes back to a very remote antiquity, as also some of the social and other customs. The religious ceremonies depended upon the yearly change of seasons. Hence the yearly *Gāhambārs*, six in number, which the Iranians

¹ Vol. XXI, p. 231. Could He have been one of the Lords of Flame, the *Kumāras*, who had come over to guide our infant humanity?

² *Haoma Yasht* (Yas., IX).

³ This also seems to be the opinion of Dr. J. J. Modi (*A Dictionary of Avestic Proper Names*, art. "Haoma").

celebrated, and which correspond to the annual sacrificial cycle in the Vēḍa. The chief objects of popular worship were the Elements—Fire, Water, Earth and Air, and the Lights of Heaven—the Sun, the Moon and the Stars. These were invoked as Heavenly Beings, but above them all was the idea of the Supreme God, the ultimate Source of all. This latter idea is far more emphasised in the Avestā than in the Vēḍas, because the Avestā, though it contains a great deal of the ancient Āryan tradition, is mainly post-Zoroastrian in date, and Zoroaster had definitely emphasised the Supreme Godhead.

Society in the Avestā shows the division into the three Classes: the *Āthravans* or Priests, the *Rathaēshtārs* or the Warriors, and the *Vāstryosh* or the Husbandmen—corresponding to the first three “castes” of India, or the “twice-born”. To these was added in later times the fourth class, the *Hutokhsha* or the menial workers.¹ The King belonged to the Warrior class and held supreme power in the land² but the Religious Teacher was his equal in every respect “verily by reason of his Righteousness”.³ The name of the Priestly class, *Āthravan*, indicates the cult of Fire, which the Great Teacher definitely established in Irān. The officiating priests during the *Yasna* (*Yajna*)-ceremony were called the *Zaotā* (*Hotā*) and the *Rāthwi*.⁴ (corresponding to the Vedic *Adhvaryu*).

The worship of the “Ancestors” (Skt. *Pitṛs*) was another very marked feature of the ancient Āryan Faith which both branches inherited in common. The ritual pertaining to this worship consists of the “cake-offering”⁵ and the libation

¹ In the Vēḍa too the fourth caste is a later addition.

² There is an interesting passage in the *Vendīdād* which speaks of a republic.

³ The *Ahunavairya* verse lays down this position for the Spiritual Teacher. This verse is the most sacred of the Avestan verses, embodying as it does the very essence of the Zoroastrian faith.

⁴ The modern form is *Rāspi*.

⁵ The *darūn* of the Pārsis and the *purolāsha* of the Hindūs.

of "a product of the cow".¹ But in Irān the ancestor worship developed the deeper and more complex idea of the *Fravashi*,² which was lacking in India in this connexion.

Another interesting Indo-Iranian ceremonial was the sacrament of Initiation—the Zoroastrian *Navjot* (literally, "new Birth"),³ which corresponds to the *Upanayana* of the Hindūs. The Zoroastrian after the "second birth" puts on the sacred shirt (the *Sudreh*), the sacred girdle (the *Kusti*) and the skull-cap. These three outward symbols of the Initiation correspond very closely with the *Yajnopavīta* (the sacred thread),⁴ the *Mekhalā* (the girdle around the waist)⁵ and the *Shikha* (the tuft of hair on the top of the head)⁶ of the Hindūs.

Such are some of the ancient Āryan traditions and ceremonials which these two great peoples had inherited. In Irān, however, the dominating influence of their Teacher Zarathushtra has completely overshadowed all later development. His Philosophy and His solution of the problem of Evil has been the root of all Persian thought ever since. He had made use of many of the ancient traditions mentioned above. But above all He used the grand Indo-Iranian Idea of *Asha* (Skt. *Ṛta*) and made it the keystone of His World-Message.

This we shall consider later.

I. J. S. Taraporewala

¹ Milk in Irān and *ghi* in India.

² The *Fravashi* is the eternal principle of man which gathers all experience and persists even when all the lower vehicles are destroyed. It corresponds closest to "the Monad" as understood in the recent Theosophical literature.

³ Cf. the Skt. term *dvija* (twice-born).

⁴ The sacred thread of the Hindūs was originally a full upper garment. We see traces of it in the dress of the Buddhist Bhikkhus and in the ancient statues of the Buddha. [See Tilak, *Orion* (2nd ed.), chap. VI for further details].

⁵ The *mekhalā*, or the girdle, was originally a very important part of the dress of a "twice-born" person. (See Tilak, loc. cit.)

⁶ This was intended to protect the *Brahmarandhra*. The shaven spot on the heads of the Catholic priests and their skull-caps have also a similar significance.

A NARROW LOVE

"A NARROW love" you call it—seemed it so small,
Not worth your thought?
't was all I had beloved; for lack of breadth
Some depth it brought.

"A narrow love" you call it, because it held
Less of the earth?
't was all it knew, beloved, and that it grasped
Close to its heart.

"A narrow love" you call it, because it scorned
All base attempt
Put forth to lure a heart that once was loyal,
Nor device dreamt?

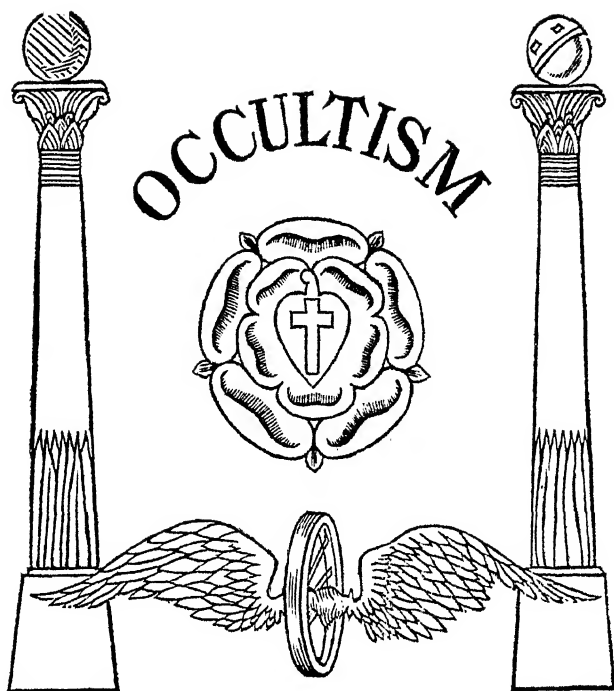
"A narrow love" you call it, because it asked
Your love, your soul,
For the great gift of holy love it brought you,
To make our whole?

"One Whole"—a symbol of God's perfect working,
True harmony,
Held sacred—screened from eyes of idle peering—
For you and me.

My brother, hast thou still not learnt the lesson?
Love is not base.
It cannot stoop to falsehood, low deception,
In any place.

Despise it not, because not yet full-statured—
Help it to lift
Its tender head; and guarded, nurtured, watered,
't will prove God's gift.

F. P.



PSYCHOLOGY OF COLOUR

By EGYPT L. HUYCK

For, in the realm of hidden forces, an audible sound is but a subjective colour; and a perceptible colour, but an inaudible sound.¹

STRAY thoughts on the effect of colour upon the consciousness of mortals is the object of this paper. In no wise is it intended for a scientific review of the subject. There is a dearth of literature on the topic of colour psychology, for it takes the man of science who, even twenty years ago based his study of psychology upon physiology, out of his realm of

¹ *The Secret Doctrine*, Vol. III, p. 508.

matter, into the larger consciousness of the occult laws of light and colour.

Now we all accept the statement that the rate of vibration determines the colour effect produced by each of the seven rays or colours of the spectrum. For example, if a rose is red, the slowest vibration from the colour prism, we understand that the atoms, or whatever the matter that composes the flower, is vibrating at that rate and the result upon the retina of the eye is red. It also means from the life side, that the little builders who are the architects of the gorgeous red rose, have sought and used in the construction of the delicate velvety petals only the matter of the earth, air and water that throbs at the wave length of 620 millimetres.

Experiments with insects and frogs to determine if they show signs of a colour sense have been made. A few quotations of the results will go to show that without doubt the lesser manifestations of life possess a preference for certain colours.

Happily, as regards the higher insects, we can start fair with a set of decisive experiments, tried by Sir John Lubbock. That patient and minute observer saw grounds for believing that bees were attracted by the hues of flowers. However, to make assurance doubly sure, he placed slips of glass smeared with honey on paper of various colours black, white, yellow, orange, blue and red. The general results may be given in the original words.¹

A bee which was placed on the orange returned twenty times to that slip of glass, only once or twice visiting the others, though I moved the position and also the honey. The next morning again two or three bees paid twenty-one visits to the orange and yellow, and only four to all the other slips of glass. I then moved the glass, after which, out of thirty-two visits, twenty-two were to the orange and yellow. However this preference did not depend upon an inability to discern the blue, for on another occasion, says the author,

I had ranged my colours in a line, with the blue at one end. It was a cold morning and only one bee came. She had been several

¹ *The Colour Sense*—Allen, pp. 84-85.

times the preceding day, generally to the honey which was on the blue paper. I moved the blue gradually along the line one stage every half hour, during which time she paid fifteen visits to the honey, in every case going to that which was on the blue paper.

At a later date he made a new set of experiments with greater variations in the circumstances—

On the 12th of July, I brought a bee to some honey which I placed on blue paper, and about three feet off placed a similar quantity of honey on orange papers; but she returned to the honey on the blue paper. After she had made three more visits, always to the blue paper, I transposed them again, and she followed the colour, although the honey was left in the same place. A series of careful observations follows, which are detailed in a tabular form; but my readers will probably be satisfied with a general summary, to the effect that thirty consecutive visits were all made to the same colour, in spite of four separate transpositions. On one of these occasions, says Sir John, at 8.5 she returned to the old place, and was just going to alight; but observing the change of colour, without a moment's hesitation darted off to the blue. No one who saw her at that moment could have entertained any further doubt about her perceiving the difference between the two colours.

Similar results were obtained with wasps. Sir John observes that:

At 6 a.m. on September 13th, 1875, I put a wasp to some honey on green paper and about a foot off I put some more honey on orange paper. The wasp kept returning to honey at the usual intervals. At 8.30 I transposed the papers; but the wasp followed the colour. At 9 o'clock I transposed the papers again, but not the honey; she returned again to the green, from which it would appear that she was following the colour, not the honey. At 10.20 I again transposed them with the same result.

It is recorded that some experiments made by Khune of Heidelberg with frogs under colour, resulted thus. Frogs placed in a shallow dish under blue and green glass, all things being equal, it was found that all of the frogs would collect under the green light. Some blind frogs placed with the others paid no attention to the play of colours.

But, what is the effect of colour upon the consciousness of man? The colour sense is the common property of mankind in every age. This fact has been contested and many elaborate theories advanced to prove the contrary, but the fact remains

that the most primitive men in the world to-day, have been found to have perfect colour vision: the bushmen of Australia. The works of art and other remains of early historic and pre-historic man yield evidence that the colour sense was fully developed. Egypt, Assyria, China, India, Peru and Mexico all bear evidence to the use of colour in decoration, etc. Colour blindness seems to be a common defect of the advanced fifth race peoples, while among the fourth race peoples it is rarely found, showing that it is the result of improper living in our highly civilised (?) race of to-day. We know that the less evolved peoples of the earth are attracted by most vivid colours. Largely because it gives the greatest stimulus to the emotional vehicle, while the more evolved rejoice in the quieter, duller colourings.

COLOUR SUPERIORITY

Has any one colour a decided æsthetic superiority over the others in the spectrum? All experiments in this direction prove that the red end of the spectrum has the greatest power of pleasurable excitement, red, orange and yellow respectively. One theory in connexion with this is that the greens and blues of nature keep the nerve centres that cognise them constantly stimulated, while the reds and yellows being less dominating give a more pleasurable stimulation. There is also the theory of our hereditary tendencies in seeking fruits for food, etc. The reds and yellows stand out among the green foliage and the alertness exercised along this line also stimulated other nerve centres that brought forth voluminous emotional waves, which in time, quite apart from association with food, would result in a sensuous pleasure from the mere act of perceiving the colour.

Green, the keynote of nature, is regarded as less attractive when considered from the decorative and attractive side where

powerful stimulus is required. The very nature of the colour is the reverse and has the tendency to rest the nerve centres rather than to stimulate them. It is noted that in desert countries that the green is used by savage tribes for decorative purposes, green stones and jewels have always been used and greatly prized. Central and South American Indians seem to have had an extraordinary taste for green jewels.

Blue follows second in order of æsthetic appreciation, according to some writers. It is claimed that, wherever two hues are employed for decorative purposes, they will be red and blue. I have made a rather close study of the effect of colours in our clothing and one of the most interesting is this colour of blue. Navy blue worn so universally by the business men and women in the U.S., supposedly for its utilitarian quality, seems to have a peculiar stimulating effect on the mind and increases the keenness of perception. One often hears the remark made: "When I get into this suit I can think." The vibration of navy blue stimulates the brain cells to a greater power of concentration and quickness of decisive action. As we all know, the uniform of the U.S. Marines is navy blue. It was interesting to watch the boys of eighteen and twenty years of age who entered the navy during the late war, some were in for six months only, others two years and more. While the training and discipline is considered the whole cause of the change in the boys, I watched the effect of that constant blue vibration upon the subtler bodies that brings about, shall we say, that metallic quality of thinking and acting. I noted that the removal of the uniform, and the association with a variety of colours in the home life lowered the intensity of the vibration very quickly. It is interesting to note also in this connexion that the U.S. Marines, that were called the "Devil Dogs" in the war because of their apparent, independent and erratic fighting methods, were seasoned wearers of the

blue, picked fighting men.¹ According to H.P.B. the higher manas is derived from the indigo sub-ray of the Indigo Hierarchy. So, it would be quite in keeping with reason, that the constant wearing of the blue, especially on shipboard where other colours are not brought in, to a great degree, that the continuous vibration of the blue would stimulate the mental body, whether the man were fundamentally upon that ray or not, for he has all rays or colours within his own ray.

One writer says :

The bluish purple bougainvillea vine vies with the crimson hibiscus in the favour of savages.

I believe the shade which he refers to is what would be called magenta. The bougainvillea vine grows luxuriantly here in California, and I have studied the consciousness of the plant and its almost solid mantle of flowers and I believe it fully lives up to its colour display and a little extra. All persons of my acquaintance who own to a love of that colour, seem indefinite in thought and action. They never seem to know what they really wish to do, and so they do whatever the wind of the moment blows them into, rather than follow any definite plan of action. The only solution of this that comes to mind, from the colour vibration, is the fact that all who love red or belong to the ray of Mars are energetic and positive in disposition, having vital force and much joy in the out-of-doors. Those who own to a deep love for the violet and purple are almost invariably quiet, gentle people, peace loving and harmonious. Therefore a blending of the two colours in the make-up would bring about that unsettled and indefinite state of the lower mind, and create a most difficult psychological state of consciousness. A very quiet little lady of my acquaintance who is very fond of purple, and had experimented with it to a considerable extent, kindly gave me permission to use

¹ *The Secret Doctrine*, Vol. iii, p. 483.

the following two examples. They are interesting in their results.

The purple or violet end of the spectrum we know vibrates at the highest rate. Among the flowers it gives out the breath of peace. In observing the effect of that colour, in mass, upon the majority of persons I have found that it causes unrest and resentment. Mankind as a mass do not vibrate at so high a rate—at least in the U.S.—and therefore do not respond to the colour as a whole. These two experiments were carried out while the world was in the throes of war and was demanding peace.

This friend of mine had charge of the properties for a pantomime play that was produced at the Prince's theatre in New York and she decided to use a purple curtain for the production. At first it seemed impossible to find one, but, the day before the play was staged, the stage manager of the theatre did find a gorgeous purple curtain which had been stored away because no one would use it. It had been made by a great artist. Persons who saw the play, photographers who photographed the children in it etc., gave more attention to the purple curtain than to the play. It seemed to have a greater psychological effect upon all who saw it than the production itself. My interpretation was, that the great demand of the people during that unhappy nerve-racked period was for peace, and the effect of the colour produced the reaction, and "got across" the footlights in war time an acceptance of the message of purple, that could not have been achieved in ordinary times. It quieted the emotional bodies of all who saw it, and lifted the thought to a plane of peace and serenity.

The second instance was in Los Angeles, California. A Shakespeare Club presented a Pageant. This lady was chairman of the decorative committee. The introduction of purple was achieved by covering the windows through which the afternoon sun would shine, with purple crêpe paper. The

effect created a sensation. Even now when that particular Pageant is referred to, the comment will always include the beautiful purple windows.

If one takes the trouble to be observant at a convention of Elks, when they parade with much purple on display, or when they form a part of a national parade celebration, one cannot help but note that the colour has a different effect on the spectators than any other that can be used. Now I do not wish to imply that the purple colour is, or may be the colour vibration to strive to attain. Who knows? Take the prism, place it in the sunshine and provide the white screen for the rainbow to fall upon, and behold! the first colour ray from the white centre is red, the last or outmost colour of the circle is violet, or purple, they all emanate from the one white centre, and are seven in manifestation.

GEMS

Our love of beautiful gems is due to brilliancy or colour, and must of necessity exert a very great psychological effect upon humanity from the past. Half memories are aroused by the gleam of certain jewels that bring repulsions or attraction, from lives quite remote from the present. We know that precious stones retain and hold the scenes they have beheld as it were, thus they may be called happy or unhappy stones. Can we measure our present æsthetic love of the beautiful in colour to the time when as savages we used the rude beads and metal for personal adornment? When we now look upon certain beautiful things, such as the endless painted images of Karnac in Egypt, or, the Tajmahāl in India—which is said to make appeals more emotional than intellectual—a Persian rug, a master painting, a perfect stained glass window or a great cathedral. Nature's handiwork in the garden of the gods, the blue grotto, or the submarine gardens. Again we may turn to

the autumn hues, the sunset clouds, or the myriad tints of sea, sky and plain.

It may be difficult to say how much the colour alone enters into our emotional joy: still the thrill of pleasure that echoes through our hearts and brains, as we gaze upon the crimson and golden hues which trail off to deep purple in the sunset sky, must be a rather pure form of disinterested love of colour for its own sake. Each one reacts from his own store of memories, garnered from many, many lives.

ADVERTISING

Hugo Munsterberg—Prof. of Psychology of Harvard, in his book *Psychology and Industrial Efficiency* gives the result of his investigation carried on with hundreds of students, electric railway men, telephone girls, ship service men, etc. He makes no mention of the effect of colour, except in one small paragraph indirectly. I quote the paragraph, taken from the chapter on the effect of advertising.

I received material from a number of industrial plants which sold the same article in a variety of packings. The material which was sent to me included all kinds of soaps and candies, writing-papers and breakfast foods, and other articles that are handled by the retailer, the sale of which depends upon the inclination and caprice of the customer in the store. For every one of these objects a number of external covers and labels were sent, and with them a confidential report with details about their relative success. For instance, a certain kind of chocolate was sold under twelve different labels. One of them was highly successful in the whole country, and one other had made the same article entirely unsaleable. The other ten could be graded between these extremes. In all twelve cases the covers were decorated with pictures of women with a scenic background. As long as only æsthetic values were considered, all were on nearly the same level. But as soon as the internal relation was formed between the picture and the chocolate, in one case a mental harmony resulted which had strong suggestive power, in the other case a certain unrest and inner disturbance, which necessarily had an inhibiting influence.

I have an idea that, if the manufacturers would study the predominant colour scheme in the successful box of chocolates

and those in the unsuccessful one, they would have the secret of the *unsolved* problem of why one sells and the other does not. The Prof. remarks that the unsaleable candy labels might have been all right for tobacco. I have observed that edible things that are put up in a tin or a box, if they are decorated with their own colour scheme, are more attractive. And also, that for many things, red makes the compelling appeal. To illustrate: returning home in the evening after delivering a lecture in a neighbouring town, I idly ran my eyes along the advertising cards in the car, one of the coffee advertisements was an exact reproduction of the can, a bright pleasing red. The result was that I reacted and wished for a cup of that particular brand of coffee then and there. I was weary? yes, but I never drink coffee at night from choice. As a result we are using that brand of coffee in the home now.

DECORATION

In decorative schemes for rooms it is a matter of individual taste; still, there seem to be a few fundamental rules in effect that hold good, and true to their psychology. Red, being an aggressive colour, makes a room seem smaller: blue does the opposite. This is simply following the order of the spectrum, as the rays flow outward from the centre.

I recall the general interior effect of a large and beautiful Christian Science Church in one of our great cities. The walls, ceiling, and wood-work were all white, light ivory, and in the organ loft a slight touch of gold. The pews were of mahogany and the carpet was of the same tone. The floor was built with the regulation slope, so that when the audience were seated and facing the readers, who invariably wore white or cream coloured garments, there was little to rest the eye upon that did not give forth that sense of white. The six or eight times that I attended there I overheard complaints on

every hand of discomfort, the first thought of the people was of insufficient ventilation, but, on looking for proof of this, it was quite evident that this was not the cause: the ventilation was perfect. Having many friends among the members and friends of this church I was often asked what I thought might be the cause of this phenomenon so to speak, of poor ventilation in this beautiful new church. I invariably answered "The colour scheme" and was always rebuked. "What, that beautiful pure white? Oh no."

Many years ago I remember reading a report of a lighthouse on the eastern coast. About every six months the keeper had to be removed because he had become insane, and a new man installed. After a time, with care, these men all recovered. The government had experts examine the lighthouse to find out, if possible, what caused the keepers to go mad. The "Light" was a circular building and all white inside. The experts recommended that the walls be coloured and to bring about angles and corners on which the eyes might rest. This was done and there was no more trouble with insanity.

I believe that, in the decorations of our homes, if we would take note of the methods that nature uses to decorate her outdoor cathedrals and natural protected places that give the effect of a room, we should have less restlessness and discontent in our lives. The natural wood and bark shades, the rock, sand and earth which predominate in nature are good ground work for our homes. I believe, when plaster ceilings are used, that they should have sky or leaf tones, modified in shade to suit the size of the room and its lighting. Remember that we have the morning, noon and evening sky to chose from, in selecting our colour tones.

Watching our reaction to colour schemes would be a safe plan, and after making reasonably sure what combination of colours gives the most harmony to us, to govern our colour

surroundings and dress accordingly. A little attention to this line of thought might, perhaps, lead along the path of evolution to where we may find our own particular personal and individual rays: for we rarely seem to have the personality and ego on the same ray. This causes us to act in a dual manner to colour and therefore sound.

POETRY

The poetical colour is red, it is applied to every object which by any straining of courtesy can be conceived of as possessing it: for example, red gold, red lions, red right hands, red kings, red Douglas, red rath, as anger does throw red into the aura it is quite appropriate. Mr. Gladstone's favourite device and system in word-counting is interesting in this connexion. Almost any book of ballads and poems is likely to show a large percentage over every other colour in its repetition. One author counts the use of the colour words in Swinbournes Ballads and Poems. He finds that the word "red" occurs 151 times, "rosy and crimson" once each, "sanguine, ruddy and scarlet" twice each, totalling 159 of the "red" epithets. "Yellow, gold and golden" occurs 143 times. "Purple" was used 23 times, "blue" 22, "green" 86 and "brown" 10 times. One may find very interesting examples in the Homeric poems especially the Iliad.

RELIGIOUS

The biblical description of the Hebrew Tabernacle and Solomon's Temple shows them to have been richly decorated in a variety of colours. It would seem that great care had been exercised in selecting and balancing the colour scheme for its effect upon the worshippers. We usually think of all this display of colours as purely decorative, but the careful

arrangement of colour had a very pronounced psychological effect. To be sure, biblical scholars rage and fairly come to blows over the respective colours of the veil used in the Tabernacle, etc., but the account reads :

Thou shalt make a covering for the tent of rams' skins dyed red—thou shall make a veil of blue, and purple and scarlet and fine twined linen—thou shall make a screen for the door of the tent of blue and purple and scarlet and fine twined linen, the work of the embroiderer.¹

The embroidery seems to have been in gold, for the command is to make cherubims of gold, and the curtains were to be embroidered with cherubims. The dress of the high priest seemed to have been quite as elaborate in colour, and the breast-plate of the twelve jewels, which had a special arrangement. Here again bible students become quite incoherent with their heated arguments as to the type of gems used, so that it is not possible to know from that source what the colours or arrangement of the precious stones of the breastplate was. However we may be sure that there was a carefully planned colour scheme. The priestly robes of the Roman church of to-day seem to carry out the same effect. There is much food for thought on the subject. There is much that might be said in regard to the ecclesiastical architecture and I will touch on it slightly under the head of music.

VOCABULARY

The names of colours being abstract words and the growth of the colour vocabulary for the combinations of colour quite voluminous, it is a study of considerable magnitude in itself.

The abstract red colour epithet is "eruthros"; this is an ancient Aryan word whose derivatives express the idea of redness in all the languages in which they occur.

¹ Exodus ch. 26, Revised Version.

A child in his first efforts to express colour, will often use the noun, grass for green, or, her eyes were like the sky. The same is true among uneducated peoples. They express colour by naming the object. Thus we have cherry-red, sky-blue, sand-colour, apricot, canary, and so on *ad infinitum*, when we consider that colour and sound are synonymous, that each note in nature is a colour, and that nature is forever blending her notes, we shall perceive that the colours will be blended also. This leads us into the field of colour music.

MUSIC

Before the Zuni Indians knew a white race existed, according to Cushing, Powel and the musician Carlos Troyer, they had evolved the theory of the prismatic rays coming from the sun, and had established a fixed relation between colour and sound tones, anticipating by some centuries Mr. Henderson and others. Their Medicine men took shells, found in their magic Corn Mountain, a giant mesa overshadowing the village, polished them to tissue thinness, and then painted each shell a pure colour, corresponding to the colours of the prism. One by one they placed these shells over the ear, nearest the sun. The corresponding colour ray from the sun would strike a musical note so powerful that care had to be taken to prevent the ear drum being broken. These absolute colour tones the Medicine men noted, and used exclusively in sacred ceremonies, but did not permit their use in secular music. Are the red men more subtly attuned to the rhythms of the universe than the superior white race? Has the dirty half-naked Medicine man somehow found the parent stem of the banyan-tree of life, while we are still digging around its off-shoots.¹

How many of us have found ourselves on a summer day, alone with nature, in a deep forest near the sea, and sat ourselves down to listen to the notes of water, earth and air, with the inevitable hum of insects, each with a different tone. By focusing our attention on the deep tone of the ocean we seem to be conscious of the mighty creative Om that sustains and holds within its embrace the more delicate water notes of a rivulet that, perhaps, gives out six easily distinguished different harmonies. Filling in and through these one may

¹ *Westward Hoboes*, W. H. Dickson, p. 174.

become conscious of a throbbing, expanding and rustling sound, caused by the growing things, actually pressing mother earth. The movements of the air add still another rhythm. Alas, how few of us care to endure this wonderful symphony of nature! Perhaps, if we had the sight to see its colour of sound, nature would not hold us in such terror of her majesty. We might be more in tune with this great mother earth and thus more harmonious.

In orchestral music we have, perhaps, the most rapid and exciting change of colour that man can encompass. The magnificent rainbow tints of a symphony selection are quite the most veiled, and at the same time naked sword-like play of colours, that can either suffocate and degrade, or elevate and exalt mankind. They plunge him into hell or lift him to heaven.

Noted musicians have found that the influence of light upon sound is a real problem to be dealt with. There is a notable difference between a musical performance given in daylight and one under artificial light. The instruments seem to lack resonance. This is not considered so noticeable with the human voice, still, for myself, I find speaking at night much easier. Experience has shown that many instruments lose their peculiar timbre when played in broad daylight, and have to be handled with greater care, especially upon the up-stroke.

Now, in the handling of the lighting in the great cathedrals of the world, we have the dim religious twilight produced by the stained glass windows, etc. It is said to be an "instinctive attempt to win the enhanced effect of artificial light." To note the difference, one has but to attend a service performed in the average orthodox church. For example let us take the white Christian Science church, to which I have referred which has one of the finest organs that money can buy, and compare the effect upon the nervous organism of oneself, with

the music rendered in a building with the real ecclesiastical architecture. The subdued light and colour seem to blend the organ tones into a harmonious whole, and to hold and sustain them in the consciousness.

I have only one thought to offer for the reason for this. The sense of light on the inner planes of consciousness is never glaring like our daylight, it is clear and brilliant but not aggressive. Thus, in a dim and distant sense, the stained glass windows with their soft light appear to reflect that inner light to the consciousness of man; it seems to remind him in some manner of the light of his soul, and brings a sense of upliftment.

Late in 1920 I read a story, carefully vouched for as true, in one of our popular magazines. It illustrates the colour music so perfectly that I briefly quote it here. The gentleman's story begins thus :

Some months before he was born his mother suffered an accident, but under the skilful care of a physician at his birth his life was saved but he was totally blind for three years. Gradually, after this age the sight developed, till, at school age, with care and the wearing of carefully graduated glasses he possessed a normal sight. His mother wished him to become a skilled musician. To please her he worked faithfully, if painfully, at the piano. In the end he says—"I did acquire a good technique. But of the real Soul of music I knew little and cared less." The things he did love were long walks alone where he could feast his eyes on colours, he noted the change in colours in the grass and vegetables as they sprouted, grew and matured. The change of colours in all the varying shades of nature from spring to autumn. Wherever he could revel in a riot of colours, there he might be found. As he grew older he took up office work. All went well until suddenly pain developed in the eyes, and in six weeks he was totally blind. "Fate was cruel, at one fell stroke she had banished my beloved colours and scenes forever." He went for treatment to an eye hospital in a large provincial city and was there many weeks. One day while sitting in a park, where an attendant of the hospital had taken him for sun and air, an organ-grinder began to play an old tune. He listened indifferently at first, then with joy, for before his stricken mind was a glory of coloured light. As each tune was ground out it built itself in my mental field of vision as a thing of distinct structural form and colour.

Returning home as soon as he could get word to his mother to come for him, he sat down to the old detested piano and played as he

had never played before, because there before his mental vision was such a glory of colour and form that his soul was compensated. His skill at the piano soon attracted his friends, who in a short time took him to London where he went to hear all the great musicians playing at that time. His friends then paid a visit to the greatest concert promoter in London, he became interested and arranged to hear the blind man play at once. My friends suggested to the director to have me play certain famous classics as this or that great artist played them. I did so; it was easy. I merely copied and painted the same mental picture created by the music at the performance of the artist in question, and bringing in the same forms, the same colours, the same lights and shades, as it were. Following this the great promoter suggested that I should play some of the same compositions in my own way, I sprang into it with enthusiasm. I painted the pictures, more vivid, more living, more glorious if possible. When I finished the great man was overcome.

He was billed in every music house in London and played there for five years. At this time he noticed that he could distinguish daylight from darkness. He consulted a specialist and began treatment and in two years his sight was fully restored. With the return of physical sight all musical ability vanished.

The human nervous system as a whole, then, may be regarded as an Æolian Harp, responding to the impact of the vital force, which is no abstraction, but a dynamic reality, and manifests the subtlest shades of the individual character in colour phenomena.¹

Egypt L. Huyck

¹ *The Secret Doctrine*, Vol. III, p. 509.

NOTES ON "LIGHT ON THE PATH"

By ALICE OSMOND

THE "Study Notes" of L.L.H. are very suggestive;¹ would that we could have more suggestive articles to stimulate thought!

We each, of course, see these cosmic truths in a different light, but the fact that L.L.H. interprets *Light on the Path* as applying in the 2nd Part wholly to formless levels somewhat detracts from its value to those of us who are groping more or less blindly upon earth and need a book that casts light upon the long and toilsome path to our goal of unity with the Father.

After that, it is said that:

For him who is on the threshold of divinity no law can be framed, no guide can exist.

Therefore it seems superfluous to frame laws for Him who is thrice born!

To me a student, L.L.H.'s notes have given "an end to a golden thread," with what result I offer to explain tentatively in the following notes.

It is said we can turn the words of scripture to fit anything we desire, and it may be so in this case.

Anyhow, the way it fits is of interest, if nothing else, as well as to comfort ourselves that *Light on the Path* is not beyond the mountain peaks of our aspiration, but within the dim perception of our understanding: for is it not recorded that

¹ THE THEOSOPHIST, December, 1921, p. 279.

"LIGHT ON THE PATH"

ANUPADAKA

LIFE SIDE

FORM SIDE

PART II. BUDDHI

Rule 21: "Look only on that which is invisible."

Rule 19: "Hold fast to that which has neither substance nor existence."

Ascension of Individuality.

Rule 16: "Inquire of the Holy Ones . . ."

Rule 11: "Regard . . . your own heart."

Rule 9: "Regard earnestly all the life which surrounds you."

4th Initiation. Crucifixion.

Rule 6: "Store in your memory, etc."

3rd Initiation.

Rule 3: "Take his orders for battle."

2nd Initiation.

Rule 1: "Stand aside in the coming battle."

1st Initiation.

Rule 18: "Seek the way by re-treating within."

Power, intuition.

Ascension of Personality.

Rule 15: "Desire possessions above all."

Power, logic.

Rule 13: "Desire power . . ."

Power, imagination.

Rule 10: "Desire only that which is beyond you."

Crucifixion of Personality.

Rule 7: "Kill out hunger for growth."

Power, perception.

Rule 5: "Kill out all sense of separateness."

Power, sensation.

Rule 2: "Kill out desire of life."

Power, vitality.

Rule 20: "Listen . . . to the voice which is soundless."
3rd Birth (of the Monad).

Rule 17: "Inquire of the Inmost, the One."

Rule 15: "Inquire of the Earth, Air and Water."

Rule 10: "Learn to look intelligently into the hearts of men."
(The Risen Christ.)

Rule 7: "Learn from it the lesson of harmony."
(Seer.)

Rule 5: "Listen to the Song of Life."
(Saint.)

Rule 2: "Look for the Warrior."
(Disciple.)

Rule 19: "Seek . . . by advancing boldly without."
2nd Birth (of Ego.)

Rule 17: "Seek out the way."

Rule 14: "Desire peace fervently."

Rule 11: "Desire only that which is unattainable."

Rule 9: "Desire . . . that which is within."
Individualised form.

Rule 6: "Kill out desire for sensation."
Animal stage.

Rule 3: "Kill out desire of comfort."
Plant stage of man.

Rule 1: "Kill out ambition."
1st Birth.
Mineral stage of man.

ATMA II

PART I. MANAS I

PART II. MANAS II

PHYSICAL

PART I. ASTRAL

our elder brother, Christ Jesus, trod every step of the way, which the rules of *Light on the Path* indicate, before He vanished from our physical sight?

Part I. seems to deal with the overcoming or indrawing of the personality to the individuality.

Not till the whole personality of the man is dissolved and melted . . . not until the whole nature has yielded and become subject to its Higher Self, can the bloom open.¹

This is accomplished at the end of Part I, then in Part II, the bloom opens and the Second birth, the birth of the individuality (Ego) takes place, and the whole of this part is taken up with conquering the desires of the individual soul² leading to the third birth, or birth of the Monad.

These rules fit in a remarkable way the planes of consciousness, though no hard and fast rule must be made therein.

Then these again have to be linked in triangles, first, two on the Form side and one on the Life; then two on the Life side and one on the Form side.

Where the point of the triangle comes the outstanding or synthesising thought of the three appears.

The idea can only be made clear in tabular form, but the student will see how wonderfully applicable the words are to the stage of consciousness indicated.

In Part I, to mention but a few; all the "kill-outs" come before the stage where the crucifixion of the personality takes place. Then only is it possible to tell him to "desire," etc.

Man on the plane of reason is urged to "seek out the way" which leads him to the corresponding "Life" plane whose power is the intuition, and he is told to seek "by retreating within".

Then at the period of the second birth the individualised man is told to seek by advancing boldly without (on the form

¹ P. 14,

² P. 26,

plane) as only such a man can do, as he has knowledge and therefore confidence.

The first rule in Part II leads him on to the battlefield (first plane of Buddhi) *Anāhkarāṇa* and the disciple is told to "stand aside in the coming battle" and in the outer life to "look for the Warrior and let him fight in thee".

In rule 15 he has to inquire of Earth, Air and Water—not Fire, as he is the Fire, for he is the Christ.

Then at Ascension of the individuality, Rule 19, he is advised to "hold fast to neither substance nor existence," nothing which "stands under" nor "out of" Being, as he has now to withdraw his individuality into the Monad—the One. Here he must "listen to the voice which is soundless" and then finally spring from our ken into the formless realms of *Anupādaka* where he can "look only on that which is invisible alike to the inner and outer sense".

Man is indeed "the way, the truth and the life,"¹ for the steps to the Path lie unhewn within him, until by much travail he carves them out of his very being, by transmuting vices into virtues: raises the power of the lower into its opposite good, and by this means polarises his whole will in the One. Thus is the Father's house reached, "from whence he goes out no more".

Alice Osmond

¹ P. 10,

STANDARD OF BEAUTY

by N. ROERICH

IF our eyes become shortsighted, we are not alarmed. We go to a physician and through spectacles find help for our sight. If someone becomes far-sighted, he is not presumed to be abnormal or supernatural. This is not so with clairvoyance. Yet it seems that if the principle of far-sightedness is understood, it is not difficult to enlarge the same principle to all other modes of vision. But here comes in the work of prejudice. Instead of recognising the miraculous power of nature, people are ready to presume some magic, some sorcery is at work; so deep is the power of prejudice even in the so-called scientist.

In the same way, should someone very old and very wise pronounce the easy and clear word "Clairvoyance," we recognise that a true understanding of this easy expression is possible to every clever human being. It is obscured by the uncleanness of several of our centres. It seems much the same, as in the case of poor sight; we must also call upon the physicians to clear the dust of our brain, as well as to take measures for helping our vision. Again, prejudices are deep, their vulgar gesture is beckoning us towards the way of conventional lassitude. It is so easy to quote conventionally some great name, or also conventionally to take our opinions from some pretentious volume. After all, it is difficult for the human being to try some new experience.

However, the real consciousness of reincarnation will lighten and render our earthly experiences easier. Amidst those many experiences, the experience of the power of beauty is the most exalting to our normal powers. Many times we have repeated that only through the bridge of beauty can we reach the beautiful fires of the opposite shore predestined for us. We have tried to persuade cowards to overcome the customs of the dark ages and again to use beauty vitally in their daily life.

We must now consider what we shall take as the basis for our judgment of beauty. From ancient times up to the present, many canons have come down to us and also rules for beauty. We could distinguish quite decided types of beauty; but as soon as a new type is established, humanity rushes forward to search for yet another new one. This is as it should be, because you cannot establish the sense of harmony through superficial rules or through calculation. We know that to ascend the ladder towards perfection, cleverness and goodness alone are not sufficient, but that spirituality also is needed. Through this creative spirituality we can grasp the rhythm of harmony; only through this quality can we feel the real creative power.

It is a common expression that intuition is already within the bounds of spirituality, therefore we can take as our formula for the judgment of beauty, "Through intuition, upon the basis of many personal experiences, without any conventionalities or prejudices."

In the wide scale of individuality, in the understanding of art, the formula quoted will always save us from uncertainty. The ignorant, the ungifted, the feeble ones and the wrathful, will very often try to stir up our judgment. They understand that in this mixing up of standards, they are saving themselves. With the most grandiose and fluent expressions they insist upon the right of their judgment; but one readily

sees how petty and partial it is. We must try therefore to escape from these narrow confines of our present conditions.

Spirituality is ever giving us clear decision and insight, but how to put it on a strong basis for destroying the small pigeon holes of prejudice is a difficult lesson to learn. One feels that there are as many prejudices on the right side as on the left. Every movement is a manifested action. How shall we leap over denials and cover the actions with something great enough?

The standard of beauty is not describable. This is a truism. To express one art by another is impossible. But we can take as a basis some decisions to crystallise our feelings. And this taut triangle shall save us from difficulties in the judgments about beauty. Without spirituality, it is impossible to understand beauty, impossible to fly. Without experience, without love for knowledge, you can have no basis from which to start the ascent. Without prejudice and conventionalities only can you walk forward and grasp the rhythm of beauty.

There are many personalities, even specialists, with many experiences but without the enlightenment of enthusiasm, for enthusiasm has its birthplace only in the beautiful land of spirituality. Very often one hears some lectures devoted entirely to mechanical calculations and how murderous they sound—these dead, dead signs. From these signs the consciousness becomes weak and cold, and they menace us as the greatest danger to the evolution of culture.

You have also seen sometimes how listless are the movements of the wings of spirituality without the muscles of personal experience. In distress, in pain, these lovely wings flutter, not knowing how to direct, how to verify their course. We must know where we are flying to, otherwise even the most mediocre, the most vulgar person, can hinder our path: therefore, to know, to see, to hear the treasures of creation is absolutely necessary.

Everyone is familiar with false spirituality, the conceit of small experience, the fetters of prejudicial chains. One may feel that thought is ready to make its ascent, that its sails are full, that its rudder is already tested, when suddenly a putrid wind blows up from some small alley, and again dark prejudice flaunts itself and deters the way to achievement.

Oh! thou human spirit, like a sponge thou triest to absorb all the obnoxious conventionalities of previous erratic lives. Thou hopest to cure the old wounds with a plaster of vulgar consciousness. But with fetid rubbish you cannot fill up the crevices in the walls. The danger of miasma will penetrate the whole house. Notice how people are especially angry when you show them the real facts of their prejudices. Why is their spirit so indignant? Because you are touching the most vulnerable spot: and for that the influence of prejudice is so dangerous. The same microbes are found in palaces and in hovels, in universities and in temples.

You can purify your spirituality; you can garner experiences, but to watch the snarls and attacks of prejudices is extremely difficult. One may understand that the enlightenment of spirituality can come in a moment, when the ray of light shall touch a certain centre. One cannot realise that experience can be gained so quickly, because even genius cannot so quickly assimilate the high pressure of new knowledge. It is very difficult to conceive that even a vivid and brilliant brain is always in danger of a new paroxysm of prejudice, it is a special type of recurrent fever. The one cure against this malady is the strong consciousness that you overcome the power of those microbes. Certainly you must not forget that the high point of this illness of prejudice is already incurable, and we see many such incurable persons eager to contaminate you with their illness.

For about thirty years I have had the experience of associating with youth from the side of art. Imagine how

many judgments, how many combats I have met: but even amongst such one can proclaim the above basis for the judgment of beauty. Let me repeat it: "Through intuition, on the basis of many personal experiences, without any conventionality or prejudice." On this basis the far-sightedness is transformed into creative clairvoyance. And with it, the enthusiasm of harmony can be attained.

I shall know! I can create! I am free!

N. Roerich

BEAUTY IS YOUR ETERNAL POSSESSION

O YE on whom all portals seem to close
Through which some glimpse of Beauty might have shone,
Whose souls are aching, yearning, for that joy
Which others have, yet is to you denied ;
Ye! shut in narrow grooves of daily toil ;
Ye! mem'ry-haunted, who no longer see,
Or, never having seen, can only long
For all the beauty that the darkness hides :
Know—Beauty is your very own, a part,
An aspect, of your own inherent life,
Divine, eternal, quenchless and sublime—
No man, no God, can rob you of that joy.
Ye, of yourselves, have laid it down awhile
To learn—or help. It is for ever yours !

M. M. DUDLEY

THE GREAT DEVICE

By MAJOR A. E. POWELL

A very long time ago, many millions of years after the world had been begun, and before the device of Male and Female had been invented, the Angels came before the Throne to report the progress of their work. And they described how the earth was fruitful, and all things were at peace, and men lived happily, seldom quarrelling, for they had abundance of all they needed, caring nought for evil or sin, of which indeed they had scarce any knowledge, and giving thanks in occasional worship to their Creator; so quiet and orderly, in fact, was the race of humans that there was little enough for the Angels and Ministers of the Throne to do.

Then He who was seated on the Throne, listening attentively to what was being reported, nodded gravely and said: "Brothers, you have done well." And then, after a pause, continued and said: "Can man create?" Now this puzzled the Angels, and they half averted their faces, for, said they, "What question is this? Can any but the Throne create?" Then the Voice from the Throne spake again and said: "Brothers, you have worked well, but try again; let man create."

And the Angels went away and thought over these things and were perplexed. "Perhaps," said they, "our Master desires that men should become like us, who make the means

to carry out the thoughts that He creates." And so some of them went down and lived with men, and taught them many things. And men proved good pupils, and obeyed in all things, never seeking to offend or to step aside from the path of purity and virtue. And they worshipped a little more often and more fervently than before.

Then the Angels went again before the Throne and reported progress. And the Voice on the Throne said: "Brothers, you have done well." And, looking into their faces, He said "Can man create?" And again the Angels were puzzled, and looked away in confusion. And the Voice continued: "Take this Staff of mine and shew him some of the lesser of my wonders." And the Angels took the Staff and returned to the earth and to men.

With the Staff they unlocked many wonders of earth and sky and sea, and men were astonished at the marvels that they saw and learnt to do likewise, and worshipped still more frequently and more fervently than before, and became perfect in virtue, so that no stain was found in their lives.

The Angels were glad in their hearts and felt sure that now their great task was completed and that at last man could create.

Returning then, to the Throne, they made report accordingly: and the reply came, "Brothers, you have worked well . . . But can man create?" whereupon the Angels were distressed more than ever and puzzled beyond measure. Then the Throne spake again and said: "Brothers, teach man to love, then will he learn to create; go, think ye out a Device."

So the Angels went away and said amongst themselves, "What means our Master? What is love, but life?" For to the Angels life is love, death and hate being to them unknown and beyond the powers of imagining. They know naught else but love or life, and as they live in love and love by life they

are no more conscious of either than fire is conscious of heat or water of wetness.

Now for long ages the Devil had been resting and slumbering, having no work to do: but now he became restless in his sleep, and after awhile he woke up and yawned, saying to himself, "The Master must have work for me to do." And looking over the worlds of heaven and earth—for the Devil can read all hearts—he saw men living in peace and unbroken virtue, and the Angels puzzling over the meaning of love and trying in vain to devise a plan, as they had been bidden. And then he knew that his time had come and he saw the work that lay before him, and groaned in his agony; but, being a Devil, he overcame his agony and set to work to think. And when he had formed his plan, he sent it out through the planes of thought in pieces, and the pieces lodged in the hearts of the Angels, one piece in one heart, and another piece in another heart. The Angels were more puzzled than ever at the thoughts that came to them, conceiving them to be their own, but after a long while, by putting together all the pieces that each had gathered, they found out the Great Device, and were astonished. So they hastened to the Throne to report what they had found.

And again the Voice spake from the Throne, saying, "Brothers, you have done well: now go and work out the Great Device, let man learn to love, then shall he be able to create."

In great joy the Angels went and made all the machinery for the Great Device, making humans into Male and Female. Now the manner of the plan was as follows. First they set one half of humans on one side, and the other half on the other side. And from the first half they took away as much as they could of all those elements which we now know to be the glory of the female, and gave them to the second half. And from the second half they took away as much as they

to carry out the thoughts that He creates." And so some of them went down and lived with men, and taught them many things. And men proved good pupils, and obeyed in all things, never seeking to offend or to step aside from the path of purity and virtue. And they worshipped a little more often and more fervently than before.

Then the Angels went again before the Throne and reported progress. And the Voice on the Throne said: "Brothers, you have done well." And, looking into their faces, He said "Can man create?" And again the Angels were puzzled, and looked away in confusion. And the Voice continued: "Take this Staff of mine and shew him some of the lesser of my wonders." And the Angels took the Staff and returned to the earth and to men.

With the Staff they unlocked many wonders of earth and sky and sea, and men were astonished at the marvels that they saw and learnt to do likewise, and worshipped still more frequently and more fervently than before, and became perfect in virtue, so that no stain was found in their lives.

The Angels were glad in their hearts and felt sure that now their great task was completed and that at last man could create.

Returning then, to the Throne, they made report accordingly: and the reply came, "Brothers, you have worked well . . . But can man create?" whereupon the Angels were distressed more than ever and puzzled beyond measure. Then the Throne spake again and said: "Brothers, teach man to love, then will he learn to create; go, think ye out a Device."

So the Angels went away and said amongst themselves, "What means our Master? What is love, but life?" For to the Angels life is love, death and hate being to them unknown and beyond the powers of imagining. They know naught else but love or life, and as they live in love and love by life they

are no more conscious of either than fire is conscious of heat or water of wetness.

Now for long ages the Devil had been resting and slumbering, having no work to do: but now he became restless in his sleep, and after awhile he woke up and yawned, saying to himself, "The Master must have work for me to do." And looking over the worlds of heaven and earth—for the Devil can read all hearts—he saw men living in peace and unbroken virtue, and the Angels puzzling over the meaning of love and trying in vain to devise a plan, as they had been bidden. And then he knew that his time had come and he saw the work that lay before him, and groaned in his agony; but, being a Devil, he overcame his agony and set to work to think. And when he had formed his plan, he sent it out through the planes of thought in pieces, and the pieces lodged in the hearts of the Angels, one piece in one heart, and another piece in another heart. The Angels were more puzzled than ever at the thoughts that came to them, conceiving them to be their own, but after a long while, by putting together all the pieces that each had gathered, they found out the Great Device, and were astonished. So they hastened to the Throne to report what they had found.

And again the Voice spake from the Throne, saying, "Brothers, you have done well: now go and work out the Great Device, let man learn to love, then shall he be able to create."

In great joy the Angels went and made all the machinery for the Great Device, making humans into Male and Female. Now the manner of the plan was as follows. First they set one half of humans on one side, and the other half on the other side. And from the first half they took away as much as they could of all those elements which we now know to be the glory of the female, and gave them to the second half. And from the second half they took away as much as they

could of those elements which we now know to be the glory of the male, and gave them to the first half. Then those on the left became exceeding strong and mighty, and those on the right became exceeding gentle and gracious; and the beauty of the one was the beauty of the mountains and strong winds and the sun, and the beauty of the other was the beauty of the plains, of gentle breezes and the moon.

So it happened that male sought the whole world over for female, and female called to male to the farthest corners of the earth, for man sought that part of himself which had been taken from him, and woman claimed those portions of herself which had been taken from her and given to man. Thus each gave to the other that which each lacked, in this manner beginning to learn to love and, through love, to create.

So great, nay so irresistible, was the attraction that each exerted on the other, that no obstacle could keep them apart, so that men and women strove as never before and through that striving grew in body and feeling and mind and soul, making glad the hearts of the Angels, who rejoiced to see men developing powers beyond anything they had hitherto thought possible.

Presently—for the Devil had not been idle all this time—the love of man for woman and of woman for man became so overpowering and so masterful that quarrels arose and jealousy and rivalry, and the Angels became busier than ever settling the quarrels and dissipating the jealousies. But no sooner had one quarrel been adjusted than two more commenced, and before long there were not enough Angels in heaven and earth to attend to all the mischief and trouble that was daily getting worse and worse. Men became fierce and violent and full of lust, and women grew deceitful and scheming and full of snares, and men fought with one another, women trapped and tricked each other, and eventually men even fought with women and women with men.

Now the power of creating had become exceeding strong in men and women, so that not only could they create new bodies out of their own bodies, but their imaginations created all manner of wonders, and their minds conceived marvels of invention and ingenuity, and their very souls created great longings and aspirations that reached nigh to the very Throne itself. But the divine power of creation, spreading all through the nature of man and finding the lowest elements in him, became at last sheer lust, so that men and women created foul thoughts, and loathsome imaginings, and filthy things of the flesh. They degraded the creative power, using it for their own greed and vanity and sordid aims, indulging in vile practices, body, feelings and mind prostituting themselves to terrible deeds of violence, rapine and all manner of vices: and from each vice sprang innumerable diseases which in turn gave rise to new vices, until the very atmosphere of the world became a fetid abomination.

The Angels were almost in despair, their placid faces grew drawn and haggard, and often they thought of returning to the Throne to ask for aid, the task seeming hopeless, but the calls of their work were so many and so urgent that they could not find either the time or the heart to tear themselves away. The Devil, too, was so busy that after a while he forgot even the burning pain in his heart and learnt to endure and to be patient as never before. For he alone of all the Angels knew both good and evil, love and hate, and while the rest of the great company grew more and more distressed as men sunk lower and lower in the practice of evil and degradation, he saw with the eyes of understanding and a clear flame of faith burned ever more steadily in his Devil's heart as the full meaning and purpose of the Great Device developed before him.

At last, however, some of the Angels could endure the horrors that they saw no longer and fled in terror to the

Throne, flinging themselves down, sobbing, at the feet of the Presence. And they felt a gentle Hand laid on their burning brows, and heard the Voice say, "Brothers, ye have done well, exceeding well": whereat they were more than ever astonished, being fully assured that they had failed and that man had fallen beyond hope of redemption, being in the grip of forces too strong for him to control. And the Voice continued, "Can man now create?"

"Assuredly, Lord, can man both love and create," replied the Angels, proceeding to recount to Him to whom all things are known how man had learnt to love so well and so fiercely that he was swept away in the storm and fury of his passion, being willing to sacrifice everything and to spare nothing, even the most sacred and holy things, in the pursuit of love: but that though he could, and sometimes did love the gracious and the beautiful, yet many times he loved the foul and the degraded: and though he had the power to create beautiful objects of sense, supreme works of art, noble structures, sublime poetry and music, and lofty ideas filled with the very breath of heaven itself, yet as often as not he chose to create coarse and crude idols, ugly buildings and all manner of obscene things, even cruel engines of wantonness and destruction, spreading havoc over the face of all creation.

"Enough," said the Voice from the Throne: "it is well, my Brothers." And behind that changeless Face there flickered for less than an instant a smile of tenderness which, looking through those fathomless eyes, caught a far off smile, also of tenderness and of understanding, in the eyes of the Devil, in which there glistened a tear. And the Voice continued and said, "Ye must now undo that trick ye played long ago on man, and restore that which was taken away."

Then the Angels rose quickly and hastened back to earth to obey the Command. And then it was that they saw for the first time what indeed had been apparent for long, that

through love men and women had created in themselves that which had been taken away from them, so that most of the glory of the female had sprung up in the heart of man, and most of the glory of the male had grown in the heart of woman, so that the work of the Angels was quickly and easily done. No sooner was it finished than men and women, now become complete humans again, ceased from their strife and warfare, the seeds of their rivalries and jealousies having been taken away. Whilst male had hungered for female, and female for male, the hunger had driven them almost to madness, so that none but the strongest could restrain or keep themselves within due bounds. As soon, however, as each human was restored to his complete state, he was no longer driven by the hunger for self, but the love that was so strong within him became a desire to give to all who were in need.

And so, as enmity between man and man thus disappeared, they created only those things which were good and fair and helpful to one another, so that it seemed that a second golden age had dawned upon earth, and there was ever less and less work for either Angels or the Devil to perform.

And as men, with love now firmly established in the centre of their hearts, needing no longer the Great Device to call it into being, and with the power to create welling up throughout their whole beings, exercised their new found powers, they learnt to create new bodies, fair, pure and strong, and all forms of disease vanished, and through thought and feeling they created new arts, fashioned mighty triumphs of skill and invention, great structures, and machines and temples, and, knowing themselves as creators, worshipped with understanding That which had created them. Last of all they learned to create and recreate themselves, and all the great company of Angels and the Devil returned from earth and came before the Throne.

And He who was seated on the Throne smiled; and the Angels, following His gaze, looked for the first time full into the face of the Devil—for ever before they had avoided him and averted their eyes from his: and the Devil, returning their look, said “My Brothers”: and the whole company of Angels, understanding, bowed their heads in humility and in wonder.

Then the Voice spoke: “Brethren all, ye have laboured long and well and now must rest. Through you, Man has learnt to love and to create, Angels have come to understand that they are not the only agents I have to carry out My will, and the Devil has learnt to wrestle even with me, and through him have all these things been brought to pass. Now, Brothers, we will all rest together in peace till the New Day dawns; when that Day dawns, those amongst men who have learnt fully to love and to create shall become Angels, and those Angels who are fully established in the strength of understanding shall become the Devil, the Devil shall be seated on My Throne, and I shall return to the Ineffable One whose servant I am.

And after this was said, a great silence, of understanding and of happiness supreme, descended over all heaven and earth and the smile on the face of Him who sat on the Throne was caught in the hearts of all the others, and presently out of the depth of the silence there came, faintly at first, and then with rhythm and a tremor that pervaded the whole universe till it shook and trembled from zenith to nadir, a sound which, more nearly than anything else, was like the sound of the laughter of a little child.

A. E. Powell

THE DHARMA OF A T.S. LODGE

By J. K. HAPPÉ

THE Dharma of each individual Lodge forms part of the Dharma of the Theosophical Society and will only differ from that of other Lodges in so far as the members of the Lodge, the country, the town and the people living in the neighbourhood of the Lodge vary. The principles laid down in the present article for the organisation of a Lodge are, therefore, to be interpreted as widely as circumstances require, provided the Dharma of the members individually is never mixed up with the Dharma of the members jointly. For we must not forget that the three objects of the Theosophical Society embody as much the Dharma of the World in its present stage as the Dharma, of its individual members.

What then is to be understood by the Dharma of the Theosophical Society?

Firstly, the clear recognition that the Theosophical Society exists now in order to prepare the World for the great changes which the birth of the Sixth Sub-race necessitate, and, secondly, to help the World:

(a) To realise the difference between spiritual and material brotherhood.

(b) To accept a belief in the doctrines of the Divine Hierarchy, Reincarnation and Karma as the most probable hypothesis.

(c) To understand that the factors necessary for the reconstruction of the world are to be found in the practical application of the hidden laws of nature.

The Dharma of the members individually, on the other hand, in connexion with the Theosophical Society, is firstly the recognition that they have come into the Theosophical Society in order to form a nucleus of the brotherhood of humanity and secondly:

(a) Duty towards the Lodge.

(b) Self-improvement.

(c) Activity in the outer world, either by joining other societies or by individual exertions to spread and apply the Truth and to help the world into its own.

If this distinction is clearly kept in mind, much of the confusion with regard to Lodge work and much of the difference of opinion with regard to the application of the objects of the Theosophical Society will be avoided. Jointly it has been understood that the Theosophical Society will keep up its neutrality, but privately members ought to be perfectly free to engage in whatever activities they like. It is absurd to contend that a member of the Theosophical Society ought not to join politics or try to reorganise public education or work for social reform. The brotherhood of humanity would have an empty meaning if it did not at once try to find an outlet for its realisation by furthering evolution. As long as brotherhood is restricted to the chosen few, it is not spiritual but material.

As soon as spiritual brotherhood has been realised, we are not concerned about what the Theosophical Society will do for our evolution but only about what we can do for the Theosophical Society by helping the world. That is what the Theosophical Society has been founded for by the Masters of Wisdom. Never was the purpose the founding of a school of occultism. This would seem a paradox seeing so many Theosophical books are published about occultism, but the truth is that occultism is only a means to an end, the helping of the members to carry out the Dharma of the Theosophical Society in the World. The bulk of our literature has not been written for the masses. If it were so Theosophy would be a religion, whereas the teachings of the Theosophical Society, for one thing, are intended to revive all religions through the spreading of the doctrines of the Hierarchy—Reincarnation and Karma.

Some say that the Theosophical Society has changed its purpose in the course of time. If that were so, it would only prove that the first years were necessary for the forming of the nucleus and that now the Theosophical Society has become ripe for the expression of Brotherhood. If it were so—but it is not—for do we not read of the Free Olcott Pañchama Schools and of magnetism by our former President? Suppose Dr. Annie Besant did the same now, what would some members say of it? No, it is not the programme of the Theosophical Society that has altered, but some of its members who have altered, become disloyal to the Holy Cause, expressed by H.P.B. in *The Secret Doctrine* as “The erecting of a barrier on the one side against materialism and on the other side against clerical dogmatism”.

Is there anything against this cause in the founding of a new church or in the belief in the Living Christ? Is the Order of the Star in the East anti-Theosophical? If not, it is nothing for the Theosophical Society nor for its members to erect a barrier against. On the contrary it is the Dharma of all members of the Theosophical Society to support the Work of the Masters of Wisdom and not to criticise it.

It will be clear now from the foregoing that the Dharma of a Lodge, just as the Dharma of the Theosophical Society itself, is twofold:

1. The Dharma of its members jointly, which is concerned with the forming of a nucleus of the Brotherhood of Humanity (Inner Work).

2. The Dharma of the Theosophical Society in relation to the Dharma of the World, with respect to the immediate surroundings of the Lodge (Outer Work).

So, the Inner Work of a Lodge is the realisation of Spiritual Brotherhood amongst its members and, therefore, the board of a Lodge ought to be composed of members who not only have got a clear understanding of the Dharma of the Theosophical Society, but who also know how to practise it. It is not sufficient to be full of devotion as is sometimes thought, nor is a living encyclopædia of Theosophy (for that reason) a desirable member of the board. Members of the board must be practical workers and on that board fulfil their own individual Dharma. The perfectly harmonious board is the one in which each of the seven rays finds its representative and in that case it will also be the most efficient one.

No doubt the members of the board will be anxious to serve and to find outlets for service; the danger is that they will be over-anxious. For the secret of efficient service is as much found in ourselves doing a thing well as in finding others suited for the task of executing plans. That is what the Masters do, and as long as Their way of service is not being copied by the board, it will either be over-busy, as so often is the case, or have to leave many things undone. Service, for the board, means organisation and organisation implies the co-operation of as many members of the Lodge as possible. It is nonsense to say, as is so often heard: "We have not got the suitable people". If the members of the Lodge are not suitable workers, it is the Dharma of the board to make them so. Besides, if co-operation is not encouraged, many members will be shy and underrate their capacities. That is why the board ought to inspire them with enthusiasm for the work and to make it felt that co-operation is wanted and appreciated.

In a Lodge that works efficiently there is division in labour. In the Divine Hierarchy there is a King Who rules, a Minister Who plans and a General Who executes. The President of the Lodge is the king and therefore he is not the best man to plan; the planning ought to be done by an organiser, and an organiser is seldom a leader. If the Divine labour-division were better understood, the word organiser would not have the same meaning as leader, as we so often see. In many cases even the originator of a plan is thought to be the best man to carry it out as well. That is all wrong, of course. A board who understands the meaning of Dharma will avoid these mistakes and as soon as a plan has been approved of, look for the people best suited to carry it out. The board which practises Dharma will not fit the task to the man, but find the man best suited for the task.

The first work of the positive board, the board which makes positive, will be to find out the suitability and the adaptability of the members for all kinds of work. A list of questions sent to all members is recommended for this purpose.

Such a list ought to be accompanied by a personal letter from the President of the board, a heart to heart talk, enthusing, inspiring, encouraging. It has not the same effect to deliver a speech, as is often wrongly thought, firstly because not all members are likely to be present and secondly because a personal letter, if written in the proper form, that is to say not in the form of a circular and signed by hand, is more intimate, has more in it of the personal contact. Letter-writing is a very efficient method for waking up latent enthusiasm and should be resorted to whenever enthusiasm slacks down; sometimes even at regular intervals, if circumstances demand. It is a method which has proved to be very effective, in business as well as in church matters, and the keen worker, whether in business or whether engaged in action performed as a sacrifice, is always on the look-out for the most efficient methods of carrying out his purpose.

When the lists of questions have been answered and returned, they must be carefully assorted; some members invited for personal interview and for examination; classes formed in order to train members for carrying out part of the work, each group separately according to its own Dharma. With the tabulated lists on hand, filed and kept up like a card-system, the board not only knows instantly to whom to apply in case of emergency, but, if a shifting is made in the board, the Lodge will not suffer from its departed source of personal information. Besides, many useful suggestions will come to the board from these lists through the co-operation of the members. That is the positive way to make members active and not dependent on the initiative of the board only.

In order to make sure of a further co-operation of the members a slit-box may be hung up in the hall with a signed communication from the president of the board under it, to this effect:

"Any member who in the course of his study meets with problems he cannot solve is offered help and cordially invited to write the question on a signed slip of paper and to put it in the box.

"Members who want to make a suggestion in connexion with the work of the Lodge are requested kindly to make equal use of this box. All remarks will be considered as a service rendered to the Lodge and all endeavours to co-operate with the board heartily welcomed. Remember that this is your Lodge; that the Theosophical Society is your Society and that the Lodge will be what you make of it. You can contribute to the welfare of the Lodge by making use of this box."

Perhaps it will be contended that in large Lodges it will be difficult to find a board with sufficient leisure for so far-reaching a task. If so, why should not the board seek the assistance of other members and form an action-committee working under the supervision of the board?

It should further be a matter of constant consideration for the board to find the means for promoting brotherhood amongst the members. It is often very difficult to make new members feel at

home in a Lodge after their admission; the first impression of the new-comer is, therefore, mostly one of disappointment. He expects to find a centre of brotherhood and instead he or she meets with what would seem a cold reception, for there are always in a Lodge groups of members clubbing together and forming coteries, which give the impression of being very exclusive to the outsider. This should not be so. A man who has joined our movement to work for the common cause ought to feel supported and encouraged; if he does not feel a spirit of friendliness he is not given the proper atmosphere for developing Spiritual Brotherhood. Gradually his enthusiasm wanes and he withdraws: whereas under proper conditions he might have been a good worker.

This may all be prevented by appointing a reception Committee for introducing the new member to his fellows and by arranging at-homes by older members, to which he is invited. This will bring the sporting-club spirit in the Lodge, the *esprit de camaraderie*, Brotherhood—if followed by other devices for promoting a greater intimacy, as practised by non-Theosophists.

The outer work of a Lodge is connected with the particular Dharma of that part of the World where the Lodge is situated, in addition to the spreading of the doctrines of Brotherhood, Reincarnation and Karma. It should further be kept in mind that it is not at all the aim of the Theosophical Society, neither is it desirable that all who believe in the Theosophical teachings join the Society. Our Society ought to be built up only of members who wish to co-operate in carrying out the Dharma of the Theosophical Society, an aim which has often been lost sight of by members and resulting in the many struggles we have gone through.

However, it is only fair that everybody who grasps the meaning of Spiritual Brotherhood is given an opportunity to live it, if he or she wishes to, and that those who feel the inner call may attend classes in order to understand the wider outlook before joining. So, although the greater part of the outer work can be done by public lectures, much may also be accomplished by courses on a certain subject and by the spreading of free literature in order to arouse interest.

In choosing the subject for a public lecture great discrimination ought to be used. Finding the right title for a lecture is of the utmost importance. Public library statistics show that people largely go by titles only. A great mistake is often made by putting in the fore-ground that it is a lecture on Theosophy and by advertising it as such. People not already interested in Theosophy cannot be expected to respond to this. As in every audience there are people belonging to each of the seven Rays it will often be found practical to cover the whole ground in a connected series of elementary Theosophy. People like being talked to and they take the essence of Theosophy more readily in that way than through reading books.

If, after hearing a few lectures, enough interest in Theosophy has been awakened further opportunity ought to be given to get conviction

by following a course on the special subject by which contact has been obtained. But each course can be made a starting-point for giving a better understanding of the Laws of Nature, of practical Life and of the Dharma of the World.

In giving this opportunity the positive attitude ought again to be upheld, the attitude of Spiritual Brotherhood. Therefore, it will not do to publish a list of courses at the beginning of the year and to leave it to the people's own initiative to enquire about them. The positive attitude is to put on each chair at a public lecture a short compilation of Theosophy and of the ground covered by the courses with the question at the end: "Which course do you want to follow?"; "Is there some other Theosophical subject about which you would like to hear more?" Take it for granted that people want to follow a course and give them the opportunity of enlisting at the exist. If necessary new courses can be formed. At the end of a lantern-slide lecture about the human aura, a new course about "Man and his bodies" announced in this way, is almost sure to be a success.

Much more might be said about the upkeeping of this positive attitude in propaganda work, the connexion with the press, the co-operation with other Lodges and with the Theosophical Publishing House, etc. In the foregoing only the foundation has been laid for the organisation of Lodge-work. However, by following the broad outlines given, no doubt it will be possible for each Lodge to find methods of propaganda suitable to its environments on the positive plan; to do propaganda work that is more productive and to come nearer to the ideal of Spiritual Brotherhood in the Lodge.

J. K. Happé

TESTING THE FAITHFUL

By DR. JACOB BONGGREN

IN entering upon any kind of important activity, those who apply for work should be tested not only as to their ability, but also, and especially, as to their dependability and faithfulness. Loyalty is of more value than efficiency.

If willingness to learn exists, ability can be improved. Docility is therefore of far greater importance than present ability. For eagerness to learn leads invariably to efficiency in the future.

There are two kinds of loyalty: the lip-service of those who try to curry favour with superiors for the sake of promotion, and the genuine kind, which asks for no other favour than that of being permitted to co-operate with all the loyalists everywhere. It is a well known fact that lip-server loyalists insinuate that they are the only sincere ones, and that the true loyalists are hypocrites. But that need not deceive anyone. For while the lip-servers try to pick flaws in their brothers, the true loyalists condemn faults, but abstain from condemning individuals.

There is no better way to separate the grain from the chaff than by threshing. There is no better test for separating the faithful from the self-seeking than by treating them temporarily as offenders. Some technical reason can always be found. If they are true, they will remain faithful and recognise it as only a test, as C. W. L. and C. J. did in 1906; if they are not true, they will get angry, they will look upon the severity as injustice and blow away, as all chaff does when shaken up. For proof of this I need only mention the large withdrawals from the Theosophical Society for purely personal reasons in 1884, 1895, 1907, and still later.

It never hurts a truly loyal soul to be excluded, no matter on what technicality, from exoteric or esoteric activity for a while. Such an one will look upon it as a welcome test and remain loyal to the end. It does not matter in what capacity we are permitted to serve our leaders; the main thing is that we do serve them to the best of our ability, whenever and wherever we have a chance. This is something no one can forbid us. As we have in the past served our great and wonderful H.P.B., so will we in the present and the future serve her faithful pupil and successor as Light-bringer, our incomparable leader, A. B., and that gentle prince of clairvoyants, C. W. L.

Jacob Bonggren

[Dr. Jacob Bonggren was a pupil of H.P.B., who thought highly of his knowledge and steadfastness. He is an efficient and learned, and very quiet worker. We are always glad to hear from him, as he has insight.—A. B.]

TO THE YOUTH LODGES

YOUNG India is awakening to the fact that the young people of the Nations of the world have freed themselves, to a large extent, from adult domination, and have asserted their legitimate right to form their own opinions on the problems of life and to carry out their convictions in a practical manner. Theosophists have not lagged behind in this Youth Movement of the world. Australia and Europe have set an example, by the formation of Federations of Young Theosophists, which we in India would be well advised to follow.

You will naturally ask: What is the necessity for such a common organisation of Young Theosophists? Primarily this: The Theosophical Society has been (rightly, perhaps) mainly "run" by Age, which, I fear, has taken very little thought about the younger generation in the Society. So it is that the younger members of the Society ought to bestir themselves and start thinking independently about the Theosophy they believe in with the passion and force of Youth. The "thinking" implies, of course, that they will devise ways and means of *living* that Theosophy which Age has perhaps too much confined to the mental plane. In this lies the necessity for organising a movement, which will, practically speaking, become a junior Section of the Theosophical Society, developing its own conceptions of Theosophy, ways of propaganda and all other things connected with it—a movement, which, as its very name "Youth" suggests, ought to work—and shall work, with your help, with more energy and hope than is possible for Age.

Then again, there is a great service which Young Theosophists can render India, our Motherland. The Federation could be worked so that it would be the heart of Young India, Theosophical and non-Theosophical. The different Lodges ought to find it possible to make themselves the centre of all the young people in their localities and initiate or help in movements which bring together young men for some useful purpose. There may be a great deal of difficulty to overcome in this kind of work, of course, but Reason and Good-Will would in almost all cases, triumph over any prejudice that may be attached to the word "Theosophy". Indeed, the word need never be used at all, if some good purpose is served thereby.

The third purpose which the Federation will serve is Internationalism; the new spirit that all Youth has caught. Striving to get out of

the isolation that is India's fate in such world-movements, we should "Be Prepared" for citizenship in a large Association of Nations by taking our rightful place in the universal commonalty of Youth. Apart from the general value of a super-national spirit, much could and ought to be done to ensure a feeling, a strong feeling, of comradeship and good-faith between the future generations of Britons and Indians.

For these reasons, I feel sure of your help in forming an "Indian Federation of Young Theosophists" and forging a strong link in the happy chain of Brotherhood with which Youth shall girdle the round earth.

Yours in Youth,
K. S. SHELWANKAR¹

SACRIFICE

THERE is no sacrifice: for he that giveth of his best, to him shall be given That which is better than his best: wherein then is the sacrifice?

And he that giveth of his love, shall dwell in Love;

And tears of separation shall give way to the joy of Union, for what one gives, that he gaineth;

And he that renounceth the joys of the earth shall be given the joys of Heaven:

There is no sacrifice.

There is no sacrifice: for he who breaketh the bonds of the heart, forges the ties of the soul;

To empty oneself of all is to be filled with That which is greater than all;

And he who hath the spirit of sacrifice, to him shall be given, and he who hath it not, from him shall be taken away that which he hath;

And verily I say unto you: he who loseth his life shall find it, for he cometh into That which is Life Everlasting:

There is no sacrifice.

A. HORNE

¹ Organising Secretary of the Indian Federation of Young Theosophists who invites communication concerning the above scheme Address: Damodar Gardens, Adyar, Madras.

THE THEOSOPHICAL FIELD

The Federation of Young Theosophists in India.—The first Youth Lodge of the Theosophical Society in India was founded by Mr. Arundale at Coimbatore on the 21st of October. This Youth movement has since spread with remarkable rapidity. There are now Youth Lodges at Adyar, Georgetown, and Guindy, Alleppey (Travancore), Komaleshwaranpet (Madras), Triplicane (Madras), Mylapore (Madras), Purushwalkam (Madras), Trichinopoly, Madanapalle. It is hoped that other Lodges will in the near future be started at the following places: Bombay, Indore, Coconada, Madras (Teynampet), Trivandrum (Travancore), Benares, Bangalore, Karachi, and Shuklatirth.

These Lodges are composed of Fellows of the Theosophical Society under thirty years of age, and are managed entirely by the young members, thus providing a medium for the expression of their methods, ideas, and energy. The promotion of Brotherhood, both inside India and towards other countries, and the performance of Social Service, will be the chief objects. The ideal is that the Theosophical Ideals should be put into practice. Social Service will include the encouragement of Hindū-Muslim Unity, Education, Night Schools, Games and Athletics, Elevation of the Depressed Classes, Promotion of Hygiene and Sanitation, Reform of Prisons, and other similar objects.

On November, 17th the Youth Lodges were combined into a Federation of Young Theosophists in India, for the purpose of co-ordinating the separate efforts. The Federation will be analogous to the Australian and European Organisations. Mr. K. S. Shelvankar has been provisionally appointed the Secretary of the Federation.¹

In Java Theosophy is spreading more and more amongst the youth of the country and the Batavia Lodge specially has many young members on its roll. On October 1st new members were admitted and it was on this occasion that three young people, a Javanese, a European youth and a European girl presented

¹ See "To the Youth Lodges" p. 396,

themselves for membership. It is a joyful token of these times that so many young people nowadays join the T.S.

On October 21st sixteen Javanese and European youths both boys and girls, all members of the Batavia Lodge, gathered in one of the Lodge rooms in order to establish a branch of the New Age, newly started in Australia and working on nearly the same lines as the Young Theosophical Workers Movement mentioned in the November THEOSOPHIST.

So we see similar ideas springing up at the same time in all parts of the world.

From Auckland, New Zealand, Mr. J. Tidswell tells us that :

After long years of patience, aspiration and thought, our Auckland centre at last completed an important task by definitely establishing itself in its own premises on Saturday the 6th of October.

The opening ceremony took place before a crowded gathering and there are already early indications of a new leap forward being made in this centre in the near future.

The new building is situate in the main street but on the high side of the city and away from the business quarter. It is in a commanding situation and is easily accessible from all parts of the district. The front elevation consists of a large entrance Portico in the Tuscan Order, surmounted by a recessed balcony with Ionic colonnade and entablature, the whole being finished in white. From the main Portico entrance is made through large swing-doors decorated with the emblem of the Society, into the main vestibule, on the left and right of which are the Library and Reading-Room, Book Depot and enquiry office respectively.

From the main vestibule two pairs of doors lead into the lecture hall, the entrance door being carried out in Ionic style, and facing these at the opposite end of the Hall is the platform, at the rear of which is a large lantern sheet surrounded by carved Ionic pilasters and entablature in rimu and kauri timbers. Flanking the Hall on each side are four large windows with leadlight devices in the centre of each, surrounded by Tuscan colonnades in white plaster. The whole is surmounted by a curved and panelled ceiling in white plaster. Special devices ensure the admission of ample supplies of fresh air and the rapid disposal of vitiated atmosphere.

The rest of the building is in keeping with the foregoing description, and from the main staircase there are passages to the various

offices ; committee room, offices for the New Zealand Section, smaller lecture hall or Lodge room, social and rest room, private room, etc.

We have now everything at hand for the perfecting of a high spiritual organisation. May our lives so run in keeping with the magnificent building, which carries the message of harmony, beauty, and stability to the surrounding district.

*

*

*

There is quite a remarkable movement in Educational circles in Australia at the present time, an opening of the mental door to new ideas, and new methods. A portion of the address given by Mr. G. W. McLean, President of the Teachers' Union in Perth, at the recent Annual Conference, may be given as an illustration. He suggested the formation of an Educational Society to keep in touch with modern thought. In the new systems, he said, there was a notable reaction against class teaching, that was to say against the treatment of the class as a unit and the focussing of attention upon the individual. The discovery was being made that a boy was really a boy even in school, and was not merely a unit in a certain class and standard. Out of the welter of conflicting ideas and practices, this seemed to be the one fact emerging. The very terms first standard, second standard, and so on, indicated that any given number of children were expected to reach a certain standard in a given time, irrespective of mental capacity, or individual predilection. The result of course was that children, sub-normal from any cause in a particular subject, had to be forced on, while the supernormal had to mark time for the convenience of their less gifted class-mates. He suggested the possibility of obviating such an anomaly by some method of intelligence-testing and made special reference to district high schools in W. A. to which children were admitted on the certificate of their headmaster and the inspector for the district.

Our T.S. Annual Convention Meeting in Christiania this year coincided with the visit of the Vice-President and his wife. As it is very seldom that any of the Adyar workers on their lecture tourings reach as far north as our country, it can easily be imagined what it meant to have Mr. Jinarājādāsa among us for some days. Several well-attended public lectures were given. One of the leading newspapers had a long interview with the guest and presented his expressed opinions of Indian conditions in a very clear and sympathetic way.

At a Lodge-meeting Mr. Jinarājādāsa related some highly interesting facts from the T.S. history, and no doubt his clear statements have

gone far to remove some of the wrong and prejudiced conceptions in the minds of some of the members about vital questions in the movement. Clear and decisive in style, always finding the positive side of a thing, and with a view on Theosophy and life so wide-embracing, seeking and attentive, his words certainly went deep, and the benefit derived from his visit will be lasting.

In August, Mr. Shuddemagen of the Karma and Reincarnation Legion paid us a flying visit. A meeting was held at which Mr. Shuddemagen outlined the aims and working methods of the Legion, and also related some interesting details from his lecture work in European countries after the Vienna Congress. The General Secretary, seeing in the Legion platform a very practical and time-suited form of introducing popular Theosophical ideas to the public, has worked for the formation of a group of young members of the T.S. to take up the work. The group is now established, and public meetings are going to be given twice a month. People attending will be invited to give their opinions of what they will hear, and to ask questions.

*

*

*

The opening of the Pan-Pacific Congress in Melbourne, Australia, was a great event at which many big thoughts were expressed which light up horizons in the study of which students of Theosophical Teaching are vitally interested.

The idea of the Pan-Pacific Union originated with Alexander Hume Ford, who, only a short time ago, was regarded as a visionary who was indulging in a wild dream in advancing the idea of promoting a mutual understanding between widely separated peoples. But to-day not only is the doctrine accepted as capable of being carried out, but the governments of all the Pacific countries have pledged themselves to its realisation. It was entirely fitting that the Pan-Pacific Union should have had its birth in Hawaii, where the cultures of the East and West come into closest contact, and whence radiate the great sea roads to every part of the mighty Pacific. For long the Pacific, though its very name breathes peace, has been spoken of mainly as a potential field of strife. To-day, in Hawaii, there are Good Relations Clubs, composed of Americans and Japanese, Americans and Chinese, Japanese and Chinese, British Colonials and Americans. Hawaiians and Americans and Island and Latin Pacific Americans, whose members understand at least two languages, their own and that of the race which forms the other half of the club,

*

*

*

A correspondent in Buenos Aires writes to us as follows :

There is here a singularly interesting personage known as the "Madre Maria" who for many years has been trying to serve humanity by teaching people to lead, as she says, a Christ-life. She is an elderly Spanish lady who began, what she calls her mission, over twenty years ago. She was then fairly well off but by degrees gave away all her possessions to the poor. She has now some thousands of adherents who are more or less capable of assimilating her teaching. She first impresses on her hearers the necessity of strict cleanliness and temperance, this more especially to the labouring classes who often form a great part of her audience.

She is extremely emphatic as to the power of thought, especially of collective thought. Then she tells them that they have been in this world many times already and that they must come again and again until they are thoroughly purified. She has succeeded in inspiring many of her adherents with the conviction that their lives should be devoted to serving humanity and that there is nothing else really worth doing. In different parts of the city she has those whom she calls "Apostles," men, and women, whose doors are open daily to any who would like to hear about the "Madre" and her doctrines and to any who may be in trouble or difficulties and need consolation and help. All this, be it understood, without any expectation of reaping any personal benefit; in fact, it is done usually at great personal inconvenience.

In the early days of her mission people were attracted by many extraordinary cures, both in accident cases and in diseases, with which she was credited. Many also came to her with the hope of securing some material benefits for themselves. Others came simply begging and these she helped until her means were exhausted. She, however, expressly disclaims having any power of curing and simply says : "Do as I tell you and you will get better but it is God who cures you"—and according to the *vox populi* they do get better. Her only remedy is cold water.

The doctors have more than once instigated legal proceedings against her, but the police verdict has always been—"I can find no fault in this woman." She says to the Police officer, "I only tell people to live properly and that God will do the rest." If they get better it is God's doing not mine. The Police functionary is naturally nonplussed.

She teaches re-incarnation, and karma to a certain extent, also the power of thought. When asked where she gets her information, she points upwards and says, "From above," and often adds, "I have much more to tell people but they are not ready for it." She recently told her hearers, "We are spirits but in reality there is only one spirit."

Whatever be the source of her information, it is quite certain that it is not books. If it were she would admit it. She is not a reading woman, just a person of ordinary education. Her teaching is faultless, ethically and scientifically; may we accept the hypothesis that she is helped by Those who are ever ready to use a suitable channel for helping humanity?

The only effect of the persecutions alluded to above is to draw more attention to her.

J.

BRAHMAVIDYASHRAMA, ADYAR

AT a social gathering held under the Banyan tree on November 3, the President, Dr. Annie Besant, in the chair, the following report of the first month's work of the second lecture-session of the āshrama was read by the Principal.

The session opened auspiciously on October 2, with a lecture from Mr. Arundale on "The Āshrama Ideal". This has been printed in the November number of THE THEOSOPHIST, and will be published later as the second transaction of the āshrama, the first, which is almost through the press, being the President's lectures at the opening of the āshrama last year.

The following lectures have been delivered during the past month: *Mysticism*; *Mysticism in Poetry* (3), *A Scientific Mystic* (1). *Religion*; *Zoroastrianism* (2), *Islām* (2), *Greek Religion* (3), *The Celtic Religion in Ireland* (2), *Gnosticism* (1). Owing to the illness of Pandit A. Mahadeva Sastri it was not possible to begin his course of the Vedic Religion. This will begin in November. *Philosophy*; *Vedāntic Philosophy* (1), *Greek Philosophy* (4), *The Philosophy of Beauty* (2). *Arts*; *Greek Literature* (2), *Indian Painting* (4), *Indian Architecture* (2). *Sciences*; *The Progress of Science* (1), *Astronomy* (3), *Psychology* (4), *The Growth of Civilisation* (2).

In this session the synthetic aspect of study has been entered upon, and will be more fully developed as time goes on. The lectures on Zoroastrianism by Dr. Taraporewala, one of which appears in THE THEOSOPHIST,¹ added to the series last session by Mr. Aria, with their scholarly and illuminating parallels between the Iranian and Vedic religious traditions, add great weight to the claim that these traditions are but variations of a pre-existent culture. The lectures on the Celtic Religion in Ireland with their parallels in Grecian Religion, have opened up the possibility of a still wider study of correspondences. The development of Eastern Æsthetics, begun last session, progresses, and there are signs of a coming valuable contribution to this subject. The lectures on Indian architecture by Mrs. Adair do a needed service by mapping out an intelligible background to subsequent developments. The āshrama may also claim the practical work of encouraging living artists in helping Mr. Arundale to secure many excellent contributions to what may develop into a gallery of historical portraits of great persons of East and West.

So much for detail. I hope to be forgiven if I take this opportunity of meeting the students and lecturers all together to emphasise an aspect of our work which may be useful in the months before us.

In all dealings with the mind it is necessary to preserve a perpetual watchfulness against the tyranny of words and formulæ. In our emphasis of the One Life from which all manifested varieties of

¹ P. 343.

external life have come forth by a process of involution, and to which they are returning by a process of evolution, we must guard against thinking of this process merely in terms of time and form, and dating its beginning and ending remotely from the present. All action proceeds from impulses beyond its instruments. At every instant of our external or horizontal life we are drawing sustenance and energy from our inner or vertical life. "In the beginning . . . God said" is a truth of cosmic significance; but in the great circle of the cosmos every point is a beginning, and at every moment the Divine Voice may become intelligible to us if we but learn the knack of true hearing. God is eternally broadcasting; it is our business to learn how to listen.

I believe the Brahmavidyāśrama will help us in this. By its presentation of the multifarious and varied aspects of the Divine activity it will save us from translating the Eternal exclusively in terms of the temporal, and regarding any one aspect of Truth as all-sufficient and final. Our comparative study of Religion shows us that it is the religions of one God that have fallen into the heresy of intolerance;—not that the conception of one God is untrue, but that the limiting of the Divine manifestation to one form in one place at one time is untrue. It is Truth to regard the Divine Life as the cosmic unity; it is the root error to regard It as a physical unit.

The spirit and method of study of the Brahmavidyāśrama are directed through units to unity. They distinguish between scholarship which is unitary accumulation, and learning which is unified elucidation. Scholarship of the archæological and non-vital order "drags with each remove a lengthening chain" of increasing weight and misses the values of contemporary illumination in its preoccupation with things merely ancient; but learning assimilates and gives power. "As we live we learn," says an old proverb. Some do; but there are no exceptions to the converse that as we truly learn we truly live.

The Brahmavidyā is not only a channel for the Wisdom of God but for the Life of God. That Life filters to us through the pores of the manifested worlds. Rigidity is a barrier to it. And that Life can only enter into ours to the extent that we break down our natural rigidity and achieve porosity, progressing from the *tāmasic* (fixed) state that comes of partial sight to the mobility that belongs to the vision of the One Life behind and in all lives.

Dr. Besant congratulated the āśrama on the good start made in its second session, and indicated some lines of comparative mythological interpretation suggested by work now being done by the Section of the Theosophical Society in Wales which would be published in *THE THEOSOPHIST*.¹ She looked forward to the growth of the āśrama not only through future years but through future lives.

JAMES H. COUSINS,

Principal.

¹ See article entitled *The Knowledge of Letters*, p. 315.

CHINA PUBLICATION FUND¹

October 23rd, 1923

DEAR FELLOW-WORKERS:

We are making a world-wide appeal among Theosophists on behalf of the above Fund with a view to spreading Theosophical teachings among the educated classes of China, who, it is our firm belief, will prove to be a very fruitful field for Theosophy.

The problem of introducing Theosophy in its modern form presents many difficulties, the chief of these being the wide divergence of dialect which characterizes this country. No one, who is not a resident, can fully appreciate what a serious handicap this difficulty is. Our ordinary method of propaganda, such as the spreading of Theosophical teachings through the medium of travelling lecturers, is, so far as China is concerned, quite ineffectual, for the inhabitant of Peking cannot understand the lecturer from Shanghai and the native of Canton that of either towns. There remains, then, as the only really fruitful method of propaganda, the publication of books, for, happily, the Chinese characters are similar in every Province of the Republic—the written word can be understood and assimilated by every educated Chinese citizen, so that the publication of Theosophical works is, undoubtedly, the *most pressing problem of Theosophical propaganda in this country.*

We feel sure that the importance of this question will commend itself to F.T.S. all the world over. The Press has, everywhere, familiarized the world with conditions as they are to-day in China: disunion, political corruption, a haphazard drifting of the national vessel upon the troubled waters of a divided country, etc., have left many thinking and responsible Chinese statesmen impressed with the necessity for some centralizing influence with which to hold men's minds together and inspire them towards some common ideal. This unifying force, as we know, is the predominant characteristic of Theosophy. But in order to diffuse its teachings, to enable the Theosophical lighthouse to shed its rays upon the national mind, it is essential that its message become known, and *this can only be accomplished in China through the channel of publicity.*

The need, therefore, is *urgent*—the opportunity *immense*. We need not remind you that we have to deal with the Oriental mind, having behind it a long tradition of exoteric and esoteric teachings, and that the men we hope to influence are statesmen whose ancestors saw nothing incongruous in seeking their political inspiration in the utterances, and under the influence, of their great national philosophers.

¹ See "Watch-Tower," p. 293.

While the Shanghai and Sun Lodges are too weak to undertake the task unassisted, they have decided to inaugurate the above Fund, and it is on behalf of the Lodges in China that we venture to address our fellow Theosophists all over the world to join in the task of helping this nation to "find its soul" amid the turmoil of political storms affecting it.

The Sun Lodge (the Chinese Lodge) have six or seven manuscripts ready for publication. These are as follows:

<i>At the Feet of the Master</i> . . .	J. Krishnamurti.
<i>Life After Death</i>	C. W. Leadbeater.
<i>Riddle of Life</i>	Annie Besant.
<i>Elementary Lessons in Karma</i> .	Annie Besant.
<i>Dr. Wu's Dialogues on Theosophy</i>	Dr. Wu Ting Fang.

The cost of publication in China is, relatively, small and the idea has occurred to us that various National Sections, in the position to do so, might assist us in undertaking to provide the funds for one or more books as the case may be. The cost of publishing these books averages £10 each, and the National Sections concerned would have the satisfaction of knowing that they were thereby putting priceless teachings, much needed at the moment, within the reach of every educated citizen of China.

The method of raising the necessary money we leave to the initiative of the various General Secretaries, but would suggest that the easiest way might be to open a "CHINA PUBLICATION FUND," for, say, a period of three months, asking members to put by a specified sum (possibly $\frac{1}{4}$ d. a day, or its equivalent in the currency of the different countries) which would inflict hardship upon none and yet enable the necessary sum to be realised within the stated period.

A report will be duly sent to all contributing Sections, from time to time, covering the growth of the Fund. The undersigned officers of the Fund hold themselves responsible for all contributions received.

In conclusion, we would say we are doing all we can out here to help forward the Theosophical Movement in China, but we are not strong enough to accomplish our aim unaided, and therefore it is that we venture an appeal to the National Sections everywhere, confident of a fraternal response to an imperative need,

Yours fraternally,
For THE CHINA PUBLICATION FUND

Manager: A. HORNE

Sub-Manager: HENRY L. PARK

Secretary: D. ARNOLD

On behalf of the Shanghai Lodges—both Chinese and foreign—I venture to ask you to be so kind as to insert this Appeal in THE THEOSOPHIST. Perhaps you would be so very good as to preface it with a little word.

The work here is now on very promising lines: we have reorganised ourselves and started several interesting activities. Quite considerable publicity is given to our Public Lectures in the local papers, and the President of the Lodge, Mr. Horne, is giving an interesting series of lectures with lantern slides based on Mr. Jinārāja-dāsa's book *First Principles of Theosophy*.

But our most interesting departure promises to be a "People's Academy," which we have started as a kind of University Extension Course for the benefit of those poorer Chinese students who cannot afford to continue their studies at a University but have to teach or go into offices at very bad salaries. If at the end of a year three-fourths of our students have successfully passed the examination by a Government Inspector, then we shall be given a Charter and be a fully constituted University. We quite anticipate having about 500 students by 1924. All the teachers are Theosophists and the University is of course under the auspices of the Theosophical Society. It has the possibility of a great future ahead of it and is really the corner-stone upon which the T.S. movement among the Chinese will rest for the Chinese are pre-eminently a practical people and this practical demonstration on our behalf of our willingness to help their advancement will draw more to us than would many lectures, etc.. The only stipulation we make to the students is, that they should attend a Course in Theosophy as part of their Philosophy Course, while of course leaving them free to subscribe to the teachings or not as they like, but at any rate in this way there will pass through our hands every year very many young men and women (for it is open to both) who will thus be put in touch with Theosophical teachings and among them there cannot fail to be some who will respond to the teachings and will carry them away with them all over China; for here in Shanghai we have students from north and south, east and west. Perhaps among them will be some who will one day prove to be big men who will influence the growth of China and upon whom our teachings will have left their mark.

Personally, I dream one day of Scholarships—and perhaps an exchange of students between India and China? I know of several here who dream of going one day to India but lack of funds prevents them, and there will doubtless be many more.

It is for these students—as well as for the outside public—that we need translations of Theosophical works, for although all the studies (with the exception of Mandarin Chinese) will be held in English, still the students will naturally want to get books in their own tongue to take away with them.

I know how work among the students all the world over appeals to you and therefore feel sure we can rely upon your good wishes and kind thoughts.

At no time have I ever felt so full of hope for the future of the work in China. The whole atmosphere has changed since last year and I think by the end of the year we shall have a useful record to show for our existence here.

CORRESPONDENCE

THE WORLD-CONVENTION

ACCORDING to the "informal report of the work done at three meetings of the General Council, T.S." in Vienna, issued in the November THEOSOPHIST, a (not executive) resolution was carried to the effect that it would be advisable to make the place for the official transactions of the business of the General Council not only Adyar or Benares, as it is now, but—by a change in the Rules—to make it possible that on any occasion where, say, about fifteen General Secretaries or their proxies can get together, they may transact business of an executive nature.

Now, to me, this resolution seems a rather serious mistake and—if really accepted—it is apt to make two governing bodies in the society, the one in the East and the other in the West, with all sorts of differences and trouble coming forth from it. For the General Secretaries of the European countries it will be easy to attend these Western meetings, while it will be practically impossible for one and all of the executive officers of the Society to be present. As a matter of course the executive officers are the ones who are better qualified to be in touch with the wants and wishes of the *whole* Society than the General Secretaries who are naturally apt to represent their own particular section, be it small or large. Consequently it will be most probable that both governing bodies will differ very often on most important things, the points of view of East and West naturally being considerably different and, to my mind, the only means of eliminating the difficulty is to bring them together and not to separate them in different bodies. I myself shall be the first to recognise—on the other side—the same difficulty of a somewhat long voyage for the European General Secretaries, but I think this difficulty can be overcome to a considerable extent in this case if the different sections will pay the travelling expenses, if necessary and wanted, or—in case it is impossible for any General Secretary to go himself—for one who is to represent him.

Now it will be of considerable value if as many representatives of Western countries as possible could gather each year in the East—or in case this is esteemed too expensive, every two years—in order to discuss and organise the spiritual movement of our T.S. for the whole world. Moreover it is the East that has been the centre of the Theosophical Society, not only for its spiritual inspiration, but even for its administration and, I think, it would be a fatal mistake if an end were ever put to this. *Ex Oriente Lux*. Let the executive

meetings of the General Council be held in India—Adyar or Benares alternatively—and let every section make it its duty to delegate its representative there; this will be the one means to make the gatherings of the General Council as efficient as possible and an expression of the wishes and ideals of the *whole* Society.

As said above, it might be too expensive yearly to send a delegate and in such a case it could be done every two years at the Adyar Convention. Here—at Adyar—is the proper place for all to go, there is the best possible accommodation available and, here again is the real living Centre of our beloved Society. Could there be any other place better suited for these Conventions? Is there any other place in the world more dedicated to the work for the Master and to the Masters Themselves?

For the same reasons also it seems to me far from recommendable to hold the 1925 World-Convention at the Hague. Seeing that this World-Convention at the same time will be the celebration of the Fiftieth Anniversary of the Theosophical Society, the one and only place where this Anniversary can be properly held is Adyar.

It was but a few years ago that the last World Convention was held in Paris, large numbers of members of Eastern Sections attending there—several from the Dutch East Indies—so why should the next one be held in Europe again and so close to Paris? The T.S. is much bigger than Europe and it is but just that other Continents should also have the opportunity in their turn; Washington (as proposed at the Paris Convention) or Sydney. But, for 1925, there cannot be any doubt as to the place where this Fiftieth Anniversary of the Theosophical Society must be held; it is in the site of the Society's Headquarters at Adyar, and at Adyar alone. Here there is any amount of accommodation, both as to the lodging of guests and in regard to lectures, etc.; the place is so extensive and so many houses are available that all delegates will be easily housed at Adyar itself. This as to the outer accommodations.

But there is another side to this question. This 1925 Congress will be the Fiftieth Anniversary of the T.S., the great Movement, inaugurated by H.P.B. and H.S.O. at the inspiration of the Masters. For fifty years it has been able to be used by Them as one of Their instruments and it was at Their intimation that H.P.B. and H.S.O. founded Adyar to be the Headquarters of Their Society. From that time on till now Adyar has been not only the administrative centre of the Society but in a far greater extent the Spiritual Centre thereof. Adyar is, first of all, the Masters' place and consequently—it seems to me—there cannot be any other place in the world more suited to celebrate the Fiftieth Anniversary of Their Society. May the 1925 World-Convention and the celebration of this jubilee be held at Adyar!

J. KRUISHEER,

Dutch East Indies.

General Secretary.

THEOSOPHISTS AND F.T.S.

WILL you allow me to express a few impressions about Mr. Humphreys' article¹ which I have just read.

I am a great admirer of youth, especially of the youth of our age, and sometimes I forget I am no more one of them. I like to see them coming in the arena and I admire their courage and impetuosity. On the other hand I quite understand that the young generation is not quite satisfied with the old, and wants to express its feelings about it, because, after all, this world which we have prepared for our children is far from being a success. Nevertheless if we think a little more deeply, we must recognise that we have ourselves been very badly guided by our ancestors whose egos are perhaps those incarnated in the present youth. If that is so, they have a share in the responsibility. They, at last, have learned their lesson and they now come as reformers in the world of to-day. That is very comforting, isn't it? Let us then learn from them and adapt ourselves to the new spirit, so as not to feel strangers when we come back in a new body. I venture to say that the present old generation also has learned something lately, but perhaps they want a devachanic period to assimilate it well, and they will return to work along the track of our modern pioneers. So I believe Mr. Humphreys had better be patient.

As for the sheep, why not let them graze in peace? I do not know why there should not be room for sheep in the T.S. We want everything in our Society, be it only to make us tolerant and comprehensive. There are seven rays, we must not forget, and the seeming passivity of the sheep will one day become real devotion and complete self-surrender.

Despite Mr. Humphreys' opinion, we want dreamers as well. (See *Bhagavad-Gītā* about action and inaction.) What should we do without architects to plan our buildings before the masons start to place the bricks? We want dreamers, but dreamers who dream well.

I think our T.S. is a very interesting mosaic work. I marvel at it very often.

M. M. S.

¹ THE THEOSOPHIST, October, 1923, p. 69.

REVIEWS

Indian Arts and Art-Crafts, by Stella Kramrisch, Ph.D., R. Srinivasan, M.A., T. G. Krishnaswami Pillai, and W. D. S. Brown. (T. P. H., Adyar. Price Rs. 2.)

Following the excellent precedent set by Colonel Olcott years ago, an exhibition of Indian arts and art-crafts was held during the Annual Convention of the Theosophical Society at Adyar in December last. A representative collection of beautiful works in metals, sandal and other woods, and ivory, gave an adequate idea of the range and variety of Indian craftsmanship. Painting past and present was also well illustrated. As part of the exhibition, a series of afternoon lectures was given in the large hall. These are now published in the attractive book before us, and introduced in an enthusiastic foreword by Dr. Annie Besant. The first lecture, "The Significance of Indian Art," by Dr. Stella Kramrisch, is a masterly piece of elucidation by a European student of Indian art who illuminates profound scholarship with the warm glow of the intuition. She passes from form to significance with a special literary attractiveness and artistic conviction, and gives an elaborate justification of Dr. Besant's statement that "Indian art is a blossom on the Tree of the Divine Wisdom, full of suggestions from worlds invisible, striving to express the ineffable, and it can never be understood merely by the emotional and the intellectual: only in the light of the Spirit can its inner significance be glimpsed". Dr. Kramrisch supplies that light, and gives us more than a glimpse. In another lecture in the book she throws the same light of interpretation on "Recent Movements in Western Art," and makes the reader understand something of the true meaning of the various 'isms through which the Spirit of Art in Europe is pressing towards some new way of expression. Professor R. Srinivasan, M.A., in "Indian Music of the South," gives a fine exposition of music not merely as an entertaining art, but as the essential voice of India's religious and social life. His technical analysis is done with such clarity that it can be easily followed by western students of music. It shows Indian music to be a venerable and highly developed science

and art of melody. Mr. T. G. Krishnaswami Pillai, a practising art-craftsman, gives a valuable survey of the Art-Crafts of South India, and shows that while many of them have traditional conventions, they also provide scope for the expression of individual genius. Mr. W. D. S. Brown, in his lecture, "Guild Socialism and Indian Handcrafts," shows how the method of social organisation indicated in the title would encourage handcrafts, and suggests an experimental scheme in that direction. The get-up of the book is a credit to its compiler, Mrs. A. E. Adair (who also was responsible for the organisation of the exhibition), and to the Vasantā Press at Adyar. It should be of special value to Theosophists abroad who desire to know something of what is involved in Indian culture.

C.

Modern French Philosophy: A study of the Development since Comte, by J. Alexander Gunn, M.A., Ph.D. (Price 21s.)

This volume is of more than ordinary value to the general reader of a philosophic turn of mind who has not time to plunge deeply into the works of the thinkers themselves, not only because of its inherent merit of clarity and discrimination but because these are days when the man in the street is philosophising and all the problems are his own problems. He is thus put in touch with the strongest minds of the time, for according to our author (and it is a belief acknowledged by most thinkers) the French philosophers lead the van of philosophic thought. This also gives an added value for all like to feel that they are keeping up with the time.

Here one gets a broad survey of the "play of ideas on the background of time" which makes one feel that philosophy is after all not a remote abstract thinking totally unrelated to the current of human life but rather grapples with the problems that puzzle all and is also concerned with the goal towards which this struggle is leading. This French Philosophy of the second half of the nineteenth century is distinct from the German, which is confused, individualistic and detached. In each of the problems presented to us also we see the transition of human thought from the grey day of hard materialism and positivism as lifeless, superficial eclecticism to a new day of higher reason and tolerance and an assured confidence in an inner nature which is not limited to experience of physical facts: in a word we witness the triumph of the truly human spirit over the darkness and slavery of a materialism which crushed out all life alike in church, state and academy.

Our author puts before us the problems of Freedom, "the central problem of the time" for philosophy, of the relation of science to philosophy, of progress—a new discovery in the field of academic philosophy—of ethics, the standard for the ideal of the time and of religion as viewed and worked out by the French in the latter half of the nineteenth century, and concludes with an interesting chapter comparing the French and German schools.

The key of the whole seems to be given in the change from the anthropomorphic to the socio-morphic basis in religion, for example, which means a decomposition of all systems of dogmatic religion and the coming of a time when "he alone is religious, in the philosophic sense of the word, who searches for, who thinks about, who loves truth". It is a book full of hope for the future of humanity.

M. W. B.

Modern Indian Artists, Volume one, Khsitindranath Mazumdar, by O. C. Gangoly. ("Rupam" Office, Calcutta.)

The literature of the modern revival of Indian art, as distinct from the journalism of it, receives in this sumptuous volume a most distinguished addition. It indicates also the remarkable output and continuity of the work of the Bengal school of painters, for, while Mr. E. B. Havell in his *Handbook of Indian Art* gives but a few pages to the whole work of that school, this volume is devoted to the life-work of a single artist of remarkable skill who was hardly more than born when the Bengal movement began. The central interest of the book is naturally the splendid set of five colour plates and twenty-one photogravures by means of which one can study the work of Mr. Mazumdar from 1909 to 1922, but our understanding both of the individual artist and his school would be much the poorer but for the excellent introduction by Mr. Gangoly in which, with singular clarity and art-scholarship, he shows the relationship between modern Indian art and world art as regards both their similarities and their differences. Mr. Gangoly analyses the special qualities of Mr. Mazumdar's painting, and in his exposition of the subject-matter and his explanation of the artist's predilection for certain themes, such as the life of Chaitanya, he gives us gratuitously, so to speak, a look into the moving motives of Indian culture and life. Lovers of art will be grateful for this choice volume, which is itself a work of art.

C.

From Harrow School to Herrison House Asylum, by Harald Hewitt. (C. W. Daniel Co., London. Price 3s. 6d.)

This is a pathetic story of a nervous child sent to face public school life when obviously he was unfit for the strain. It claims to be an autobiography and we are told harassing stories of the unhappiness of his life at school, unhappy because of his temperament rather than for any fault of the school, apart from the system.

The book opens up many interesting problems in education, and the writer is a staunch advocate for co-education, feeling as he does very strongly that boys and men need the companionship of girls and women all the life through. He claims that our public schools produce snobs and he quotes Sir Francis Vane :

A by-product of this snobbery is seen is the fact that the young at most of these schools acquire conservative and reactionary opinions just because they are taught to look upon themselves as pseudo—or quasi—aristocrats. It is as unnatural for the young to be conservative as it is for a dragon to go on foot. Those who belong to the future should, in the nature of things, be foremost in striving to make it nobler than the past.

Mr. Harald Hewitt's indictment of the English Public School falls under three headings :

1. The anti-social and senseless class distinctions which are fostered.
2. The monastic segregation of boys who are cut off from all friendly intercourse with girls and women.
3. The rigid system of moulding the individualities of boys according to fixed standards and patterns.

He claims

that all education should be vocational and should, according to the boy's natural bent, fit him for the battle of life. Part of this preparation should consist of mixing with members of the opposite sex.

The writer is an idealist of the martyr type and is well known in many circles as having thrown himself under the horses in a race at Ascot as a protest against our educational system and the injustice in not allowing women the parliamentary vote.

He was much injured in this act of sacrifice and protest and was removed to a hospital, and later on signed up as insane and sent to an asylum.

Eight years after, when he stood his trial for the far-off Ascot incident, some friend wrote to him and said :

... Also one knows that the holding of high ideals and utter selflessness would be a sign of "unsound mind" to those who have no ideals and very little mind.

He quotes the following passage from Mr. J. M. Robertson's *Short History of Freethought*.

His case (Giordano Bruno) serves to remind us that at certain junctures it is only the unbalanced types that aid humanity's advance.

This short book (about four score pages) is of much interest from the point of view of character-study as well as from the point of view of our present systems in education and punishment, our lack of understanding and study of the individual both in our schools and in our asylums. It brings out how our red-tape has hampered us and how much untying we need to do within ourselves before we can be one of the pioneers to "untie" for others. Read it!

W.

Americanism—A World Menace, by W. T. Colyer. (The Labour Publishing Co., Ltd., London. Price 6s.)

The author takes America as an example of the evils of the Capitalistic System and its danger to the world; not that this evil is confined to that country, by any means, but the conditions there provide a particularly favourable field for study. The symptoms of the disease are more apparent, since there are no vestiges of a greater and more glorious past, clinging round the limbs of the Body social and politic, and hiding the premonitory scarlet blotches. A young man may conquer a disease which may prove fatal to an older one; so is it with nations. But the older man can bring his past experience into the balance if he will; and the older nations are not unfairly handicapped. America has the faults of youth, Europe has the gift of experience which should mean wisdom.

Mr. Colyer writes with all the fluency, "punch," and conviction of a man with whom the cause of "Labour" is a passion. Incidentally, he had no illusions, even in its earliest stages, concerning the Klu Klux Klan, its personnel or its purpose. Nor is he blind to the psychological perils that are beginning to appear in national life—the subtle dangers that lie in Suggestion and Auto-suggestion of corrupting the right instincts of an unsuspecting people.

All who are interesting themselves in the trend of social and political life, as well as in the work of the Labour movement in England, will find Mr. Colyer's book interesting and instructive.

A. E. A.

The Underworld of London, by Sidney Theodore Felstead. (John Murray & Co., London. Price 7s. 6d.)

This is an account of one of the worst sides of London, called the Underworld, I suppose, because it passes unnoticed by the majority—or should I say unheeded?—for there are few that do not know what the author means by the Underworld. One reads here a series of stories, semi-detective, one might say of some of them, one reads of the type of Raffles and of the lowest type of thief.

In the main the men and women, most of the latter merely girls, who fall into the drag-net of the police are victims of circumstances. They are but the flotsam and jetsam of a great city's life, to be tossed hither and thither by influences over which they have no control, and are to be pitied rather than condemned.

One puts the book down with a deeper sense of responsibility for all the degradation and degrading circumstances that we allow in our cities, and many of us can learn a good deal from it, for the author is a sympathiser with suffering humanity and he writes to help not to merely publish the degradation. We can recommend it to any who seek to understand the difficult circumstances which surround so many of us, for to read of the Underworld of London can only widen our sympathy and strengthen our compassion and possibly enthuse us to work the harder to alleviate some of it.

W.

The Psychology of Laughter and Comedy, by J. Y. T. Grieg, M.A. (George Allen & Unwin, London. Price 12s. 6d.)

Mr. Grieg, who is the Registrar, Armstrong College, Durham University, has attempted a comprehensive study of the origin of laughter from its first appearance in the very earliest stages of infancy up to its most complex development in the great comedy right of Europe. Naturally such a study would mean a thorough acquaintance with all the developments that have arisen in modern psychology, and the author is in this respect well equipped. Whilst accepting some of the ideas of the different exponents in the several branches of this science he claims to have established his own hypothesis that "laughter, in its beginnings at least, is somehow associated with the instinct of love". He adds: "I have chosen the term 'love' with some misgiving, and only because no better suggests itself. 'sex' is an alternative—a term used by the Freudians in a very wide, not to say vague, sense, but unfortunately 'sex' is a

heavily loaded term in ordinary speech, and the attempts of the Freudians to weaken and extend its connotation for scientific purposes have resulted in some confusion, both in their own minds and in the minds of those who dispute with them. It is better to reserve 'sex' to denote certain fairly specific directions which the instinct of love may take."

The smile is born, then, of the love of the child for the mother. The laugh is born of the reaction to an obstruction to the free expression of this love instinct. The obstruction or resistance causes in the child a bracing up, the taking of a deeper breath; and then this excess as it were of psycho-physical energy has to find some vent for itself. The surplus energy is carried off most easily in a sound of some kind and this sound later evolves into the clear, shrill, unmistakable laugh.

Such is the theory and the greater part of the book is given to the elaboration of it, and its application to all kinds of laughter, even the indecent. The most interesting portion of the book is that relating to comedy, satire, wit and humour, in which discussions of the views of both Bergson and Freud occur; and in the Appendix there is an excellent collection of the theories of various great philosophers, poets, critics, and psychologists, "from Plato to Mr. Max Eastman," of laughter and comedy.

All who are students of psychology will find Mr. Greig's working out of his hypothesis interesting, stimulating and informative.

MESHA

Songs of the Sea (Sagar-Sangita). C. R. Das and Aurobindo Ghose. (Ganesh & Co., Madras.)

These poems are translations from the Bengali by the first-named author, and are put into English verse by the poet. Most are metric. Some of them are well done, others are weak in rhythm, owing to ignorance of the accented syllable in English. Where the verse is blank, or free, the poet is most at home. Of those written in rhyming measure we like best "I have no art of speech, no charm of song," and "Where have I seen thee?", and "The sun has not yet risen". We give a few examples of lines which defy scansion :

and met thee in a grandiose secrecy.

In the poem beginning "What years, what clime—," written in pentameters, there are two unintentional hexameters, followed by a line "How often our lives have parted been since then".

In "The great heavens have no voice" our bard soars above rhyme and rhythm, metre and measure, perhaps unintentionally. The wording throughout is good, and, as a poetic version of another's thought, the volume deserves great credit.

F.

Poetry and Religion, by Israel Abrahams, D.D. (George Allen & Co.)

This is the third "Arthur Davis Memorial lecture," delivered before the Jewish Historical Society at University College, by the Reader in Rabbinic at Cambridge University. These lectures were founded to foster Hebraic thought and learning, and the lectureship is open to men and women of all creeds and races. There is a foreword by Sir A. Quiller-Couch. The lecturer claims that the Hebrew vision of God is unique in literature. The great lyric is great poetry and it is also great religion. The Hebrew psalmist was true to human nature. In religion the message of Israel was "truth about God"; in art, the lyric responds to that truth. The Hebrew had the vision and the gift of divine song. He concludes: "Seeing God, was there much else (that counts) left for man to see? Singing God, was there much else (that counts) left for man to sing?"

T. I. S.

The Message of the Birds, by Prof. T. L. Vasvani. (Ganesh & Co., Madras. Price Re. 1.)

This is No. 2 of *My Motherland Series*, of which No. 1 was "The Aryan Ideal". The little book is a series of essays, entitled "The Great-souled Gandhi," "Indian Ideals in Education," "Ancient Faith," and "Through Chinese Eyes". Looking for a reason for the title we find it in the Introduction. A young man falls asleep and dreams that he understood the talk of birds, who discuss Humanity. We are reminded of Aristophanes' play *The Birds*—also a social and political examination of humanity by the birds. The young man awakes with a new interest in life—a new centre of mind has been awakened in him—and the message he brings back is "Son of Man! Return to thyself!"—the message of self-reliance, that of the Swarāj movement—of which the following essays ably treat.

L. O. G.

Sketches of Great Truths, by Wayfarer. (The Theosophical Publishing House, Adyar, Madras. Price Re. 1-8.)

Theosophy has been given to the world in many garbs in the solid volumes of *The Secret Doctrine*, in the scientific exposition of the *First Principles of Theosophy*, in the many manuals and pamphlets that have been published from time to time; but the volume under review supplies a real need. It is a collection of articles written for *New India* and is a neat little volume in boards, of 170 pages divided into fifteen chapters.

The chief thing that strikes one, as one glances through the book, is its close relation to practical life. The tendency for books on Theosophy is to get away from the problems of life and deal with mechanical facts, which, however true, are after all dogmatic statements to an enquirer. The amount of appeal that a book is likely to make to any reader depends on the extent to which the theory put forward solves the riddles and problems of life. The Author, by his (or her) constant references to the difficulties of everyday life, has been able to supply a real need for the enquirer, who is anxious to ascertain the attitude of Theosophy towards life rather than its doctrines, and yet has not the patience or the inclination to go through the more bulky volumes on Theosophy.

The exigencies of a daily newspaper have made the chapters self-sufficing to a certain extent, which again is an advantage, as one may well be tempted to read a chapter by itself and yet find it interesting and readable. The style of the author is extremely lucid and avoids the error of being too pedantic on the one hand and that of simplicity to the point of flatness and uninterestingness on the other. The last chapter named "The Light It Brings" is perhaps the most eloquent in the whole book and is as nice a summary of the practical consequences of a Theosophical Outlook as can be found anywhere.

The *nom-de-plume* of the author is well known in Theosophical circles and so is perhaps the author, but it is not the duty of the reviewer to reveal identities. The book is recommended to all enquirers to whom the practical side of Theosophy makes the greater appeal.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Asiatic Review (October), *Bulletin Théosophique* (October), *The Calcutta Review* (October, November), *The Canadian Theosophist* (September), *De Theosofische Beweging* (October), *El Loto Blanco* (October), *Light* (Nos. 2228—2232), *The Madras Christian College Magazine* (October), *The Message of Theosophy* (October), *The Messenger* (October), *Modern Astrology* (October), *The New Era* (October), *Prabuddha Bhārata* (October, November), *Revista Teosofica* (September), *Service* (October), *Shama'a* (October), *Teosofisk Tidsskrift* (August, September), *Theosophie in Ned. Indie* (October), *Theosophy in Australia* (October), *Theosophy in England and Wales* (October), *Theosophy in India* (September), *Theosophy in Scotland* (October), *The Vedic Magazine* (October).

We have also received with many thanks :

The Harbinger of Light (October), *Koinonia* (September, October), *Lotus* (No. 6), *Luz de Oriente* (August, September), *Mayab* (Mexico) (July, August), *Occult Press Review* (September, October), *Pewartia Theosofie* (October), *Revue Théosophique, le Lotus Bleu* (September), *Servizio* (September, October), *Theosofisch Maanblad* (October), *Theosophia* (October), *Theosophy To-day* (New Orleans) (September), *Tomorrow* (September).

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Hebrew Illumination, by W. Winslow Hall (Longmans); *The Scale of Perfection*, by Walter Hilton (J. M. Watkins); *The Message of Aquaria*, by H. A. and F. H. Curtiss (Curtiss Philosophic Book Co.); *Reasonable Religion*, by E. Brayley Hodgetts (J. M. Dent); *A Psychological and Poetical Approach to the Study of Christ in the 4th Gospel* by Eva Gore-Booth (Longmans); *Vedic Hymns*, by E. J. Thomas (J. Murray); *The Psychology of Music*, by H. P. Krishnarao (H. P. Krishnarao, Bangalore); *My Religion*, by J. D. Shroff (Taraporewalla).

FOUNDATION DAY OF THE THEOSOPHICAL SOCIETY, 1923

THE Forty-eighth Anniversary of the Theosophical Society was celebrated at the Headquarters, Adyar, on November 17, and—as the monsoon has objected to the production of the portraits of the General Secretaries for this number—it has been suggested to me that I should incorporate here the report that appeared in *New India* of that date. It was a very bright meeting, and the speeches were short and well-arranged, so as to present the various phases of Theosophical thought.

The Residents in Adyar gathered this morning in the Headquarters Hall, which was prettily decorated for the occasion, the President in the Chair. A cablegram of congratulations was received from Bishop Leadbeater. M. R. Ry. A. K. Sitarama Shastri Garu chanted very beautifully a Samskr̥t prayer. Then followed a series of short speeches on the Message of Theosophy to the world.

THE MESSAGE OF THEOSOPHY TO RELIGION—J. R. ARIA

This day forty-eight years ago, in the city of New York, Helena Petrovna Blavatsky, a Russian lady of noble birth, and Henry Steele Olcott, a Colonel in the American Army, founded the Theosophical Society, which carried its Message of Brotherhood throughout the length and breadth of the world. Its Chief Message to the world was to spread the idea of Universal Brotherhood without distinction of caste, colour, sex or creed, and to stem the onward growing tide of Materialism, which was then very rampant both in the East and the West, by reviving the various religions of the world which were in danger of degenerating into materialism. Let us examine what was the condition of India and of Hindūism when they first set foot on Indian soil. Scepticism and Materialism had eaten out the life of the Nation. The crowds of the so-called English educated classes were followers of Huxley, Mill and Spencer, and they had entirely forgotten their own literature, were contemptuous of the past, and hence hopeless for the future. They were copying English ways, English manners, filling their houses

with English furniture, to the destruction of Indian arts and crafts. They had lost all National spirit. Despiritualisation had brought about National degeneracy and there was hardly any activity of National life. The Founders realised that Spirituality must first be restored to its place in life, and so they began by the revival of religions. At that time, there was no National life, and no idea of the unity of Indian people. Col. Olcott and Madame Blavatsky saw that not until India recognised the value of its Ancient Faith could there be any bond of unity among the Indians. So they began the revival of religions. They pointed out the value of Hindū teachings; they held up the Vedas and the Upanishads as the glory of India, proclaimed the value of Indian thought and the priceless heritage of the Indian people, until the Indians began once more to pride themselves on their past and to realise that the Hindū Scriptures were not the babblings of children, or the fancies of savages, but were the foundation of a mighty system, the glory of the past and the life of the future.

Boys' Associations were formed by Col. Olcott in which boys were helped to study their Ancient Faith and were taught to love and feel pride in their Motherland. Similar revival was brought about in Zoroastrianism by Col. Olcott, who gave such an impetus by his lectures to the Pārsī community, that many earnest Zoroastrians joined the Theosophical Society, and thereby revived their religion in the light of Theosophy. Subsequently, the profound expositions of Madame Blavatsky shed immense light on the Allegoric, Mystic, and Occult Teachings of Zoroastrianism, which would have remained a dead letter—as they still are to the uninitiated.

Buddhism changed its character, and where a Buddhist formerly was ashamed to call himself a Buddhist, after the advent of the Theosophical Society in Ceylon, he began to be proud of his own religion, and took pride in calling himself a Buddhist whenever occasion arose. Gradually in the Buddhist country Theosophy did very good work, especially along educational lines among the Buddhist children. Before Theosophy went to Ceylon, that Buddhist country was becoming a drunken one. With the revival of Buddhism by the T.S. and the constant repetition of the statement in the Pansil that no intoxicating liquor might be taken, came the revival of temperance in Ceylon. There was good deal of superstition associated with religion which Theosophy dispelled by its light of Knowledge and by showing the difference between the essential and non-essential.

In the West, the teachings of Theosophy brought to light many of the hidden passages of the Scriptures and the fact of Reincarnation, Karma or Law of Cause and Effect, the law of evolution, the states of consciousness in the superphysical world, and other problems of life and death became quite clear and illuminative in the light of Theosophy. Thus, Materialism received a great blow even in the West where it was most prevalent, and the recent War has brought conviction to many about the doctrine of Brotherhood of Man and Fatherhood of God, which we hope will take deeper roots and bring about the desired effect.

Though the Theosophical Society has not done anything very definite for the Islâmic religion as we have very few members of the Islâmic Faith in the Society, still the lectures of Dr. Besant on Islâm provide many valuable hints which an Islâmic brother could very easily take and work them for the betterment of his own religion.

The speaker concluded with some words of loving appreciation of the President and of Bishop Leadbeater.

MESSAGE OF THEOSOPHY TO SCIENCE— N. S. RAMA RAO, B.A. (CANTAB.)

The Theosophical Society has, for its Third declared Object, the investigation of the unexplained and unexplored Laws of Nature and the powers latent in man. Theosophists and the Theosophical Society, as a whole, have done a good deal in furthering the cause of Universal Brotherhood and in stimulating the study of comparative religion and philosophy. The contribution of Theosophy in the cause of Science is not as obvious as its contribution in the other fields of its chosen activities. It is not because the Society has failed to carry out its Third Object; it is because Science and scientists grudge the expression of their indebtedness to Theosophy. Theosophy has forged many a link in the chain of human knowledge, but the facts unearthed by it are unwelcome to those worshippers at the shrine of Experimental Science. *The Secret Doctrine*, that monumental work of H.P.B., is a mine of information for all the scientific societies of the world to work upon.

To take an example. In the field of Chemistry, our revered President and her able helper Bishop Leadbeater have carefully worked out the structure of a few chemical compounds. They have also discovered some new elements, whose discovery was predicted to be possible by Mendelieff in his Periodic Classification of Elements. Modern Science through long years of toil has rediscovered the same elements. But not a word of thanks to their precursors in this field of research, as they employed means yet unacceptable to the mind of the modern scientist. In the field of Physiology, the contribution of Theosophy is equally great. The recent discovery of Ductless Glands amply testifies to the foresight of Theosophical investigators.

The greatest contribution, however, which Theosophy is going to make to Science is this. There is a legend handed down to us from far-off days. In the very beginning of Time, the Gods were so new that they had no names. Man was still wet as he had just been dug up from a clay-pit. Man thought that he was also a sort of deity. He asked the Gods to free him from the trammels of brutish instinct so that he might enjoy the consequences of his own actions. The Gods assembled together, weighed his evidence and found that his claim was good. But Gods never offer anything without a price. They came stealthily to him and stole his God-head. They wanted to hide it. They

found that no place was safe from man. Thus they came to a standstill. The wisest of them all, the God who became Brahmā, asked them to give him the God-head. They gave it to him. He closed his hand on it, and lo! it was gone. "Where have you hidden it?" the Gods asked him. Brahmā said that he had hidden it within man himself, and that none will be able to discover it except man. Theosophy, therefore, is going to help the greatest of our scientists to discover God within himself. This, it seems to me, would be the greatest Message of Theosophy to Science: "The discovery of the hidden God."

MESSAGE OF THEOSOPHY TO POLITICS— YADUNANDAN PRASAD, M.A. (CANTAB.), B.SC. (LOND.)

The effect of Theosophy on Politics, though not direct and positive, has been incalculable in shaping the political thought of the world. World politics is generally associated with all that is selfish in man or Nation, at the present time, because the watchword of the last century was incomplete. Liberty, Equality and Fraternity should have been associated with two other words—Duty and Sacrifice. Theosophy by its proclamation of the Universal Brotherhood of man has shown the world that we are not merely individuals with rights, but brothers—sparks of the Divine Fire—with duties and responsibilities. The lack of this had given us the spectacle of the strong crushing the weak, and the rich getting richer at the cost of the poor. Further, by the proclamation of the Brotherhood of religions and their common origin; by the teaching that Nations are like classes in the world-school for the teaching of particular lessons to humanity, Theosophy has paved the way for the formation of the League of Nations. It has taught the world that citizenship is the focussing point of all human virtues. The virtues and honesty of the citizen react on the State, and those of the Nation on the peace of the world. In India, the work of Theosophists in the political field has been positive and substantial. The Indian National Congress was started and chiefly supported at first by Theosophists, and the vigorous Home Rule agitation was started by Dr. Annie Besant; but her claim for Home Rule for India is not that India may work for self-aggrandisement at the expense of others, but that she may be free to grow to her full stature, and make her contribution to world-culture. Finally, the best contribution of Theosophy to Indian as well as to world politics is our revered President herself, and the most inspiring Message is her attitude to political problems.

MESSAGE OF THEOSOPHY TO SOCIAL REFORM—S. RAJA RAM

Some centuries ago, there came to Benares a young Sannyāsī of great intellectual splendour. He had previously travelled all over India, vanquished in intellectual combat all the exponents of rival philosophies that held the field at the time and established his own. One day, when he was returning after his holy bath in the sacred waters of the Ganges (Gaṅgā), an outcaste happened to cross his way,

The Sannyāsin promptly told him: "Get away, get away from the road." The outcaste looked up and asked: "Great Sannyāsin, who asks whom to get away? Is it your Annamaya (physical body) that asks my Annamaya (physical body) to get away, or is it the in-dwelling consciousness in you that asks the consciousness in me to get away?"—implying that the physical bodies being similarly constituted of matter, one cannot reject the other and that the same consciousness dwelling in all, one bit of consciousness cannot repel another. The seeming outcaste continued: "In the changeless Praṭyag-Aṭmā, full of natural bliss and wisdom, where is the difference that one is a Vipra (Brāhmaṇa) and the other is a Svapaka [a (dog) flesh-eating outcaste]? Where is the difference in the resplendent sun shining on the sacred waters of Gaṅgā and on the waters in an open pot in an outcaste's residence? Where again is the difference between the Akāśa pervading a golden vessel and an earthen pot?" The learned Sannyāsi pondered over these words, saw the hidden light shining in the seeming outcaste and bowing to him said: "He who realises the One Consciousness abiding in all states of waking, dreaming and dreamless sleep, who recognises the same consciousness in all the embodied beings from the mightiest Deva (Brahmā) to the tiniest ant, who thus realises that the reality is not in the apparent forms of the world but the in-dwelling consciousness, he is my Guru, whether he has the form of a Chāṇḍāla (outcaste) or of a Dvija (the twice-born)." The seeming outcaste is said to have been Shri Mahāḍeva Himself and the Sannyāsi, Shri Shankarāchārya.

It is that Message that is to be reproclaimed to the world, especially to India to-day. Social reformers, political reformers, all alike are all agreed on this problem of the removal of unapproachability and untouchability. It seems to me that it should be the message of the hour when India is to take a definite step forward and when the Great Friend of all created beings is again to walk on its soil. We at Adyar have endeavoured to tackle the problem successfully to some extent, and when we thoroughly live our lives and make the problem non-existent here and hereabouts, then we can make our lives eloquent messages of the Ancient Truth and thus enable people to see God in the Brother Man and in all created beings.

MESSAGE OF THEOSOPHY TO EDUCATION— G. S. ARUNDALE, M.A., LL.B. (CANTAB.)

The message of Theosophy to Education is, of course, a message of Brotherhood, or Brotherhood to be applied in life. And Brotherhood applied has a two-fold aspect—service and character-building, each dependent upon the other for its complete unfoldment. Service without character-building as a concomitant cannot be true or wise service. Character-building without service is no true building of character. Now character-building demands knowledge, demands wisdom. Hence part of the Message of Theosophy to Education is its message to the individual: Know thyself; understand thy Whence, How, Whither. Exploring the whence, the how, the whither, the individual discovers

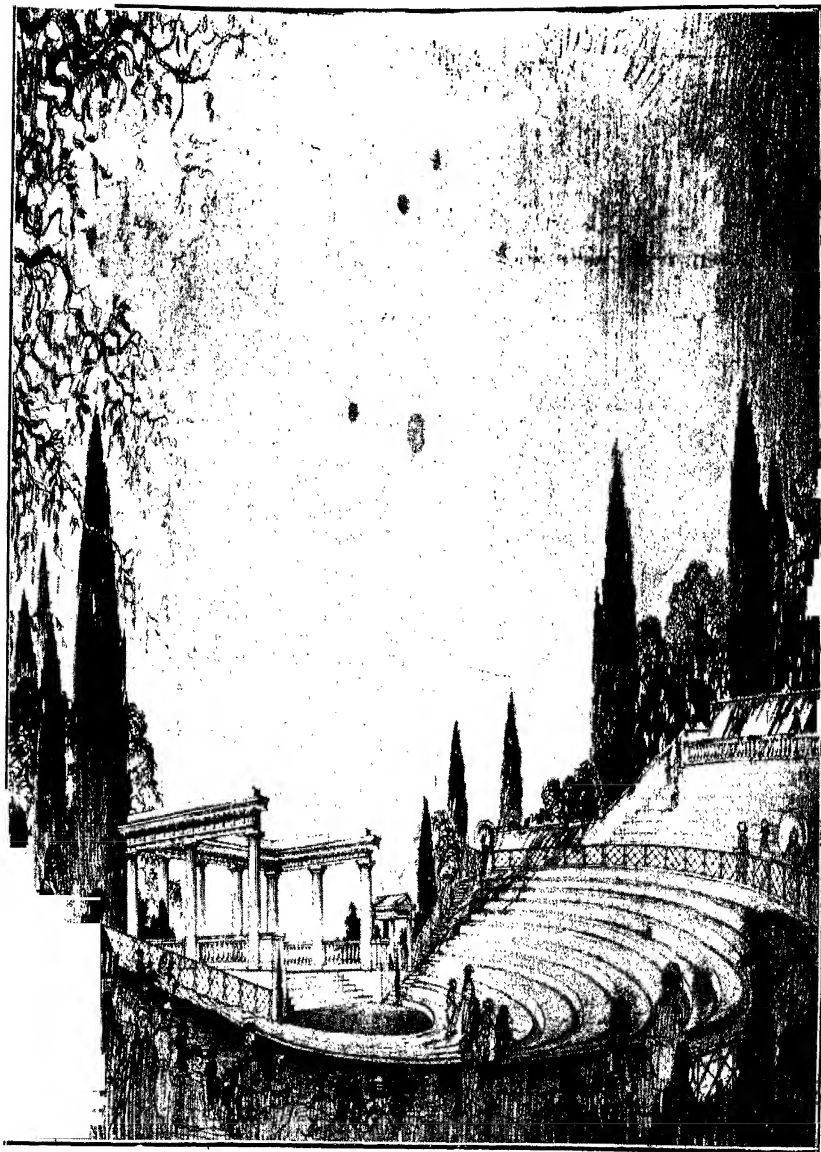
the inter-relation of himself to his surroundings, be these what they may, be these his family, his village, his town, his province, or his Nation; be these one or other of the various kingdoms of nature. There is One Life, One Great Brotherhood of Life; and the growth of its constituent parts is interdependent. Hence through a knowledge of himself, the individual grows to realise that service is self protection in the very best sense of the word, and that it is only when the larger is protected and served that the smaller self can truly be protected and served.

A similar message is to a Nation : Know thyself. Know thyself to be dependent upon other Nations, upon other peoples, for thy own growth and prosperity. A similar message is to a religion, to a race: Know thyself. Know thyself to be an expression of God, a facet of the great diamond of His Life. Live, therefore, in amity, in mutual understanding, in mutual respect, with other creeds, with other races. There is the one Fatherhood of God and the one Brotherhood of Life, be the forms what God wills that they shall be.

The application of this Message is a matter of casting out of that which obstructs its fruits. And I would sum up these casting-outs under three heads. The casting out of Fear, the great foe of Love, which is the heart of Brotherhood; the casting out of Ignorance and Delusion, the great foes of Wisdom, which is the right hand of Love; the casting out of Indifference, the great foe of Will, which is the second self of Love. These three—Fear, Ignorance, Indifference—must gradually disappear and make way for the release, to use Mr. Jinarājadāsa's expression, of the God within. And they must be cast out both by individuals and by Nations.

THE PRESIDENT

glanced at the early days of the Society, when the existence of Great Rshis as the Guardians of the world was the Message of the Founders of the Society. Then in the second stage—prepared for by H.P.B., by the founding of the Esoteric Section, or School, to which one of the conditions of entrance was the acceptance of Their existence and the open path to Them as Teachers—it was definitely laid down that members might, or might not, believe in Their existence, and that the Society preserved absolute neutrality on all matters of opinion. That was handed on to her, when she became President, and she had rigidly guarded that neutrality, the best condition while waiting for the Advent of the World-Teacher, the Master Builder, who would found for the Sixth Sub-Race, now being born into the world, a new presentment of the Ancient Wisdom. They had been told that the Theosophical Society would be the corner-stone of the religions of the future, and they must keep it free to be founded by Him. On that would be founded the accompanying new civilisation, in which Brotherhood would be practically worked out in society and politics, for the benefit of all Nations.



THE STAR AMPHITHEATRE, BALMORAL, SYDNEY

THE THEOSOPHIST

ON THE WATCH-TOWER

A new year opens to-day in the world at large, for January 1 is New Year's Day and the New Year is 1924. In one of the many prophecies of the future, 1924 is to see the beginning of another War; let us hope that the prophecy will be falsified. But come War or come Peace, the Will that guides the world along its upward path sends it by thorn-strewn path, or path strewn with roses. Let it be what it will, it is the path chosen by Power, Wisdom and Love Supreme for His world's treading, as the best way Home, so all is well. To all our readers I send a message of joyous serenity to greet the new-born Year. For: "The Lord sitteth above the water-floods, the Lord remaineth a King for ever. The Lord shall give strength unto His people."

* * *

The most notable event of the month to us at Headquarters was the successful Convocation of the National University, held in the Headquarters Hall, very beautifully decorated, and fully filled. It began with the chanting or reading of a prayer from each of the great religions of the world, all of which are represented in the Indian Nation, and should be honoured in any University which claims the name of National,

and would educate its students in a human and religious atmosphere, and in which is cultivated a spirit of reverence for all religions, recognising the truth of the Sūfī saying: "The ways to God are as many as the breaths of the children of men."

* * *

The Convocation Address was given by Mr. G. S. Arundale, and it made the deepest impression on the audience. It was a really fine performance, full of inspiration. Dull, indeed, would the heart be which did not respond to its clarion-call. It is published by the International League of Youth, and is No. 5 in its series, entitled *The Path to Greatness*. Neither our Chancellor, Dr. Rabindranath Tagore—who is away in Kathiawar—nor our Pro-Chancellor, Dr. Subramania Iyer—who is confined to the house by an outworn body—was able to be present, so I had the honour of presiding. We had a fine variety of hoods among our officiants, M.A.'s and B.A.'s of Oxford, Cambridge, Allahabad, Bombay; Dr. Cousins' D. Litt., of the Japanese University of Keiogijuku and my own red gown and hood of the Benares Hindū University.

* * *

The Theosophical Society is losing—so far as the physical plane is concerned—some of its best and most useful members. We recorded lately the passing of our Indian General Secretary, the admirable and devoted Purnendu Narayana Sinha. Now, we hear from Paris that the Comte de Gramont, Doctor of Science, his special line being spectrum work, a member of the Academy of Science and Vice-President of the Institut Metapsychique left his physical body on October 30, after a short but severe illness. He joined the Society twenty-five years ago, and the E.S. in 1900, and was a member of the French Executive for ten years. He was profoundly devoted, and was never in the least shaken by any of the storms arising in the Society. But we do not lose our faithful workers, for they

enter into the Peace, and prepare for their next term of service here by devoted service on the other side of death.

* * *

Some ingenious ways have been devised here for pressing on people's attention the great fact of Brotherhood. One of these was by pictures on lantern-slides, illustrative of some phase of Brotherhood, that were thrown on the screen at cinemas between the films. "Barb" has drawn some pretty ones; the last one I saw—the drawing not the lantern-picture—was on Brotherhood with Animals, and showed a lady carrying a little dog whose foreleg was broken and had been taken to the hospital to have it attended to. Another was a Brāhmaṇa helping along a crippled worn-out outcaste, with the words: "Come home, Brother." These pictures reach a class which might not otherwise be touched by the great ideal.

* * *

Now and again a whale or seal is stranded on an inhospitable shore, and we read in the newspapers of its slaughter. How different is the spirit of Brotherhood shown in the following delightful story, given in an advertisement put in *New India* as a part of the Brotherhood campaign. Here it is:

A seal about five feet long, and weighing about 1,000 pounds, entered Otago Harbor, and found herself shut off from the sea in water over land that was being reclaimed. So she started going back to the sea over land.

Presently she reached a bank three feet high which she could not mount, and after trying several times she lay panting, while about 100 people watched her. She cast friendly looks for help towards them, and a man fetched a pick and shovel, and levelled the bank so that she could climb it. She seemed to understand what he was doing, and the crowd gave a cheer when she surmounted the bank. The man went before her, smoothing difficult places with the pick or shovel, and the crowd followed till, with a last look at them as if she understood their friendliness, she plunged into the sea.

The change of feeling was shown also in the case of a kitten hurt by a passing motor. Some boys gathered round it, and instead of leaving it to die, or even stoning it, in the old

cruel way, a boy picked it up and carried it off to the nearest hospital. The feeling of duty towards animals is spreading, despite the woeful cruelty still seen so sadly often in our streets. Even in regard to such cruelty as that to pit ponies and in the worn-out horse traffic, right feeling is awakening, and numbers of the humane are endeavouring to awaken the public conscience.

* * *

I do not often give such a long extract as the following, but it is so splendid a testimony to the unity of persons of different creeds and races that it is a sign of the advance towards Brotherhood, that I print it here :

Extracts from the speeches of delegates to the First World Conference on Education at San Francisco, at which sixty nations were represented, as reported in the various issues of *School and Society*, New York.

"The world is one. Science, invention, industry, commerce, communication, transportation, contemplate and act on this view. Government, imperialism, diplomacy, militarism, have all tried to unify and hold in subjection the life of the world. Human nature is more powerful than any external form of institutional control that society has produced. The one outstanding possibility that has never been given a fair and full trial is education. Why not try it? This is the reason for calling this conference. We would not belittle or ignore the unifying and fundamental function of government, nor of diplomacy in its place, nor of a system of national defence in the world of present reality. But, while we utilize other traditional forms of social control, we want to try what can be done through education."—WILLIAM B. OWEN, America.

"If we can't educate for peace, it isn't worth while to educate at all."—DAVID STARR JORDAN, America.

"If the program outlined for us can be put into operation among the nations of the earth, we shall surely have moved one step nearer the goal longed for by mankind. We believe that the children of one country do not hate the children of another country unless they are taught to do so, and we are resolved that we, as teachers, shall not furnish to them that kind of instruction."—MISS CHARL WILLIAMS, America.

"We are ambassadors of peace, sent on a mission to promote friendly relations, one with the other. Our common and only aim, therefore, should be to consider how we can, through education, turn the nations that are enemies into friends, and make more friendly

those that are friendly. We must teach the nations of the world to realize that true greatness and nobility in a nation does not depend upon its bigness, nor upon its military power, nor upon its wealth, but upon just dealing and unselfish service to others. We must remove through education and other effective means all selfishness, pride, hatred, revenge between nations, and cultivate in their place the spirit of goodwill, of sympathy and of mutual confidence. I share with others the belief that if the five millions of teachers and educators of the world are fully convinced of the evils of war and the necessity for peace and are willing to dedicate themselves to the task, they can make a great contribution to the cause through the various educational agencies at their command. Their greatest service will naturally be the bringing up of a new generation of people possessing the right kind of ideals of international relationship."—P. W. KUO, China.

"We are optimistic because we believe in education, which will solve most of our problems, if not all."—TASUKU HARADA, Japan.

"It is the American message 'to appeal to all peoples to perform the miracle of sterilizing all inherited prejudices of race and religion'". —A. E. WINSHIP, America.

"Give the child or the advanced student a fair and correct idea of neighbouring peoples, their industry, their civilization and culture, and you have furnished him a solid basis on which to build that world-wide tolerance of the rights and privileges of all nations, regardless of race or creed, that sympathetic appreciation among all nations that is the goal of the world conference on Education."—FRANCISCO J. YANES, of the Pan-American Union.

"Every nation is entitled to do its best for its own prosperity and development but the means of attaining this aim must be sought in a totally different direction than through military force. Peace is just beginning to stand by itself without outward support. I consider this the great change in human history, foretelling the birth of the new order of the world . . . nationalism which does not harmonize with internationalism should not be tolerated, nor patriotism not in accord with humanism."—DR. SAWAYANAGI, Japan.

"Teachers have a strong desire for peace and for some more rational method of insuring it. Our duty is to create a good understanding between the nations, and the schools offer the most complete opportunity for doing this. We should regard any efforts made for the cause of peace and goodwill as duties imposed upon us in the common cause of humanity, and these duties can be excelled in value and importance by no others."—E. J. SAINSBURY, England.

"More and more we are coming to appreciate the school and to assign to it greater values and require of it a larger service. Leagues of Nations, World Courts, Peace Treaties, Conferences have desirable elements and help the world to live together, but before we can establish them in the fullness of their service to mankind we must

have the proper fundamental and spiritual values, and those spiritual values must await the longer processes of education."—A. O. THOMAS, America.

"In the past the opportunity for women to do a public service in education and political life has been confined to the few. The modern task is to extend this opportunity for women to the masses; to give every woman the chance to be a queen. Between the two functions of women there is no real conflict. In social organization we move from the family to the community and from the community to the state, the nation and the world. It is just as right and natural for woman to play her part as an educator in the world outside as in the home."—PRINCESS BORGHESE, Italy.

"Youth should no longer be taught that the world is made up of a loose aggregation of parts, but that it is an organic whole with all of its parts knit together in vital relationship. They must be taught to think in terms of the whole world and not in terms of one of the lesser parts. Through education and through education alone can entrance be gained into that growing group of kindred spirits of whatever race, known as citizens of the world."—FRANK BUNKER of the Pan-Pacific Union.

"The truth of the matter is that the teachers, rather than the manufacturers, financiers or members of other learned professions, are the real creators of our material and spiritual wealth. As compared with the children of our cities, bales of purple merchandise and golden-crowned temples of commerce are as worthless tinsel."—WILLIAM L. ETTINGER, New York City.

"The educational system of England is at present, no doubt, in a sort of chrysalis state; but within the cocoon there are going on important organic processes that will have a powerful influence in determining the sort of *imago* that will in the immediate future fight its way out into the sunshine."—JOHN ADAMS, England.

"In international relationships a university of a given country should stand for international justice and equity, no matter whether or not her own country is involved. If the international behaviour of the country conforms to the highest moral ideals, well and good; on the other hand, if the national behaviour does not conform to the highest moral ideals, the university should stand for the right and speak the truth if she is to fulfil her highest mission."—P. W. KUO, China.

"No program of world peace nor of world education can hope to succeed until we can fit the human being in any given part of the world into his environment and give him the opportunity for normal healthy bodily development there. . . . I see no way out of the present tangle in which the human race finds itself, because of its inability to co-operate and its failure in mutual understanding, except through the education and physical care of the child. . . . If we are to have a future world peace it must come through the efforts of

the children of to-day when they are grown men."—RAY LYMAN WILBUR, America.

*
* *

I have read with much pleasure the accounts in the London papers of Mr. J. H. Foulds' triumph in his oratorio, "A World Requiem," given before an audience which crowded the huge Albert Hall, London. Mrs. Foulds is the Maud McCarthy, who, as a young girl, created a furore by her playing on the violin. I have received the words of the Requiem, stately, and worthy of the sublime idea which underlies the whole. *The Daily Graphic* has the following, with its touch of comedy in the Bishops' refusal, one of whom frigidly replied; "The Church of England does not pray for the dead". That is a sad dereliction of duty, and shows that the Church has forgotten her Lord's words: "God is not a God of the dead, but the God of the living, *for all live unto Him.*"

The Young Composer's Requiem.—Much more suitable for such an occasion was the majestic solemnity of last night's sacred concert in the Albert Hall. It proves the great advance that has been made in the last year or so in our English toleration—the toleration of which General Smuts is the voice.

It was possible only because J. H. Foulds, a young composer, felt moved by "a force outside him," he says, to write his great piece of music. The words, he declares, were "inspired". The music came from outside himself.

It cost him months of effort; but he went on, assisted by his wife, who organised the concert and led the orchestra herself. Indeed, she had so much to do with it that, at the first rehearsals, she sang alone the chorus part.

Her husband obtained the help of the British Legion, and, through them, the patronage of the Prince of Wales.

Now, they have formed a World Requiem Choir, which, on every Armistice Day, and on other great occasions, will sing the Requiem which, like yesterday's Cenotaph ceremony, will help to remind us of the great debt we owe.

Prince and Premiers.—The Prince of Wales was in his box at the Albert Hall. Two Dominion Premiers sat there, too, and listened, and nearly twenty foreign countries sent diplomats.

Even the French Ambassador was on the official list of those who were present, a significant thing when you realise that the requiem prayed for "Rest eternal for men of all countries who died for their cause."

There was no narrowness of nationality about it, as J. H. Foulds' wonderful music echoed triumphantly across the vast auditorium, and over twelve hundred men and women, orchestra and choir gave being to a great volume of reverent sound.

Absent Bishops.—The Churches were absent, though, from this requiem. Many bishops had been asked, but none accepted the invitation.

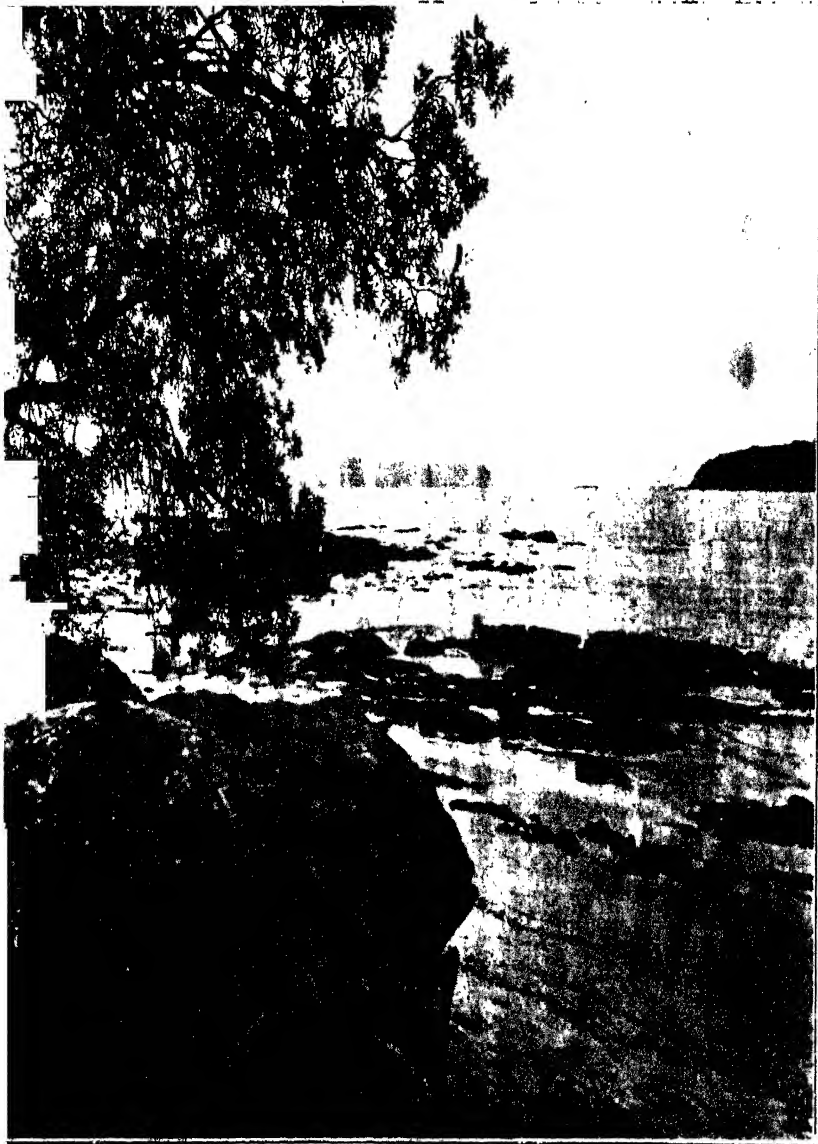
"The Church of England does not pray for the dead," said one bishop, replying. And yet the words of the requiem merely went as far as:

Lord, grant them rest eternal,
All those who have fallen in battle—
Grant them rest.
All those who have fallen by pestilence and famine—
Lord, grant them rest.
Men of all countries who died for their cause—

Lord, grant them Thy rest eternal, and Thy light perpetual shine down upon them. It did not seem very far to go, since, in the Abbey itself, yesterday morning, there was the prayer:

May the Lord, of His mercy, grant unto us, with all the faithful departed, rest and peace.

I suppose it was the word "requiem" which frightened some clerics away. It is a Latin word.



A VIEW OF THE BALMORAL BEACH

THE

THE PRODIGAL SON

I WILL go from my Father
For the sake of returning again.
I will leave His joy
For the sake of feeling His pain.
I will leave this rest
To enter the wonderful strife.

Wilt thou go into death
And forget that thyself art life ?

I will !

Heaven's wisdom forgetting
For the love of learning to know ;
Forsaking my greatness,
For the bliss of having to grow.

Wilt thou enter the mire
Of the blackest and foulest sin
Not feeling the fire
Of thy purity burning within ?

I will !

And our world soul fell
From heaven's unspeakable light
To the darkness of hell,
To the dream of an endless night.
In a million parts
Was divided the Only One
And separate hearts
Lost sight of *The Father's Son*

From choice.

It is crucified
In the stone, the tree and the beast,
In humanity, by the greatest pain and the least,
Through the greed of gain
It is reaching the joy of loss ;
It is crucified,
But learning to love the Cross,

Its choice.

When the morning breaks
The son will no longer roam,
When the dreamer awakes
He will find he was ever at home ;
That the endless years
Of night, were a single day,
And the bitter tears
A blessing, on dreamlands' way

In Life.

I went into sin
To be drawn by Thine utmost Love,
That the Fire within
Might join the Fire above.
I am crucified
Forever, in Pain and Bliss.
I am glad I died
My Father, to join in this

Thy Life.

I. R.



THE BROTHERHOOD OF MAN: ITS SCOPE AND LIMITATIONS¹

By MD. HAFIZ SYED, B.A., L.T.

IT is the common and well-known truths that are generally ignored and passed by, and it is the obvious, the patent and almost indisputable verity of life that is not kept in view; and so the brotherhood of man, although intellectually recognised by all just and thoughtful people, is yet one of those subjects that is hopelessly ignored in ordinary life. There are many people existing in this world, to whom the idea of the brotherhood of man has no meaning or foundation. Some of the leading men of the world with all their culture and enlightenment, have done incalculable harm to, and brought untold suffering on,

¹ A paper read before the Theosophical Society, Poona, on the occasion of the inaugural ceremony of the Brotherhood Campaign.

their fellow beings by acting in a thoughtless manner and deciding the fate of the people under their charge in a way that has completely disregarded this deeply significant yet simple fact of our being. Religious dissensions and racial rivalries being the order of the day, some people still doubt whether the brotherhood of man has any basis in reality. On the other hand there are some who believe that the brotherhood of man is a fact in nature: and in all human relations, be they social, political, economic or religious, this fact should never be lost sight of, if we wish to make steady progress and live in concord and harmony. It is necessary that such an all-important proposition should be carefully examined and its merits ascertained.

The cry "I am an Englishman first and a Christian afterwards" or "I am an Indian first and a Hindū afterwards" is not unoften heard; but it is rare to hear a man declare that he is a human being first and everything else afterwards. With all our advanced scientific ideas we are more fond of laying greater stress on the unessential features of our lives than on the essential and fundamental ones.

During the last two centuries scientific knowledge of every description has made rapid strides and every department of human knowledge has been thoroughly verified and systematised. Thus the finality of the verdict of science on a topic that lies within its scope, is hardly denied. It will be well if we refer this subject to it.

The physical structure of man, with the exception of his outer skin, epidermis, is common to all mankind. No man has two noses or three feet or a dozen hands. Modern physiology has indisputably demonstrated that the organs of the human body have common functions in all human beings, be they Africans or Indians, English or Negroes. The modern science of psychology also points to the same end and teaches that man's mind has many characteristics common to all.

The three aspects of consciousness, namely, cognition, emotion and volition, are shared by all in varying degree and according to the stage of evolution that an individual may have arrived at. All men have a tendency to think, to feel and to act. The three laws of thought of the logicians have a common bearing on all minds. The laws of development and evolution apply equally to all men, high or low, dark or white.

All human beings are subject to the same biological laws of growth, decay and death. Thus, physiologically, psychologically, logically and biologically, all humanity is one.

Turning to the contending schools of various philosophical thought, we find that none of them have denied the solidarity of the human race. A thorough-going agnostic, in spite of his inability to understand and explain the why and the wherefore of the material phenomena, has not, so far, underrated the value of social service, nor has he disregarded the unity of man. A rationalist believes in the supremacy of reason and nothing else, and cannot therefore consistently disavow the rational and fundamental unity of mankind. Of all the philosophical thinkers, August Comte, the founder and exponent of positivist philosophy, has greatly emphasised, and even made much of, the religion of Humanity. He says :

Humanity is our highest concept, whatever the foundation of things may be in itself, however indifferent or hostile to human progress things may at least, up to a certain point, be compelled to enter the service of man.

In England men like Herbert Spencer and J. S. Mill, though never disciples in the strict sense, were greatly influenced by him.

Men like Charles Bradlaugh and Ingersoll, who declared themselves atheists, were in no degree anti-humanitarian ; on the contrary the former always held up before himself and others a very high standard of social service. Philosophically those who believe in monism or in the divinity and unity of all that lives, cannot but recognise the need for cultivating

Maitreya, friendliness towards all. The brotherhood of man has a deep spiritual basis. Its practical realisation constitutes the first and the last word on the path of spiritual enlightenment. We might go to any highly advanced man of any faith or creed, we should find him tolerant, loving and saturated with sympathy and good-will for all. Brotherliness for all is a *sine qua non* of spiritual development according to ancient and modern mystics. Says Arthur Schopenhauer :

After all, it is only phenomenally that I differ from my neighbour. In reality, each man must say to himself with reference to other things : This art Thou. Down beneath the appearance of differences which the space and time forms give, it is the same unitary will which constitutes your life and mine ; and so our interests are not different but identical.

In the last century, Joseph Mazzini, the true apostle of human liberty, the terror of principalities and powers, the champion of republicanism, figured as a most outstanding personality and did not spare himself in proclaiming the holiness of humanity and in living up to its highest ideal. He says :

The unity of the human race could only be admitted as the consequence of the unity of God. The time has come to teach men that, as humanity is a single body, we are all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active and strong. The time is come to convince ourselves that we can only rise to God through the souls of our fellow-men, and that we ought to improve and purify them even when they do not ask it of us themselves. Generally speaking you cannot, even if you would, separate your life from that of humanity ; you live in it, by it, and for it.

Free men and slaves, you are all brothers. Origin, law and goal is one for all of you. Do not say : " The language which we speak is different " ; tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say humanity is too vast and we are too weak. God does not measure powers, but intentions. Love humanity. Ask yourselves whether you do an action in the sphere of your country, or your family ; if what I am doing were done by all and for all, would it advantage or injure humanity. Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted to-day in theory, but denied in practice.

How very true and inspiring are the words of this apostle of human love and freedom ! The European nations do not

seem to have taken these words to heart, else there would have been no war.

Let us turn now to the testimony of religion. As it begins by declaring the Unity of God, so it ends by proclaiming the brotherhood of man. In fact the two truths are inseparable, the second being implied in the first. If there be but one life, then each form it animates must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God.

As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it. Brotherhood is a fact in nature and from it there is no escape,—

says the editor of *The Universal Text-book of Religions*. All religions without any exception believe in the Fatherhood of God, as the Creator and Source of all beings. If that be so and it is so, then the only logical conclusion that we can draw from this faith, is that all men are equal in the sight of God. As Shrī Kṛṣṇa says :

The same am I to all beings; there is none hateful to me, nor dear. They who worship me with devotion they are in me and I am in them.

Brotherhood of man is only a necessary corollary of the Fatherhood of God. The source and origin of mankind is one and the same, differ as much as we may in our outer form, features and temperament. We cannot however deny our common origin and destiny. Some people ejaculate "Well! whatever else religions may be, most certainly they are not brotherly". And it is unhappily true that if we look into the religious history of the immediate past, we find therein very little brotherhood; religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. We generally forget that

each religion speaks one letter of the great Name of God, the One without a second.

God is so great, so illimitable, that no one brain of man however great, no one religion, however perfect, can express his infinite perfection.¹

The religions of the world aim at purifying the human heart and bringing it nearer God, but people, in their indifference, do not study their own faiths. This is why they act against them. I dare say there is no religion in the world which has preached against the brotherhood of man : and as a proof of this statement, which might perhaps be doubted by some sceptics, I take the liberty of quoting from the various scriptures of the world-religions.

The oldest of all the religions of the world is Hindūism. All the sacred scriptures of this sublime faith, contain clear and unmistakable references to the brotherhood of man. In the sixth chapter of the *Bhagavad-Gītā* we read the following striking verse :

He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous and the unrighteous, he excelleth.

In the third chapter, we read the following :

Having an eye to the welfare of the world also, thou shouldst perform action. I, O Conqueror of Sleep, am the self, seated in the heart of all beings.²

There are many other such slokas.

In the Manusmṛiti we read the following :

He who befriendeth all creatures, his name is Brahman He who thus seeth the self in all beings, by his own self, he realises the quality of all, and attaineth to the supreme state of Brahman.

In Katha-Upanishad³ we come across the following :

This one universal Inner Self of all beings becometh one separate individual self for each form.

¹ *Brotherhood of Religions*, by Dr. Annie Besant, p. 8.

² III, 20-25.

³ V, 10.

Again in the *Isha-Upanishad* we read :

He who seeth all beings in the self and the self in all beings, he hateth no more.

In the *Shānti Parva* of the *Mahābhārata* the following verse is most significant :

He who is the friend of all beings ; he who is intent on the welfare of all with act and thought and speech—he only knoweth Religion.

Vishṇu Purāṇa :

Knowing the Supreme to be all beings, the wise extend love to all creatures undeviatingly.

The next religion in order of historic sequence given to the world is Zoroastrianism. We read the following in the *Patel Pashemani* :

If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate or children, in relation to my leader, my next-of-kin and acquaintances, my own townsmen and my servants then I repent, and pray for pardon.

Buddhists in the *Ḍhammapaḍa* are taught the following :

Let us live happily then, not hating those who hate us ; among men who hate us let us dwell free from hatred.

In the *Meṭṭasaṭṭa*, 7, 8, we read :

And let him (every one) cultivate good-will towards all the world, a boundless (friendly) mind, above, below and across, unobstructed, without hatred and without enmity.

In the Christian Scriptures we read :

One is your Master, even Christ, and all ye are brethren.¹

God hath made of one blood all nations of men for to dwell on all the face of the earth² . . . We are also His offspring.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus.³

Peace be to the brethren.⁴

¹ *Math.*, XXIII, 8.

² *Acts*, XVII, 26, 29.

³ *Galatians*, III, 28.

⁴ *Ephesians*, VI, 23.

The holy Koran teaches:

To your parents show kindness, and to kindred, and orphans, and the poor, and the neighbour who is a kin and the neighbour who is a stranger and the companion who is strange and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not; and as for the beggar, drive him not away.

The sayings of Muhammad:

No man is a true believer unless he desireth for his brother that which he desireth for himself. . . . He, who is not affectionate to God's creatures and to his own children, God will not be affectionate to him. . . . Who is the most favoured of God? He from whom the greatest good cometh to His creatures. . . . The best of men is he from whom good accrueth to humanity. All God's creatures are his family; and he is most beloved of God who trieth to do most good to God's creatures. . . . Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim. God enjoins you to treat women well, for they are your mothers, daughters and aunts. Do you love your Creator? Love your fellow-men first.

From these quotations it is abundantly clear that none of the great religions of the world ever taught anything anti-humanitarian or encouraged intolerance or persecution.

The followers of a religion and not the religion itself, are to be blamed for any offence that they may have committed against their brother man. At times the noble truths of religion were misunderstood and perverted, and this gave rise to dissension and quarrel among the faithful.

If the common ideal of human unity were universally recognised and accepted by all the civilised nations of the world, they would try to extend a helping hand to those of their fellow nations which are weaker, less equipped, less fortunate and more backward than their own, in the name of humanity, good-will and fellow feeling. They would not then be actuated by any racial feeling, nor would they be guided by the time-worn and almost primitive consideration of the so-called national prestige, power and glory; but they would be mostly influenced by higher and more lofty ideals of human unity and consider it a privilege rather than pride and false

glory to uphold the cause of truth and justice and stand by those peoples which are in distress or in a fallen condition.

As an elder brother, being more qualified, stronger and better equipped in life than his younger brothers, never hesitates to support and succour them when necessary, so the more fortunate peoples should assist the less fortunate ones.

Amelioration and elevation of the condition of women and of the submerged tenth—the suppressed classes—not the depressed but the oppressed ones, are direct corollaries of intelligent and willing realisation of the ideal of human unity.

War must also, on the same ground, cease to exist as an instrument of self-aggrandisement, selfishness and terror.

The idea of war and bloodshed should be a veritable *bête noir* in the eyes of the civilised people who base their noble cultural ideals on the eternal verities of truth, justice and humanity. In an advanced state of a truly civilized and human society where people are very largely guided by reason, and conduct their affairs in the light of past human experience, settlement of serious political problems by means of mutual strife and internecine war savours of nothing short of savagery and barbarism and shows a low state of moral development of the people who become mainly instrumental in bringing about such conditions. It was with reference to such a state of affairs that Kant declared, long before the Titanic War broke out in Europe

We are civilised to the point of wearisomeness, but, before we can be moralised, we have a long way to go.

Schopenhauer also expressed the same idea in other words but more strongly. He says :

Since the dawn of humanity mankind has made progress in every thing except morality.

That war has no moral or economic justification has been amply proved by such eminent thinkers as Norman Angell in his book *The Great Illusion* ; by Christian Collins in *The War*

against War; by Paul Richard in *To the Nations*. Only a mind devoid of imagination would fail to realise vividly and picture to itself the truly horrid, most devastating and utterly ruinous consequences of war. In the fit of temporary insanity—this is the only way in which such a criminal and inhuman motive can fitly be characterised—the contending nations plunge themselves into deadly warfare and thus cause untold suffering and incalculable harm to each other; from the effects of which it takes them no little time to recover and recoup.

It is said that individuals and nations learn severally from their bitter experiences in the school of life and thus become wiser and more thoughtful in reorganising their affairs. I wish it were so in bigger concerns of life. Were not the western nations of our time, who pride themselves on their scientific achievements and superior type of civilisation, aware of the history of the world whose pages are written with human blood? Was not that knowledge, of the past and of the ancient times enough to prevent them from rushing headlong into a disastrous course of action? Has experience been of any use to them? Was it not humanly possible to devise some harmless and civilised method to adjust their affairs and settle the contentious problems which gave rise to their mutual difference and strife?

The true causes of all war are thoughts, feelings, and actions that directly or indirectly deny the brotherhood of man.

While the present inequalities between man and woman remain, many a social and economic injustice is bound to persist. We have the new conception that woman is not the lesser man, and that it is not true about man and woman that they exist, "he for God only, she for God in him," as Milton said. In India the wife is expected to look upon her husband "as a God," but the husband must look upon the wife too as a God, for we are beginning to realise that there is the same Divinity in the woman as in the man, not less in

one than in the other. Because of this recognition of woman's true position, there are vast, sweeping changes beginning in every nation, and women are being associated in all the activities of men, especially in political activities.¹

The very word, brother, signifies inequality ; as the sons of the same father differ in age, mental and moral growth, size, stature, often in colour, form and features, yet they are the offspring of the same parents and have equal right to inherit their property, similarly we all are brothers, inasmuch as we have a common origin and destiny and are subject to the same natural law of growth and development.

People seem to be divided on the score of language, country, race, colour, taste, talents and tendency, and have various grades of moral and mental development because they have started on their evolutionary journey at different times and periods of their lives. They are the outcome of various evolutionary waves. So they should naturally differ in age, size, moral standard and physical forms. These dissimilarities are only external and therefore unessential. Strictly speaking they are not of much vital consequence. It is a matter of mere accident that a person is born in a particular clime or country and thus has a dark or fair colour. Does it in any way make any fundamental difference in the constituent parts of a man's physical structure or moral stamina ? A Japanese, a Chinaman or an Indian is as brave, upright and noble as a Frenchman, German or Italian.

Similarly language and race have no very deep significance in so far as a man uses a language only as a vehicle of his thought and emotion, which in many ways are found to be alike in men of different nationalities ; and his race or clan is determined only by an accident of birth. Does racial difference in any way alter the essential unity of mankind ? The difference between ancient and modern, East

¹ *Theosophy and Higher Civics*, pp. 141, by C. Jinarsjadāsa.

and West, dark and fair, and between people of different castes, creeds, sex or colour, so much exaggerated and so much spoken of, has no deep foundation or essential grounds of cleavage. To quote Bhagavan Das' words :

They are both spirit of the same Spirit and flesh of the same flesh.

There is indeed no other insuperable and ineradicable difference.

The whole purpose of the caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community.¹ As Manu said :

Let the Brahman flee from homage as from venom : let him ever desire indignity as nectar.²

A man who did not show forth the Dharma of his caste was not regarded as belonging to it, according to the teachers of the ancient days. We have already seen that ignorant Brāhmaṇas were mere ashes, unfit for the discharge of their duties ; and even more strongly Manu says :

As a wooden elephant, as a leathern deer, such is an unlearned Brāhmaṇa, the three bear only names.³ . . . The Brāhmaṇa who, not having studied the Vedas, labours elsewhere, becomes a Shūdra in that very life together with his descendants . . . The Shūdra becomes a Brāhmaṇa and a Brāhmaṇa a Shūdra (by conduct) ; know this same (rule to apply) to him who is born of the Kṣhāṭṭriya or the Vaishya.⁴

There is no social institution so much misunderstood as the caste system. It is based on a sound principle not only of division of labour and various grades of the law of evolution to which every human being is subject, but also on inherent psychological facts of undifferentiated consciousness, emotion, volition and cognition to which the four *Varna* (castes) severally correspond.

¹ *An Advanced Text-book of Hindū Religion*, p. 244.

² *Manusmṛiti*, ii, 162.

³ *Ibid.*, ii, 157.

⁴ *Ibid.*, x, 65.

There is no country in the world where the manual labour class, proletariat, the organisers of industry, the merchants, bankers, agriculturists, legislators, warriors, teachers, savants and the spiritual leaders, occupying various grades of position and functioning according to their taste and temperament, are not found. The Varna and Āshrama system, therefore, by no means outrages the sense of the brotherhood of man. All students of history know that no nation, however great, has ever survived, if it has outraged the brotherhood of man. We are all aware how Spain carried on a fierce persecution against the Moors and the Jews, and how she burned them by thousands, tortured and mangled them; weary of slaughter, she exiled them, with the result that at the time of exodus the streets of Spain were strewn with the corpses of old and young, infirm and babes. Those who were pitilessly crushed, became the avengers who hounded her to ruin, and Spain, which at one time was the mistress of Europe, became a kingdom of little importance, as she is to-day. Similarly in India the doom of the Moghul Empire rang out in the cries of those who were slaughtered for their faith by Aurangzeb.

If we take a bird's-eye view of the whole civilised world of to-day we find that in spite of certain sharp and yet essentially minor differences of power and prestige, race and colour, all the nations of the world are being drawn together; international conscience, based on common humanity, is being gradually awakened.

The scientists of modern times do not give their message to one nation alone, but to humanity as a whole. There is no nationality in art. There are many articles of manufacture and parts of machinery that are being standardised; the post, the telegraph, wireless telegraphy, steam and electricity and various other new inventions have played no little part in unifying the human races of various countries. Not long ago serious

attempts were made to help numerous nations of the world to understand each other by establishing two international languages Ido and Esperanto. The attempt of the inventors may not have been crowned with complete success, but the desire, (natural and genuine as it certainly is) to bring together the outlying and distant countries of the world, is a positive proof of the fact that humanity is gradually advancing towards its common goal, namely the realisation of the brotherhood of man.

Dr. Annie Besant has summed up this ideal in her inimitable style in *The Text-book of Religion and Morals* in the following words :

So long as man knows himself as a body rather than as a spirit, so long must brotherhood remain unrealised; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish and finally perish in the using, and as their available quantity is limited and would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success . . . But when man begins to know himself as a spirit rather than as a body, he realises that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away they multiply; as they are shared they are more thoroughly possessed and assimilated. Hence brotherhood must have its roots in spirit, and spread outwards through the intellectual and emotional realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by spirit, out-welling from within.

Md. Hafiz Syed

THE CIVILISATIONS OF THE WEST AND OF THE EAST¹

By DR. WELLER VAN HOOK

THE people of the West often criticise those of the East as impractical and neglectful of the obvious and the near at hand. The people of the East tend to look upon Westerners as greedy materialists, lacking in spiritual insight. And in the extremes of these judgments both are in error.

As Atlantis cherished the far-flung outposts of the fourth root-race in that long past epoch in which the destiny of that mighty race was wrought into cold history, so to-day Europe and America are the lands in which the new dharma, the new, advanced and ever-developing philosophy of the fifth root-race and its growing civilisation are being wrought into the splendour of those final forms that shall mark forever the attainment of another great epoch of the Logos' world expression. This newness, this progress, make the puzzle for western and eastern men that stands in the way of the proper understanding each of the other.

It was the dharma of the fourth root-race to make strong contest upon the astral plane, to learn ways by which its difficulties might be met and overcome.

The ancient religions and mysteries—such as the Egyptian—taught methods by which men, leaving the physical body might win their way through the astral plane by applying a rather exact and detailed knowledge of the life-conditions of

¹ Read before the Convention of the American Section of the Theosophical Society, 1923.

the entities encountered there and of the methods by which they can be dealt with. The wonderful mystery instruction of Iamblichus later taught the invocation of the astral and lower mental plane devas and the modes of holding intercourse with them. The ancient philosophies and religions of India taught that, while we may go down into materiality in incarnation, the descent, as Plato also later insisted, was difficult, painful and dark, and was a sort of death for the soul, the true life being found in his return to levels of consciousness nearer his origin. Yet this descent would not be like death if the consciousness, with fulness of power, were able to endure that descent without wavering. It was the fourth root-race dharma to gain the powers of the astral world.

It is improperly an offense to the western mind that Orientals find a way of escape from attachment to desires by minimising their reality, exaggerating the thought of their brevity of existence, their interest and their value, in the general scheme of things. It is by this denial that Orientals have contrived the detachment of their desire-natures from the enthrallment of these realms. The sacred and philosophic writings of the ancient Indians are full of this phase of philosophic thought. The method fills a great need in the development of man and in his training for the higher planes of existence to effect this detachment. And it was distinctly a fourth root-race phase of dharma that progress should be made by this philosophical device of minimising interest in the lower realms and attempting to leave them as soon as possible.

Our eastern friends, on the contrary, should recognise that the dharma of the fifth root-race, as it has developed in Europe and America, demanded a pronounced advance in dharma and that this advance had to be directed further downward to carry on the conquest of materiality. This progress had to be characterized by the usual crucifixion, spiritual darkness and mental suffering in the outwearing of world karma, by struggling for

the light of knowledge and the freedom for action that comes with hard-earned opportunity and added power for new and additional expression.

This further descent into new and profounder phases of materiality necessitated the Hierarchy's driving new longings or desires through the people. At the fifth root-race level of development this meant, concretely, the heightening of desire for the things of the astral and especially of the physical levels. It meant the conquest of the physical plane. Hence its men have been given the greed of footing upon the soil, for wealth, the hunger for the means wherewith to construct, to multiply complex objects, to rush hither and thither like ants, mad with the lust of physical, astral, and mental plane action, conquest and attainment.

With this greed for gaining for the sake of the lower self they were given, are given and will be dowered with, the marvellous inner dharma of aspiration for the development of these lower planes to the greater glory of God ! Action, struggle, contest with the earth, the sea and the air have been theirs, so that they may develop the divine possibilities latent in evolving physical prakṛti. The materiality of the western rage for action is sanctified by its consecration to God through the requirements of the Manu and the mighty Lord of the Cultural System. The latter differentiates and specially dispenses the forces that fill western men's hearts with devotion to the mighty order of the common plan for civilised life, which is the orderly array and the interlocking action of labour for the continuous good and the general progress of men living in world-wide interdependent association.

Through the long centuries of darkness that have passed since Roman decadence these men have been led, the Christian church giving great aid, to the outwearing of much of the heaviest karma of the world. With the Renaissance, the return to light, hope rose anew and fresh in the hearts of the

western men. They were shown by initiates of the Occult School of the Great Venetian, functioning in the guise of ordinary men, how they might proceed to realise the great opportunity before them. They were told by many outer and inner voices that they must study Nature in friendly ways, in loving spirit, with utmost intimacy of contact and with the deep meditation that discovery and invention demand, in order that the secrets of Nature may be won.

And these secrets have been won and will be won more and more. Almost fiercely western men now refuse any road other than the one they have been taught—the road of material study for the development of an exact knowledge of objective things and the laws by which they are affected. They demand that their knowledge be gained through the ordinary senses so that all men may know, and so that the simple ratiocination that each normally constituted mind can command may be the common road to conviction.

With the success of this effort, sprung rationally from certain phases of the Greek philosophy and life, the men of the fifth sub-race of the fifth root-race feel that success in the construction of their tower of Babel is assured. They march forward from the observation of phenomena, and the reasoning that they can utilise as rationally based upon it, even to a little comprehension of the fourth dimension and the astral plane life to be found where it is a factor! They conceive that they may thus almost force entry into that realm, into the nature of the atom and the electron and even into the fulness of the astral plane.

Philosophically they have gone so far as to refuse further to study the old systems and, in the so-called pragmatism, they adopt an agnosticism which is but a poisoning until an anticipated solution shall be vouchsafed through the methods that satisfy the primary and postulated requirements as to the senses and the Aristotelian logic.

While we cannot hope that full satisfaction will attend these efforts alone (for we feel that new senses for man must be accepted hereafter as having just place in our western scheme of consciousness-evolution), yet we are in strong sympathy with the effort of western men to make glorious the study of Nature in grossest materiality. The Universe in great is reflected in the universe in little. Beyond vision with the microscope is the realm of the atom, the so-called electron, quite as the systems of star-constellations are beyond common vision above.

Our western philosophy must be rewritten to accord with this view of objective science. Students of the Divine Wisdom should aid in revising it. New and truer values must be accorded the common life in which we live. The mighty Adepts who for centuries have wrought in the western world, under conditions which They Themselves have set for the life of western culture, have taught western chelas how to live among the men of the world without condemning their ways, but rather sharing them and, as They have led them into them, They have shown how the life of this contact with materiality is co-ordinated with and is consecrated to the purposes of the Most High. They have taught a new and deeper philosophy which does not deny but exalts the value of the lower planes and all that in them is. To the Greater Glory of God must all be consecrated. The lowliest life and form must be accepted and studied as holy. And this acceptance of the values of the things of the lower planes must be held in consciousness even while the struggle for æonian, though not absolute, detachment from the desires centring about material things is carried on with an equal sincerity of warfare.

It is this conscious, joyous and sacred exaltation of the values of the material world that makes the living germ of that true greatness of our root-race which is yet to be fully realised.

The pitfall of desires that are opposed to idealism is most difficult to avoid. Yet the struggle gives opportunity for the workers to grow by the inauguration of new methods of study and new ways of teaching and leading the children of men.

Glorious the contest; glorious the reward for those that will not be driven away from the recognition of God in all His Works, ever preparing new and more advanced ways of approaching Him even by probing into the secrets of lower Nature and into the Path to God that must lie there just as it is to be found in those other paths of asceticism that bear a more ancient stamp.

The West, then, gives us the new dharma of the practical, which will not be despised if we recognise that it means the exaltation of the search for God and His mysteries in, down through and beyond, objective forms. The new fifth root-race philosophy glorifies God manifest, sees no evil in objective Nature, finds the conservation and the balancing of prakṛti in the very soil under our feet. In aversive that life to the very dregs is true and is susceptible of comprehension, is worthy of consideration in meditation and of a just philosophic setting in the universal scheme of life.

Taking a root-race stride beyond the recluse attitude of the Oriental devotee of jungle retirement, the fifth root-race philosopher would live in the world, be of the world and yet maintain his spirit in the Olympian clouds above materiality.

Now the worldly western philosophers and scientists have not yet emerged from their borings into Nature. They are immersed in the matter, the very materiality in which they are delving. The occultist may see and understand their position and its difficulties and may look beyond and behold their future triumph. Some there will be, pushing forward along these lines, who will make the leap to those generalisations that will give the synthesis to their small philosophy, joining it with

the universal philosophy. Doubtless the majority will fail to pass through ; but the beginning will have been made and something of that difficult way will have been trodden.

Furthermore, it must not be forgotten that there are two planes below the physical plane that we know. These planes have inhabitants almost unknown to us. Yet eventually these planes, like those above, must be opened to us and studied. And further modifications of applied Divine Wisdom must then be made. *These advances, like those of the fifth root-race, also shall temporarily seem like regressions or failures*, and will belong to the life of the sixth and seventh root-races. No doubt practical magic will be in successful vogue in those days. And this will be as it should be. Why should not magical methods become as legitimate as those we now have? If the animals and the birds of the physical plane co-operate with us or serve us, why should not the same principle hold good between the planes for their respective denizens. Why should not nature spirits serve us, and why should not we co-operate with the angels and the gods? And what recriminations will descend upon the heads of those pioneers who first shall publicly make use of occult methods for practical personal ends! Only the strong and those well supported may venture on such efforts. In future ages the world must return to its former status of co-operative, intelligent symbiosis with all nature spirits and devas. The present ignorance of the simultaneous life upon the other planes and the antagonisms between their denizens is intolerable. And as we have said, the pioneers in this work will be misunderstood as are the men of the material West to-day.

It is the duty of occultists equally to tolerate the apparently errant philosophy of the West, and the esoterically more comfortable philosophy of the East, endeavouring to guide their progress toward agreement. For we may be sure our civilisation is founded on a rock and that it will grow into that

worthy fruition which we long to see it attain. It is the gravest of errors to imagine that it is outworn or broken down, that it needs reconstruction or replacement, that it is inadequate or that it is fundamentally erroneous.

The western philosophy of action must be accepted by the East. The West may well study the presentation of the Divine Wisdom given us by the East; but both should also endeavour, in humility and with great effort, to gain that help which will enable them to understand why western men have been driven forward into an intense spiritual darkness of life which is, however, only apparent.

The consequence of adopting the philosophical idea of accepting the three lower planes as of full validity in all respects, of uncompromisingly attacking their problems, conquering their difficulties and sanctifying every phase of the life enmeshed in them involves the most far-reaching practical consequences. As a matter of fact the Lord of the Cultural System, Who is the chief protector of this philosophical modification of the Ancient Wisdom applied concretely to human life, has Himself led lives in recent centuries that show a determination to grasp uncompromisingly the nettle of the inner spiritual life lived with gross outer contacts. His pupils, now composing a mighty School of Occultists, live in the world and share its life with especial directness and boldness of attack. Not a little of Their method and of the practical nature of Their occultism has been exposed to the world more or less openly and publicly. Their labours and self-sacrifice through centuries have made it possible for the people of the Theosophical Society to live in the joint observance of some occult activities and to teach occultism openly.

Certainly Their philosophical attitude has opened new vistas, new possibilities, and previously unproclaimed possibilities with reference to the purpose of our practical life of occultism. For the older occultism taught as a central thought

the possibility and the desirability of attaining Nirvāṇa, each man finding and following the Path until Nirvāṇa was reached and its powers acquired. It was and is taught by these philosophers that, by attaining Nirvāṇa, the possibilities of utilising that supreme vantage ground for effort, with powers beyond mortal dreams, are the guerdon of the worker. He in turn might or may then apply himself to the task of His predecessors to bring along others, individually or collectively, to attain the same liberation and similar powers. The western occultism lays stress on service to humanity at all times with Nirvāṇa less prominently in thought.

This view-point and its logically associated effort are distinctively those of the fifth root-race dharma and philosophy. Their acceptance places the occultists in an entirely new relationship to the Logic Plan, to the life that he will lead in trying to aid in its unfoldment and to his attitude to the world and its life. His purpose, maintained strongly in the foreground of consciousness, is the attainment of the perfection of human life upon the earth, the Kingdom and Will of God realised here. He does not so much preach Nirvāṇa and its attainment, as the end and purpose of endeavour, as inculcate the thought that the occultist, while finding the Path in the pursuit of the Ancient Wisdom as it has been reduced to practical expression by the Great Lodge for thousands of years, will make the redemption of man more and more synonymous with the progressive redemption of prakṛti itself. He would, therefore, distinguish the planes from one another less and less on the basis of their individual values for the advancing occultist, and would more and more give them importance and status for themselves. Less and less would he withdraw from the practical problems of life. More and more he identifies himself with the World and feels the World's problems as his own. He does not see the World as so alien from himself; he lives the life of the World without more aloofness than is absolutely

necessary. He does not see Utopia the remote goal of his dreams, but conceives of an ever-increasing perfection of the World, following his immediate leadership to practical attainment. He shares the joys and to some slight extent the sorrows of the world. *The man of this school on the path of holiness lives the life of the world and endeavours to sanctify it and carry it with him.*

The practical application of this recognition of the intrinsic value of the lower planes has necessitated and, in logic, supplied the basis of a new life for men. It has supplied a moral, and an objective key-note for the associative action of humanity, demanding attentiveness to the actualities and the requirements of everyday, common life. It sanctifies and idealises the lowliest labour as well as the highest human endeavour. And, obviously, it demonstrates to the humblest mind the indispensable value of civilisation as the associative activity of a vast body of men labouring for a common good, each gaining for himself while he piles up gains for all the humanity involved in the scheme of civilisation.

For the first time in the life of humanity the driving force of hunger and cold is added to the attraction of desire to heighten, unify and co-ordinate the labours of men. And we have gone far enough with the life of our fifth root-race civilisation to see the acceptance of the demonstration presented. It is recognised as a practical fact that not a single large people of the great family of leading nations of the world can be cast out of the scheme of co-ordination without inharmony resulting for the entire body. And the drill that will be applied to men, life after life, will drive home deeper and ever more deeply the fact that work for the Lord of the Cultural System has an equal place with labours in other departments, an equal sanctity in the eyes of Him Who maintains, in due order, the labours of imperfectly developing men for civilisation. The sanctity and worthiness of human life are realised in practice.

The basic Āryan people, the present stock of the first sub-race of the fifth root-race, entitled to great privileges in leadership, have transmitted to later sub-races of that root-race many new phases of rulership and culture. They have given much of philosophy and law to other peoples.

But it does not seem that they have been able, themselves, to take full advantage of that wisdom which they could transmit. And again they seem to have failed at times to grasp the words of the still small voice that would guide them further in ways of root-race dharma. Certainly that ancient people of India has failed to seize the dharma of giving the World the potent and drastic lessons of physical and chemical science. It seems to have fallen to the fourth and fifth sub-races of the fifth root-race, to the Latin and, as to details, especially to the Anglo-Saxon peoples, to bring to practical effectiveness the analysis and synthesis of the material elements.

The cry of "Wake up, India" raised by the President of the Theosophical Society has meant, for one thing, the rousing of the Indian Āryans as well as the other races of India to the realisation of the utter necessity of grasping the materially basic facts of our root-race life. It has been, therefore, the fourth and fifth sub-races of the fifth root-race that have accepted and are now forcing on India the dharma of going down intellectually into matter—a dharma that she should have recognised long ago under the appointed Āryan leaders of the Indian peoples.

If we are willing to admit the gross materiality of the western life, while insisting that its grossness is more apparent than real, we must turn to the alleged spirituality of India, of the Orient and contend for the superficiality and the practically unreal nature of the spirituality of the common people. For that spirituality belongs to the intense life of the higher worlds; the brutality of its undeveloped peoples is glossed over by

the mâyâ of reflections from the purity that blazes from above.

The occult atmosphere of India, we are often reminded, is an easy medium in which to work. There are several reasons for this. Its proximity to Shamballa, the greatest centre of the world's inner life, and to the âshrams of many members of the Hierarchy assures constant intense activity of the vibrations from the loftiest planes. Moreover that great land possesses a multitude of ascetics and students of the divine wisdom who are more or less familiar with occultism and who practise it upon the lower planes. And the esoteric students of such religions as Buddhism and Hindûism help greatly to distribute the forces of the mighty Leaders of the Hierarchy who labour upon the formless planes. No doubt the devas there are trained, in great numbers, for occult co-operation. Imagine the effect produced through the frequent sounding of the sacred word of thousands of worshippers throughout India.

For the occult atmosphere of the western world it must be said that the conditions are not so easy. But in Europe there are several highly potent centres, and the Head of the hierarchy for the western world, the Master the Venetian, has an organisation the knowledge of which, as to power and usefulness, makes the heart rejoice. Its centre is in southern Europe where the conditions for work are favourable. Most elaborate and effective methods the details of which we cannot dream of, are used to associate it with the force centres of our Earth, the remainder of the solar system and even of the stars, whose influences are especially studied, accepted and reciprocated by the Master who is at the head of the ceremonial ray.

The power of the Rosicrucians is active and effective, though its centres are concealed; its influence has been continuously exerted for centuries; its power and its refinement draw forces from the stars. The occult atmosphere of Europe

is almost wholly that of Rosicrucianism ; that of America is tinged by it. But America will have more of that influence in the future.

The Christian religion is a potent influence for our western world. It is easy to feel its massive action upon the world when crises of tragedy demand discharges of power to sustain human hearts, to provide sympathy in grief, to give courage to endure or to add power for the unity of men in the just rejoicings of peace and of resurrection from the batterings of fate.

The growing power of Masonry, an institution of western significance, may be noted by students of the facts of our civilisation, in which it is of measureless value. Exerting its influence in a non-partisan way, it engages many of the choicest spirits of America and of Europe in a fraternal activity that deeply affects and steadies peoples, rulers and nations. The growth of this power to extreme usefulness only awaits a little time and much effort into which we are invited to enter. This is a labour of extreme profit.

The dead, false, industrial quiet of India, with the vision everywhere of the emaciated bodies of an almost starved mass of humanity, its stunted races and its pathetic misery due to the inadequacy of the Oriental mechanism of civilisation to provide the bread-and-butter or boiled-rice requirements of humanity, is not agreeable to the ears of some of us western students of occultism. Far more comforting is the roar of the American five-ton trucks that carry provender in abundance to the millions of mouths of well-fed children, men and women, rampant with health and vigour, who are clamouring for the opportunity to build greater and more glorious, the physical body, our western collective human organism. Who of you but would gladly sacrifice something of quiet and peace of the outer or even of the inner senses to know that we forbid hunger and utter want to exist openly in America?

Who of you but willingly accepts a situation of some present crudity and unrefinement for the sake of the fact that we can rescue at a stroke a starving Chinese province or can alleviate with power a famine in Bolshevik Russia? Americans feel in this that they are the favoured dispensers of God's bounty.

But the crudity, the roughness, of our occult atmosphere must pass; it shall not long endure. The finer, quieter vibrations of the loftier planes must overcome the coarser, more brutal ones of the boisterous lower levels. Our thoughts, our plans must muffle the trucks and make them travel on isolated roads. Electricity instead of steam must move our trains of cars. Education in our universities must be trained away from brutality. We must and we will have, ere many centuries, a civilisation that will satisfy the stomach first—so that children shall not fall dead of starvation before us as we take a promenade—and later, yet a very little later, we will have the refinements of the arts and of widely discussed philosophy.

Occultists ought to know that it is they who to some extent are responsible for the occult atmosphere. It is they who help to make it. The man of the street does not know that there are occult spheres. You who know it can aid and can rejoice in a warfare so well fitted to your stage of development and your powers. And once you have committed yourself to the life of white occultism you are not likely ever to abandon it.

Let us summarise our argument and conclusions.

It is as if, on a day long past, the Lord's Angel of the Flaming Sword had said to the Egos of the coming fourth and fifth sub-races:

"Go ye forth to live much and labour long in bodies of a new type, far in space from Shamballa, for many thousands of years returning again and again at birth to western conditions. For many of the Kali Yuga centuries ye shall be of the

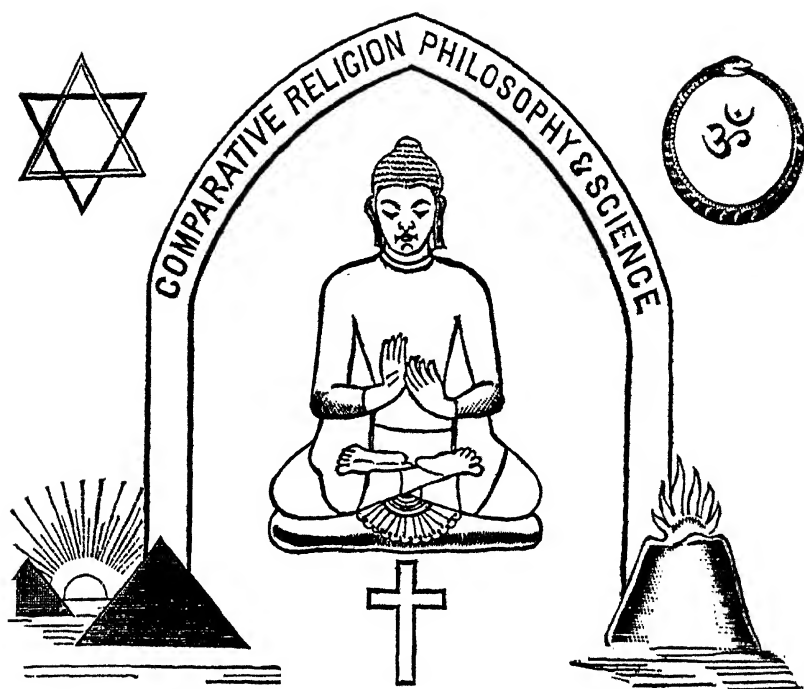
earth, earthy. Ye shall not know your true lineage ; ye shall have forgotten your glorious destiny. For ages ye shall out-wear your own and the world's karma as ye delve in the soil for sustenance, with the glory of Heaven blazing just above your blinded eyes. Ye shall find a childish joy in the small successes of material life, and exaggerated pain in the ills of the flesh ; the tenure of the physical body shall be a keen delight, its loss a poignant grief. But, on the other hand, prizing the life of contacts with earthly things, ye shall have that glorious resurrection that shall a thousandfold compensate you for such pains as ye will have out-lived. The Lord will send His ministers to sustain and guide you and ye shall bear with success a heavy load. Ye shall know Nature in a new way. New powers will come to the world through you ; a new civilisation shall be your offspring. And, out of your travail shall be born a new respect for the One God who wills that your dharma shall bless the world and glorify Him by your descent into matter and your return with the fruits of labour and with your discovery of the Divine Wisdom in the very matter of our globe ! ”

What western man does not rejoice in this dharma assigned to him ? Ours the heavy task of men—not weaklings. Ours to be the endurance of a strenuous day. But, if we can hold out without fainting, following in the footsteps of Those Who for many centuries have led this way of the western life, the reward for the Great Cause will be ample ; the power of the leaders of men will be heightened to aid in the æonian struggles of the God ; the experience of mankind will be infinitely enriched, to the lightening of the difficulties to be encountered when we must drive into the two planes of matter yet lower than our own physical plane. And we shall lay solid foundations for the future refinements of men's lives and the perfection of the next wave-crest of spirituality that shall be the acme of our fifth root-race life.

Let us rejoice in the boisterous gaiety of the burly life round about us, let us see God's plan wrought into physical fact when we join Europe in wiping out her erroneous philosophy with the blood of our own citizens, even as we strive in meditation to soothe and to quieten the unnecessary astral din that accompanies the rough warfare which has chiefly spiritual purposes lightly concealed under an apparently hopeless materiality.

Much do we prefer the helpfulness of the battle-field to the fancied security of the unearned sanctuary. Centuries must pass before the western world is refined and its burden made light and easy. Those who would serve in this western world must feel it a privilege, not longing for the delectations of older lands, doubtful for them. Spirituality and a restful spiritual setting we may long for when we have earned them. And when that time comes we will even find them wherever we may be upon the globe!

Weller Van Hook



THE BEDROCK OF EDUCATION

ACCORDING TO GEORGE S. ARUNDALE

I have often been asked to set forth what I regard as the basic principles of universal education, whether for one country or another, whether for girls or boys. The task is a difficult one, especially when it is added that these basic principles should be set forth in as simple and connected a manner as possible. However, I will make a tentative statement, with the proviso that the more one learns the more one adds and modifies; so that I am not so foolish as to assert that I have reached my final presentation of the basic principles.

So far as I have experienced and studied, those which I set forth suffice, and, in my judgment, are of world-wide application.

1. The object of education may be said to be the attainment of complete living. And by complete living I understand the complete fulfilment in the fulness of time of God's plan for His world, as we increasingly understand it through our growing perception of evolution—the working out of His plan.¹

2. Education is Life, and Life is Education. Hence education proceeds through the four great divisions of life as given in the ancient Scriptures, and which I consider operative throughout the world.

Hence the object of education so far as regards the human kingdom, is complete living in

- (a) The Student division ;
- (b) The Householder division ;
- (c) The Elder brother division ;
- (d) The Service division.

In the elder brother stage, there is semi-detachment from the dominance of worldly life. In the Service stage proper, there is entire detachment from the dominance of worldly life.

Complete living in each of these stages means the complete fulfilment of the dharma attached to each stage. And by Dharma, a Samskr̥t term, I mean that which Dr. Besant sometimes defines as the perfect reaction of man to his environment. Naturally, it is possible to conceive of exceptions to the general principle this division involves, namely, that up to a certain age people are in the student stage, that thence they enter the householder stage, that thence they pass to the stage of the counsellor, semi-detached from worldly life, having fulfilled the Dharma of the householder, finally taking up the duties of the true servant of the world who, while

¹ Compare Kant: "Behind Education lies the great secret of the perfecting of human nature—the amelioration of the race."

living in the world and working for it, has transcended its binding power. A student may quite conceivably omit the intervening stages and become, what the age of his soul has made him, a selfless worker for his country and the world. Similarly, an individual may remain a householder all his post-student life, never passing on into the Dharma of the later stages. Or again, two people living in the householder stage may yet be to all intents and purposes servers of the world. Where possible, education needs modification to suit these abnormal persons. But the general principle applies in the case of the average individual, who, for the most part, remains attached, after passing the student stage, to the householder's Dharma for the rest of his life. This is specially true of Western countries which, for various reasons, do not in general include the two last stages as part of the ordinary envisagement of life.

3. To understand the nature of complete living for members of the human kingdom, we must know of the nature of complete living as exhibited in the various kingdoms of nature, and also, though infinitely vaguely, of the nature of the complete living of God.

Education is taking place at all times and everywhere, in the mineral, in the vegetable, in the animal, in the human, in the super-human, kingdoms of nature. Evolution is a ladder. Each kingdom is a rung on the ladder. Education is the means whereby we proceed from one rung to another, and learn to place our feet firmly on each rung in turn.

4. What is education in the mineral kingdom ?

To prepare the sleeping consciousness to dream of God's life.

What is education in the vegetable kingdom ?

To prepare the dreaming consciousness to feel God's life.

What is education in the animal kingdom ?

To prepare the feeling consciousness to know God's life.

What is education in the human kingdom ?

To prepare the "knowing" consciousness consciously to identify itself with God's life.

And we need not, cannot, go farther than this at present.

5. We are Gods in the becoming, therefore. God's Fire throws off sparks, and evolution, which is education, is the process of fanning these sparks into flames unto the likeness of that Eternal Flame whence all life has sprung.

6. And now about the nature of God. We can know but in infinitesimal part. We can but guess, aided by His revealing and our own growing consciousness of Him.

For the purposes of education, let us assume three fundamental principles of God's being :

(a) God is Love.

(b) God is Wisdom.

(c) God is Will.

Hence these are the basic principles of education in all kingdoms of nature. Let us apply them to education as we have it in the human kingdom, to our educational institutions. I may add that true Love and true Activity are interchangeable terms. Hence we may say : God is Will ; God is Wisdom ; God is Activity. Thus are the attributes of God sometimes expressed.

7. What does Love mean ? It means

(a) The casting out of fear ; and with it all fear's concomitants—despair, depression, doubt, hatred, suspicion, distrust.

(b) The casting out of all unbrotherliness and all sense of separateness. The development of understanding, sympathy, mutual respect.

(c) Reverence to the elder. Goodwill, gradually expanding into positive affection, towards equals. Tenderness, Compassion, to those younger than ourselves, whether from the standpoint of knowledge, of years, or of evolution.

(d) The transmuting of selfishness into selflessness. The stages are: (i) feelings dominated by personal pleasure-pain,

(ii) emotions dominated by personal pleasure-pain, (iii) feelings and emotions dominated and permeated by love. In other words, there grows in intensity the need to be happy *with others*, and the impossibility of being happy *at the expense of others*.

8. What does Wisdom mean? It means

(a) The casting out of ignorance and doubt; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of wisdom, through its use and its abuse in the lower form of intellect.

(b) The increasing use of discrimination as between right and wrong, and as between the less important and the more important. The development of conscience—God's gift to humanity.

(c) A growing understanding of God's plan as applied

(i) To the individual

(ii) To the surroundings in ever-widening circles,
until we come to the world as a whole.

This means the spiritualising of knowledge, thus intensifying its practical application to every-day life. The facts of knowledge, as presented to us through education, as we generally have it in schools and colleges, are far more regarded as means whereby we may gain advantage over others than as evidences of the working out of God's plan for His world, and as means whereby we may serve others.

9. What does Will mean? It means

(a) The casting out of indifference; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of Power through its use and abuse.

(b) The development of exalted purpose, that Love and Wisdom may work to their appointed and perfected ends. Forcefulness—Purposefulness—Determination—Courage—Relentlessness—Perseverance—One-pointedness—Resistlessness;

All of these wise and loving because based on Love and Wisdom.

These are my basic principles of education as I see them at present. In education as we have it to-day, Love's place is taken by fear; Wisdom's place is taken by self-seeking knowledge; Will's place is taken by pride expressing itself in terms of competition and aggression. What is the way out? The way out is the ancient way out, laid down in the ancient Scriptures, the way out given to us by the Father of the Āryan race—the Lord Vaivasvata Manu. God's Love, God's Wisdom, God's Will, are to be expressed, so far as regards the human kingdom, in terms of Service, Study, Simplicity, Self-Control. These specifically form the Dharma of the Brahmachari (student) stage of life.

1. Service is the background of education and its objective, and represents the Love-Activity aspect of God. It must express itself in terms of reverence, goodwill, compassion, as Love, which is the heart and soul of Service, expresses itself.

2. Study is to the end of wise service, and represents the Wisdom aspect of God. It has a certain background, basis, which the teacher at least should understand, gradually bringing the pupil to relate facts to this background, making them the foreground of it, and finally constructing one homogenous landscape. This is the background :

- (i) The Fatherhood of God.
- (ii) The existence of Universal Brotherhood, including all the kingdoms of nature. In other words, the universal brotherhood of life.
- (iii) The fundamental unity of all Faiths.
- (iv) Justice as the supreme fact of life, working through Karma and Reincarnation.

Every fact in each subject of the curriculum has direct relation with, and is expressive of, one or other of these aspects, just as every fact is simultaneously expressive of God's Love, *i.e.* Activity, God's Wisdom, and God's Will.

3. Simplicity and Self-Control are to the end of fruitful Study and wise Service, and represent the Power aspect of God. Without them there may be anarchy, licentiousness, there may be power, but there will not be God's Power.

Simplicity of life, of food, of dress, of manners, of habits. Regularity of food, of sleep, of habits, simplicity of outlook. Childlikeness, and not childishness. Self-Control as to the thoughts, as to the emotions and feelings, as to speech, as to the movements of the body. Self-Control involves self-restraint and the accumulation of energy, force, will, power, for their Divine purposes.

I would add to the above that from knowing God to becoming God, from the seed to the unfoldment of the perfect flower there are five great stages—stages which should be noticeable, at least as to three of them, the three first, in the expansion of the human soul under the process of education. These stages are: Self-Discovery, Self-Assertion, Self-Sacrifice, Self-Surrender, Self-Realisation. We must learn about ourselves. We must express ourselves. We must give ourselves in part. We must give ourselves utterly. We find our Selves—from knowing God we proceed to consciously being Him.

Let Self-Sacrifice be the objective of education in the case of the many, and Self-Surrender the objective of education in the case of the few.

Let us also remember that the greater includes the less. Hence education will not fit youth the less for work in the

outer world if it be spiritualised to great ends. Our lawyers, our doctors, our teachers, our merchants, our clerks, our business men, our legislators, our diplomatists, our priests, our carpenters, our builders, our artists, our sculptors, our musicians, our philosophers, our soldiers, our sailors, our cultivators, our printers, our craftsmen, will not be the less efficient, the less capable of earning their livelihoods, the less able to bear the strain and stress of life's storms and tribulations, because they are educated in the essentials of life rather than in its non-essentials, because the growth of character in terms of Love, Wisdom, Power, is made education's objective. The greatest man of action is he who is at the same time a mystic, as has often been declared; he who seeks to know God and lives in the outer world to that end. So skill in action, in the affairs of daily life, is increased by education to high purposes, as we are gradually, though all too slowly, finding out.

I have not examined the nature of the education suited to the Dharma of the stages beyond that of the student, because we shall have enough to do to re-orient (I use the word literally as well as in its common sense) education to basic principles in the student stage itself. In any case there is nothing repugnant to the Dharma of the later stages in the principles above laid down. These will gain fulfilment in the later stages. Nor have I gone into the question of temperamental divisions. These are highly complicated matters, not to say controversial. I have rather sought to enunciate fundamental simplicities, likely to be accepted by most educational thinkers and others competent to examine with vision, and not merely with intelligence, the field of education.

G. S. Arundale

DRUIDISM¹

SELECTIONS FROM BARDDAS

BY D. JEFFREY WILLIAMS

DISCIPLE AND TEACHER

THIS is the Druidism of the Bards of the Isle of Britain, with their opinion respecting God and all living beings, of whatsoever grade or kind they may be. It is rudimentally taught as follows :

Question. What is God ?

Answer. What cannot be otherwise.

Q. Why cannot it be otherwise ?

A. Could it be otherwise, we should have no knowledge of any animation, being, existence, or futurity, in respect of anything now known to us.

Q. What is God ?

A. Complete and perfect life, and the total annihilation of everything inanimate and death : nor can any species of mortality concur with Him. And God is life, full, entire, imperishable, and without end.

God is perfect life which cannot be limited or confined, and, in virtue of His proper essence, is possessed of perfect knowledge, in respect of sight, sufferance and intention, having His origin in Himself, without communion with anything else whatsoever, and wholly free from all participation in evil.

God is absolute good, in that He totally annihilates all evil, and there cannot be in Him the least particle of the nature of evil.

God is absolute power ; in that He totally annihilates inability, nor can power and will in Him be restrained, since He is almighty and all good.

¹ See December number, p. 315,

God is absolute wisdom and knowledge, in that He totally annihilates ignorance and folly; and therefore no event can by any chance happen, which He knows not of. And in view of these qualities and properties no being or animation can be conceived or contemplated other than coming from God, except natural evil, which annihilates all life and goodness.

What would utterly annihilate and reject God and life, and therein all goodness, is absolute and natural evil; which is thus in complete opposition, and of a contrary nature and essence, to God, life and goodness.

And by means of this direction may be seen two things existing, namely: the living and the dead; good and evil; God and Cythraul, and darkness in darkness, and powerless inability.

Cythraul is destitute of life and intention—a thing of necessity, not of will, without being or life, in respect of existence and personality; but vacant in reference to what is vacant, dead in reference to what is dead, and nothing in reference to what is nothing. Whereas God is good with reference to what is good, is fulness in reference to fulness, life in life, all in all, and light in light.

And from what has been said, it may be seen that there can be no existence of original nature, but God and Cythraul, the dead and the living, nothing and occurrence, issue from what is issueless, and existence from mutual union.

God, mercifully, out of love and pity, uniting Himself with the lifeless, that is, the evil, with the intention of subduing it into life, imparted the existence of vitality to animated and living beings, and thus did life lay hold of the dead, whence intellectual animations and vitality first sprang. And intellectual existences and animations began in the depth of Annwn, for there is the lowest and least grade, and it cannot but be that there and in that state intellectual life first began, for it cannot be otherwise than that the least and lowest grade of every thing should be the original and primordial one. The greatest cannot exist in intellectual existence before the least;

there can be no intellectual existence without gradation, and in respect of gradation there cannot but be a beginning, a middle, and an end or extremity—first, augmentation, and ultimate or conclusion. Thus may be seen that there is to every intellectual existence a necessary gradation, which necessarily begins at the lowest grade, progressing from thence incessantly along every addition, intervention, increase, growth in age, and completion, into conclusion and extremity, where it rests for ever from pure necessity, for there cannot be anything further or higher or better in respect of gradation and Abred.

All intellectual existences partake of good and evil, and that, more or less, according to their degree in Abred, from the dead in the depth of Annwn, to the living in the extremity of goodness and power, even so far as it would not be possible for God to conduct them further.

Animations in Annwn are partakers of life and goodness in the lowest possible degree, and of death and evil in the highest degree that is possible compatible with life and personal identity. Therefore they are necessarily evil, because of the preponderance of evil over the good; and scarcely do they live and exist; and their duration and life are necessarily short: whilst by means of dissolution and death they are removed gradually to a higher degree, where they receive an accumulation¹ of life and goodness, and thus they progress from grade to grade, nearer and nearer to the extremity of life and goodness; God, of His merciful affection for animated beings, preparing the ways along Abred, out of pure love to them, until they arrive at the state and point of human existence, where goodness and evil equiponderate, neither weighing down the other. From this spring liberty and choice and elective power in man, so that he can perform whichever he likes of any two things, as of good and evil; and thus is it seen that the state of humanity is a state of probation and instruction, where the good and evil equiponderate, and animated beings are left to their own will and pleasure,

¹ Augmentation, additional measure.

In every state and point of Abred, that is below humanity, all living beings are necessarily evil, and necessarily bound to evil, from utter want of will and power, notwithstanding all the exertion and power put forth, which vary as they are situate in Abred, whether the point be high or low. On this account, God does not hate or punish them, but loves and cherishes them, because they cannot be otherwise, and because they are under obligation,¹ and have no will and choice, and whatever the amount of evil may be, they cannot help it, because it is from obligation,¹ and not willingly, that they are in this condition.

After having arrived at the point of humanity in Abred, where evil and good equiponderate, man is free from all obligation, because goodness and wickedness do not press one upon the other, nor does either of them preponderate over the other. Therefore, the state of man is a state of will and freedom and ability, where every act is one of project and selection, consent and choice, and not of obligation and dislike, necessity and inability. On this account man is a living being capable of judgment, and judgment will be given upon him and his acts, for he will be good or bad according to his works, since whatever he does he could do differently; therefore it is right that he should receive punishment or reward, as his works require.

BARDIC APHORISMS

Thus says the Bard :

There is no advantage but what can in no ways be dispensed with, that is, God ;

There is no want but the want of God ;

There is no enjoyment, but the enjoyment of God :

There is no loss, but the loss of God ;

There is no sufficiency but God ;

There is nothing immeasurable but God ;

There is nothing knowing but God ;

¹ Of bondage.

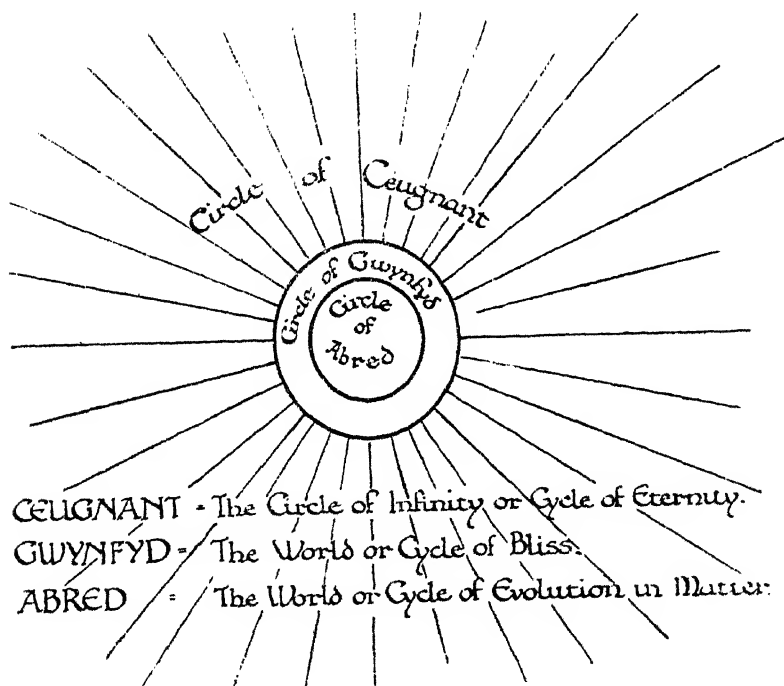
There is nothing in every place but God ;
 There is nothing powerful but God ;
 There is nothing in everything but God ;
 There is no whole but God ;
 There is no God but what is whole.

THE CIRCLES

The Circle of Abred, in which are all corporal and dead existences.

The Circle of Gwynfyd, in which are all animated and immortal beings.

The Circle of Ceugnant, where there is only God. The wise men describe them thus, in three Circles.



Q. Prithee, who art thou? and tell me thy history.

A. I am a man in virtue of God's will and the necessary consequence that follows, for "what God wills must be".

Q. Whence didst thou proceed? And what is thy beginning?

A. I came from the Great World,¹ having my beginning in Annwn.

Q. Where art thou now? and how camest thou to be where thou art?

A. I am in a Little World,¹ whither I came, having traversed the Circle of Abred, and now I am a man at its termination and extreme limits.

Q. What wert thou before thou didst become a man in the circle of Abred?

A. I was in Annwn the least possible that was capable of life, and the nearest possible to absolute death, and I came in every form, and through every form capable of a body and life, to the state of man along the circle of Abred, where my condition was severe and grievous during the age of ages, ever since I parted from Annwn from the dead, by the gift of God, and His great generosity, and His unlimited and boundless love.

Q. Through how many forms didst thou come? and what happened unto thee?

A. Through every form capable of life, in water, in earth, and in air. And there happened to me every severity, every hardship, every evil, and every suffering, and but little was the goodness and Gwynvyd before I became a man.

Q. Thou hast said that it was by virtue of God's love thou camest through all these, and didst see and experience

¹ There are two poems attributed to Taliesin, entitled respectively "The Singing of the Great World" and "The Singing of the Little World". The former referring to the creation and the latter to the maintenance of the world . . . Iorworth Vynglwyd (1460-1500) bears his testimony to the fact that man was described in the creed of the Bards as a little world; "Saith the sublime Barddas (Bardism): 'A little world is man in his vigour, under the light.'"

all these. Tell me how can this take place through the love of God? And many were the signs of the want of love during thy migration in Abred?

A. Gwynvyd cannot be obtained without seeing and knowing everything, but it is not possible to see and to know everything without suffering everything. And there can be no full and perfect love that does not produce those things which are necessary to lead to the knowledge that causes Gwynvyd, for there can be no Gwynvyd without the complete knowledge of every form of existence, and of every evil and good, and of every operation and power and condition of evil and good. And this knowledge cannot be obtained without experience in suffering, in every evil and in every good, as that they may be respectively known from one another. All this is necessary before there can be Gwynvyd, and there is need of them all before there can be perfect love of God, and there must be perfect love of God before there can be Gwynvyd.

Q. Why are the things, which thou hast mentioned, necessary before there can be Gwynvyd?

A. Because there can be no Gwynvyd without prevailing over evil and death, and every opposition and Cythraul, and they cannot be prevailed over without knowing their species, nature, power, operations, place and time, and every form and kind of existence which they have, so that all about them may be known, and that they may be avoided, and that wherever they are they may be opposed,¹ counteracted,² and overcome, and that we may be cured of them, and be restored from under their effect. And where there is perfect knowledge, there is perfect liberty,³ and evil and death, cannot be renounced and overcome but where there is perfect liberty;³ and there can be no Gwynvyd but with God in perfect liberty,³ and it is in perfect³ liberty that the Circle of Gwynvyd exists.

¹ *Ei gwrthryw*, their species be opposed by contrary species.

² *Au gwrthrym*, their force opposed by contrary forces.

³ Note "perfect liberty" as compared with "liberty" in Abred.

Q. Why may not perfect knowledge be obtained without passing through every form of life in Abred ?

A. On this account, because there are no two forms alike, and each form has a use, a suffering, a knowledge, an intelligence, a Gwynvyd, a quality, an operation, and an impulse, the like and complete uniformity of which cannot be had in any other form of existence. And as there is a special knowledge in each form of existence, which cannot be had in another, it is necessary that we should go through every form of existence, before we can acquire every form and species of knowledge and understanding, and consequently renounce all evil, and attach ourselves to every Gwynvyd.

Q. How many forms of existence are there ? And what is the use of them ?

A. As many as God saw necessary towards the investigation and knowledge of every species and quality in good and evil, that there might be nothing, capable of being known and conceived by God, without being experienced, and consequently known. And in whatsoever thing there may be a knowledge of good and evil, and of the nature of life and death, there is a form of existence which corresponds with the attainment of the knowledge required. Therefore, the number of the kinds and modes of forms of existence is the sum that could conceive and understand with a view to perfect goodness, knowledge and Gwynvyd. And God caused that every living and animate being should pass through every form and species of existence endued with life, so that in the end every living and animate being might have perfect knowledge, life, and Gwynvyd ; and all this from the perfect love of God, which in virtue of His divine nature He could not but exhibit towards man and every living creature.

Q. Art thou of the opinion that every living being shall attain to the Circle of Gwynvyd at last ?

A. That is my opinion, for less could not have happened from the infinite love of God, God being able to cause,

knowing the manner how to cause, and continually willing every thing to exist that can be conceived and sought in His own love, and in the desire of every animation whilst opposed to evil and death.

Q. When will this condition happen to every living being, and in what manner will occur the end of the life of Abred ?

A. Every living and animate being shall traverse the Circle of Abred from the depth of Annwn, that is, the extreme limit of what is low in every existence endued with life ; and they shall ascend higher and higher in the order and gradation of life, until they become man, and then there can be an end to the life of Abred by union with goodness. And in death they shall pass to the Circle of Gwynvyd, and the Abred of necessity will end for ever. And there will be no migrating through every form of existence after that, except in right of liberty and choice united with Gwynvyd, with a view to re-experience, and re-seek knowledge. And this will remain for ever, as a variation and renovation of Gwynvyd, so that no one can fall into Ceugnant, and thence into Abred ; for God alone can endure and traverse the Circle of Ceugnant. By this it is seen that there is no Gwynvyd without mutual communication, and renewal of proof, experience, and knowledge, for it is in knowledge that Life and Gwynvyd consist.

Q. Shall every man, when he dies, go to the circle of Gwynvyd ?

A. No one shall at death go to Gwynvyd, except he who shall attach himself in life, whilst a man, to goodness and godliness, to every act of wisdom, justice and love. And when these qualities preponderate over their opposites, namely, folly, injustice and uncharitableness, and all evil and ungodliness, the man, when he dies, shall go to Gwynvyd, that is, heaven ; from whence he will no more fall, because good is stronger than evil of every kind, and life subdues

death, prevailing over it for ever. And he shall ascend nearer and nearer to perfect Gwynvyd, until he is at its extreme limits, where he will abide for ever and eternally. But the man who does not thus attach himself to godliness, shall fall in Abred to a corresponding form a species of existence of the same nature as himself, whence he shall return to the state of man as before. And then, according as his attachment may be either to godliness or ungodliness, shall he ascend to Gwynvyd, or fall in Abred, when he dies. And thus he shall fall for ever, until he seeks godliness, and attaches himself to it, when there will be an end to the Abred of necessity, and to every necessary suffering of evil and death.

Q. How often may one fall in Abred ?

A. No one will fall once of necessity, after it has once been traversed, but through negligence, from cleaving to ungodliness, until it preponderates over godliness, a man will fall in Abred. He will then return to the state of man, through every form of existence that will be necessary for the removal of the evil, which was the cause of his fall in Abred. And he will fall only once in Abred, on account of the same ungodliness, since it will be overcome by that fall ; nevertheless, because of many other impieties he may fall in Abred, even numberless times, until every opposition and Cythraul, that is, all ungodliness, shall have been vanquished, when there will be an end to the Abred of necessity.

Q. How many have fallen in Abred ? and for what cause have they fallen ?

A. All living beings below the Circle of Gwynvyd have fallen in Abred, and are now on their return to Gwynvyd. The migration of most of them will be long, owing to the frequent times they have fallen from having attached themselves to evil and ungodliness ; and the reason why they fell was, that they desired to traverse the Circle of Ceugnant, which God alone could endure and traverse. Hence, they fell even

unto Annwn, and it was from pride, which would ally itself with God, that they fell, and there is no necessary fall as far as Annwn, except from pride.

Q. Did all who reached the Circle of Gwynvyd after the primary progression of necessity from Annwn fall in Abred from pride?

A. No; some sought after wisdom, and hence saw what pride would do, and they resolved to conduct themselves according to what was taught them by God, and thereby became divinities, or holy angels, and they acquired learning from what they beheld in others, and it was thus that they saw the nature of Ceugnant and eternity, and that God alone could traverse it.

Q. Does not the danger of falling in Abred, from the Circle of Gwynvyd, exist still as it did formerly?

A. No; because all pride and every other sin, will be overcome before one can a second time reach the Circle of Gwynvyd, and then by recollecting and knowing the former evil, everyone will necessarily abhor what caused him to fall before: and the necessity of hatred and love will last and continue for ever in the Circle of Gwynvyd, where the three stabilities, namely, hatred, love and knowledge, will never end.¹

Q. Will those who shall return to the Circle of Gwynvyd after the fall in Abred be of the same kind as those who fell not?

A. Yes; and of the same privilege, because the love of God cannot be less towards one than towards another, nor towards one form of existence than another, since He is God and Father to them all, and exercises the same amount of love and patronage towards them all, and they will be all equal and co-privileged in the Circle of Gwynvyd; that is, they will be divinities and holy angels for ever.

¹ Hence perhaps the old adage—"Annwn will be visited but once,"

Q. Will every form and species of living existence continue for ever as they are now ?

A. Yes, in virtue of liberty and choice, and the blessed will go from one to another as they please, in order to repose from the fatigue and tediousness of Ceugnant, which God only can endure, and in order to experience every knowledge and every Gwynvyd that are capable of species and form ; and each one of them will hate evil of necessary obligation, and know it thoroughly, and consequently of necessity renounce it, since he will perfectly know its nature and mischievousness—God being a help, and God, being Chief, supporting and preserving them for ever.

Q. How are these things to be known ?

A. The Gwyddoniaid,¹ from the age of ages, from the time of Seth,² son of Adam, son of God, obtained *Awen* from God, and hence knew the mystery of godliness ; and the Gwyddoniaid were regulated according to privilege and usage, in order that unfailing memory might be kept of this knowledge. After that, the Gwyddoniaid were called Bards of the Isle of Britain according to the privileges and usage of the Bards of the Isle of Britain, because it was after the arrival of the Cymry in the Isle of Britain, that this regulation was made, and it is through the memorials of Bardism and *Awen* from God that this knowledge has been acquired, and no falsehood can accrue from *Awen* from God. In the nation of Israel were found the holy prophets who through *Awen* from God knew all things as described in the Holy Scriptures. And after Christ, the son of God, had come in the flesh from Gwynvyd, further knowledge of God and his will, was

¹ Sages, philosophers. The root *gwydd* stands for knowledge and oak, the wood of which was used to make the symbols and sacred letters of *Burdas* (Bardian or Druidic-Bardic wisdom).

² Iwan du'r Bilwg refers to Seth as a Bard :

Seth was the youngest son of Adam—
He was a dreamer and *Bard*.

obtained, as is seen in St. Paul's Sermon.¹ And when we, the Cymry, were converted to the faith of Christ, our Bards obtained a more clear *Awen* from God, and knowledge about all things divine beyond what had been seen before, and they prophesied, improving *Awen* and knowledge. Hence is all knowledge concerning things divine and what appertains to God.

Q. How is *Awen* to be obtained, where it is not, so that a Bard may be made of him, who would be a Bard?

A. By habituating one's self to a holy life, and all love towards God and man, and all justice, and all mercy, and all generosity, and all endurance,² and all peace, and practising good sciences, and avoiding pride and cruelty and adultery, and murder and ambuscade, and theft, and covetousness, and all injustice; that is, the things that will corrupt and destroy *Awen*, where it exists, and will prevent the obtaining of it, where it does not exist.

Q. Is it in the way it was first obtained that *Awen* from God is still obtainable?

A. It is in this way that *Awen* is obtained, that the truth may be known and believed. Some, however, are of the opinion that the way in which the truth was first known was that the divinities, or holy angels, and the saints or godly men, who went to heaven, and especially, Jesus Christ, the Son of God, who came down from Gwynvyd, in order to teach, warn,

¹ This passage and the following sentence is very clearly a late addition to the text. It would be interesting to quote the opinion of a great student of Barddas, Myvyr Morganwg, in his book on *The Amazing Antiquity of Bardism* (published in 1875) as yet not translated (as far as the writer knows) into English, on this point: "The Bards were obliged to keep their Druidism secret from fear of the Romans who were so antagonistic to it; and Judaic Christianity, after that, came in our country to be an enemy to it. And if anything was written by our Ancient Bards on Druidism, the monks were careful enough to destroy and modify such things. Again, however, much of the sway and pomp with which the foreign Juggernaut car Judaic Christianity, was driven forward in our land, some Bards in Glamorgan resolved that the Stone and its sublime *Barddas* should not be left behind and forgotten; and they were happy enough to hook the Stone to the car, with the motto: 'Good will be the Stone with the Gospel' and 'The Truth will find its place,' in order that the system of our greatly prized Druidism be handed down to future ages" . . . Myvyr Morganwg—(Evan Davies), who was Arch-Druid of the Isle of Britain.

² Or "designing" "planning".

direct and inform those who seek to be divine;¹ that is, they came in the capacity of messengers sent by God in His infinite love, and in virtue of their great love co-operating with the love of God, and as His obedient messengers. And we shall have what of *Awen* from God is necessary for us, by attaching ourselves to the good and godly with sincerity, and out of pure love for all goodness.

D. Jeffrey Williams

ISOLATION

O storm of love and agony of doubt,
Defeated mind, hunted from hill to hill,
Circling and panting, finding no way out,
Doubling and stumbling, trembling at the shrill
And boisterous chorus bounding toward the kill !
O whither shall I run when it is I
Who bare the teeth and howl the hunting cry ?

O storm of doubt that wipes out every trail
And snarls like half-tamed wolves behind the heels,
A sinister patter of relentless hail
That beats upon the skull that bows and reels
Finding no refuge from the blows it feels !
What hiding-place is left to cower under
When I myself let loose the ice and thunder ?

DUDLEY C. BROOKS

¹ Or divinities.

NIETZSCHE AND THE OLD PHILOSOPHY

By CHARLES WHITBY

I

A PART from the revolutionary character of his results, Nietzsche's method of philosophising differed so fundamentally from that of his predecessors that conservative students are fain to deny him the right to be called a philosopher at all. He seems to have lacked the architectonic faculty: not only has he no system, but most of his books consist of a series of disconnected and apparently independent paragraphs or "aphorisms", dealing with any subject which happens to enter his mind. I have little doubt that historians of the future will regard his work as the initiation of a new era in the perennial philosophical enterprise, and its tentative form as mainly necessitated by the circumstances of his time. His immediate predecessors, Hegel and Schopenhauer, had in their widely different ways brought to a logical consummation the process initiated by Descartes, the founder of modern philosophy. It was a pet theory of Hegel's that the fundamental thoughts of the systems elaborated by the great philosophers succeed one another in a logical order; and in his own system of "absolute idealism" he claims to have gathered into a concrete notional unity the principles of all his predecessors. This claim was so far conceded that for a good time after his death it was customary to characterise the

Hegelian system as the final term in the History of Philosophy.¹ Broadly speaking, with all respect to Laotze, Eucken and Bradley, the third an avowed disciple, Hegel may be called the last of the great systematists; and when I speak of the "Old Philosophy", it is to contrast their work and method with the "hammer philosophy" of Friedrich Nietzsche, iconoclast, and snarer of stray truths.

Credibly enough to his contemporaries, Hegel asserted that no philosophy ranks as a scientific product unless it forms a system. If we, on the contrary, should agree that the more "systematic" a philosophy the graver the presumption against it, our scepticism is in great measure due to Nietzsche's destructive criticism of metaphysical reveries and insistence upon a far higher standard of veracity. It is not so much that he endeavoured to improve upon the methods of the older philosophers, to introduce a stricter dialectic than theirs, but rather that as a profound and subtle psychologist he distrusted *all* dialectics. He denied their authors' pretensions to impersonality. He complains, that:

They all pose, as though their real opinions had been discovered and attained through the self-evolving of a cold, pure, divinely indifferent dialectic . . . whereas, in fact, a prejudiced proposition, idea, or "suggestion", which is generally their heart's desire abstracted and refined, is defended by them with arguments sought out after the event.²

This is of course the defensive process familiar to psychotherapists to-day under the technical title of "rationalization". Thus, referring probably to Hegel, who came of a long line of petty officials, he says:

There are philosophers who are at bottom nothing but systematising brains—the formal part of the paternal occupation has become its essence to them. The talent for classification, for tables of categories, betrays something; it is not for nothing that a person is the child of his parents.³

¹ Vide Schweigger's *History of Philosophy*, trans. by Stirling, pp. 343 and 446.

² *Beyond Good and Evil*, pp. 9—10.

³ *The Joyful Wisdom*, p. 288.

On the other hand, the great problems, he says, demand *great love*, possible only to strong well-rounded spirits. True enough: but one cannot, in my opinion, fairly deny this qualification to Hegel. In another passage Nietzsche thus criticises the systematising philosophers:

Those thinkers in whom all the stars move in cyclic orbits are not the most profound. He who looks into himself, as into an immense universe, and carries Milky Ways in himself, knows how irregular all Milky Ways are; they lead into the very chaos and labyrinth of existence.¹

Nevertheless, Nietzsche was undoubtedly influenced to a considerable extent by Hegel, as I shall presently demonstrate, and as he himself virtually acknowledges. He was not indisposed to concede to such men their humble uses, and he says:

The philosophical workers, after the excellent pattern of Kant and Hegel, have to fix and formalise some great existing body of valuations—that is to say, former determinations of value . . . It is for these investigators to make whatever has happened and been esteemed hitherto, conspicuous, conceivable, intelligible and manageable . . . *The real philosophers, however, are commanders and lawgivers: they say: "Thus shall it be".*²

Later, in the same volume, in the course of a diatribe against Hobbes, Hume, Locke and Carlyle, as typical English thinkers, he says that:

In the struggle against the English mechanical stultification of the world, Hegel and Schopenhauer (along with Goethe) were of one accord; the two hostile brother-geniuses in philosophy, who pushed in different directions towards the opposite poles of German thought, and thereby wronged each other as only brothers will do.³

In another passage Nietzsche, censuring Schopenhauer for his unintelligent rage against Hegel, whom he never wearied of reviling, attributes to the influence of the former the disdain of young German scholars for philosophy in general, their consequent severance from the main stream of German culture and the impoverishment of their historical sense.

¹ *The Joyful Wisdom*, p. 249.

² *Beyond Good and Evil*, p. 152.

³ *Ibid.*, p. 210.

II

A word must now be said as to Nietzsche's final attitude towards the doctrines of Kant. It amounts to this, that he accepts only their negative elements, the results of Kant's destructive criticism of pretensions to real as opposed to empirical knowledge; and even these he considered too self-evident to stand in need of such elaborate and clumsy demonstration. That there are in mind and intuition factors logically prior to experience and by which alone our experience is possible, he did not deny; still less that these factors, being purely formal, have no application except to the *data* of sensation. Granted that we can add 7 and 5 together in our minds and decide that 12 results, it is no explanation of the possibility to attribute it to a "faculty of synthetic judgment a priori". The passage in which this criticism occurs is too long to reproduce in full, but as a specimen of Nietzsche's talent for malicious banter, it compels quotation.

How are synthetic judgments a priori possible? Kant asks himself—and what is really his answer? *By means of a means* (faculty)—but unfortunately not in five words, but so circumstantially, imposingly, and with such display of German profundity and verbal flourishes that one altogether loses sight of the comical *niaiserie allemande* involved in such an answer. People were beside themselves with delight over this new faculty, and the jubilation reached its climax when Kant further discovered a moral faculty in man—for at that time Germans were still moral, not yet dabbling in the "Politics of hard fact". . . . All the young theologians of the Tübingen institution went immediately into the groves—all seeking for "faculties". And what did they not find? . . . Above all a faculty for the transcendental: Schelling christened it intellectual intuition . . . A time came when people rubbed their foreheads. . . . People had been dreaming, and first and foremost—old Kant. . . . How does opium produce sleep? "By means of a means (faculty)", namely the *virtus dormitiva*, replies the doctor in Molière. . . . But such replies belong to the realm of comedy.¹

Nietzsche is equally severe in regard to Kant's ethical doctrine, as enunciated in his *Critique of Practical Reason*. According to Kant, Man as a natural being is not free, but by

¹ *Beyond Good and Evil*, pp. 17—18.

adopting the moral law as a maxim governing his will, and adopting it so intimately that the maxim is thought to be the utterance of his own higher self, he may approximate to or even achieve autonomy and freedom. In so far as he does this, Man, according to Kant, raises himself out of the phenomenal into the noumenal sphere; and in so far as the realisation of ideal ends postulates God, freedom and immortality, none of which can be rationally proved, he is justified in the act of faith which assumes them. This doctrine of the "categorical imperative" makes morality depend on the *form* not the *content* of volition, demanding that the *principle* on which one acts shall be of universal validity.¹

In criticism of this, Nietzsche flatly denies the existence of a trustworthy and generally available criterion of right and wrong actions or of the principles determining them. He denies the infallibility and points to the complexity and ambiguity, of conscience. He finds the categorical imperative too funny for words, and he continues:

Old Kant, as a punishment for having *gained possession surreptitiously* of the "thing in itself"—also a very ludicrous affair!—was imposed upon by the "categorical imperative", and with that in his heart *strayed back again* to "God", the "soul", "freedom", and "immortality", like a fox which strays back into its cage: and it had been *his* strength and shrewdness which had broken open this cage! What? You admire the categorical imperative in you? . . . This absoluteness of the feeling that "as I think on this matter so must everyone think"? Admire rather your selfishness therein! . . . For it is selfishness for a person to regard *his* judgment as universal law, and a blind, paltry and modest selfishness besides, because it betrays that you have not yet discovered yourself, that you have not yet created for yourself any individual, quite individual ideal: for this could never be the ideal of another, to say nothing of all, of everyone! —He who still thinks that "each would have to act in this manner in this case", has not yet advanced half a dozen paces in self-knowledge: otherwise he would know that there neither are nor can be similar actions—that every action that has been done has been done in an entirely unique and inimitable manner, . . . that all precepts of conduct . . . apply only to the coarse exterior—that by means of them, indeed, a semblance of equality can be attained, *but only a semblance*—that in outlook or retrospect every action is and remains

¹ Kant, by William Wallace, pp. 212—218.

an impenetrable affair . . . To sit in judgment morally ought to be opposed to our taste !¹

There is obviously a good deal of force in these contentions. It is unquestionable that our hasty and confident judgments regarding the actions and motives of our neighbours are too frequently condemnatory rather of our own presumptuous ignorance than of anything or anybody else. But when in the next breath, demanding "three cheers for physics", Nietzsche invites us to become students and discoverers of mundane laws and necessities, he really indicates the answer to his objection to ethics. Not only volition, but *every natural process whatever* is essentially unique and impenetrable : the existence and value of natural science is nevertheless an incontestable fact : Nietzsche's a priori objection to a science of human conduct therefore, falls to the ground. And if we are bound to admit the truth of his assertion that the average conscience is but a smoky and flickering lamp to steer by, the remedy would seem to lie rather in the direction of improved methods of illumination and guidance than in the scrapping of all sense of obligation, or its abandonment to the vagaries of subjective caprice. It is not for every ignoramus to challenge the wisdom of the ages, and, on the remote chance of becoming something portentous, to set up brand new "tables of value of his own". The right of each to an individual ideal is one thing, the monstrous claim that its alleged manifestations be exempt from all restriction or criticism is a vastly different affair. The suggestion that Kant prescribes a rigid uniformity of conduct is an obvious misinterpretation of his doctrine, which expressly limits the ethical prerogative to the *form* of volition. On the other hand, to claim, as Kant does, that a moral action must involve a moral principle, is so far from being extravagant that it almost amounts to an identical proposition. The only controversial point is the question of universality : not all obligations by

¹ *The Joyful Wisdom*, pp. 261—262,

any means can be binding for all. There are many types of morality, corresponding to as many types of humanity: as Blake says: "One law for the lion and ox is oppression."¹ To this objection Kant might reply that specific moralities deserving of the name will harmonise with the precepts of universal morality. This cannot be considered a self-evident conclusion: it may or may not be so. Examples of harsh conflict between rival codes are only too easy to find; they all *speak* in the name of universal morality.

That perfervid Nietzschean, Dr. Oscar Levy, objects to Kant's gospel, because in his opinion it forbids egoism, whereas he says:

The highest types are always egoistic. Greatness loves itself . . . and what is great must will to do more than its mere duty; it must give, make others happy, and, be it at the cost of itself . . . must will to pour forth its blessings over others, to the extent even of self-sacrifice—but not, as Christianity demands, from unegoistic motives; the impulse must come from a sense of pleasure, from overflowing energy, . . . to unburden the full heart. All acts then derived from conscience and duty, or done with a wry countenance out of obedience to the categorical imperative, seem to the great man from his point of view, through this very fact contemptible.²

If, as I think we may, we accept this account of it, Nietzsche's main objection to Kantian ethics was their tendency to substitute prudential calculation and wire-drawn scruples for free and generous impulse. One may share his preference without necessarily endorsing his condemnation.

Nor was Nietzsche the first German thinker to throw formal ethics overboard. Max Stirner's *Der Einzige und sein Eigentum*, published when Nietzsche was only four years old, is not a whit less drastic, as the following quotation from the author's introduction shows:

Away with every concern that is not altogether my concern! You think at least "the good cause" must be my concern? What's good, what's bad? Why, I myself am my concern, and I am neither good nor bad. Neither has meaning for me. The divine is God's

¹ *The Marriage of Heaven and Hell*.

² *The Revival of Aristocracy*, p. 81.

concern; the human, man's. My concern is neither the divine nor the human, not the true, good, just, free, etc., but solely what is *mine*, and it is not a general one, but is—unique (*einzig*), as I am unique.¹

Von Hartmann's contention that Nietzsche, who read everything, was not unacquainted with Stirner's revolutionary book, certainly does not lack plausibility.

III

Most men of genius owe to contact with some kindred mind that primary impulse which evokes and releases their powers. In the case of Nietzsche this impulse is certainly traceable to his first reading of Schopenhauer's *The World as Will and Idea*, a copy of which he chanced to buy at a curiosity shop in Leipzig. He says:

Here, I saw a mirror in which I espied the world, life and my own mind, depicted in frightful grandeur, and the need of knowing myself, yes, even of gnawing at myself, forcibly seized me.

But for the fact that Schopenhauer was already dead, Nietzsche would have sought him out immediately to greet him as a friend and a father. His intimacy with Wagner, an older man than himself, already famous and an avowed Schopenhauerian, no doubt reinforced Nietzsche's enthusiasm for the great pessimist. He himself had entertained the idea of devoting himself to music, and in the dedication of his first book² to Wagner, acclaimed as the successor of the Greek tragedians, he speaks of art (Wagnerian art) as "the highest task and the metaphysical activity" *par excellence*. This estimate is obviously based on the unique status assigned by Schopenhauer to the art of music, as an *immediate* (not merely symbolic) objectivation of will, that is, of reality.

In a general way the powerful and lasting impression made by *Die Welt als Wille und Vorstellung* upon the youthful

¹ *The Ego and his Own*, trans. by St. T. Byington, p. 6.

² *The Birth of Tragedy*.

mind of Nietzsche is intelligible enough. Temperamentally, the two had much in common : above all, perhaps, a negative bias in regard to accepted opinions, and a determination to confront and proclaim the harshest realities. The latter tendency was ultimately carried by Nietzsche to a morbid extreme : it became for him almost axiomatic that the more unwelcome a given conclusion, the more likely it was to be true. He writes in *Ecce Homo* :

How much truth can a certain mind endure ; how much truth can it dare ? these questions became for me ever more the actual test of values. Error (the belief in the ideal) is not blindness ; error is cowardice.

Highly significant are the words quoted above as to the first effect of his reading Schopenhauer :

The need even of *gnawing at myself* forcibly seized me.

Violently as the mature Nietzsche repudiated the ascetic, self-mortifying ethic of his predecessor, he never in fact fully emancipated himself from its bondage. There was in both minds a strain of cruelty ; Nietzsche himself would have been the first to avow it ; for without cruelty to oneself and others nothing great, he held, was ever to be accomplished.¹ He was in far greater measure than he cared to acknowledge the child of his age and the disciple of Darwin, in that he defined life as :

essentially appropriation, injury, conquest of the strange, and weak ; suppression, severity, obtrusion of its own forms, incorporation, and at the least, putting it mildest, exploitation.

But this was much later : the first impact of pessimism did perhaps little more than awaken his mind from a state of comparative acquiescence, kindling new ardour for its own voyage of discovery. Very significant in this connexion is a passage in *The Joyful Wisdom*, in which Nietzsche likens the effect of Schopenhauer's philosophy upon German readers to that of the contact of civilised peoples with barbarians. The

¹ Cf. *The Joyful Wisdom*, IV, 325. "What is Greatness ?"

lower civilisation begins, he says, by imitating the vices and ends by assimilating the culture of the higher. Similarly, the German followers of Schopenhauer, attracted by his

mystical embarrassments and shufflings in those passages where the matter of fact thinker allowed himself to be seduced and corrupted by the vain impulse to be the unraveller of the world's riddle, arrived much later if at all at an appreciation of what Nietzsche considered really valuable in Schopenhauer, namely his clearness, rationality, intellectual courage and integrity, his atheism, and "his immortal doctrines of the intellectuality of intuition (perception), the apriority of the law of causality, the instrumental nature of the intellect, and the non-freedom of the will." We shall probably not be wrong in surmising that this describes the course of events initiated in *his own* mind by contact with Schopenhauer's; here, as with Kant, Nietzsche ends by rejecting practically all the affirmative and approving only the negative results of his predecessor, or those available for negative uses. It is true enough that there are mystical, as well as Platonist elements in Schopenhauer. It is unfair, for example, to call him, *sans phrase*, a determinist; metaphysically speaking, we are held responsible for what we *are*—hence, for what we do. Nietzsche, too, can be mystical when it suits his purpose, but he will tolerate nothing of the sort in others. He says :

Mystical explanations are regarded as profound; the truth is that they do not even go the length of being superficial.

The most revolutionary, as it was also the fundamental, doctrine of Schopenhauer was that briefly indicated by Nietzsche as "the instrumental nature of the intellect". Believing that in the blind will to live, that is, conation, he had identified the Kantian thing-in-itself, "the inmost nature, the kernel of every particular thing, and also of the whole", he regarded knowledge or intelligence as a mere tool developed to serve the individual organism in its struggle to subsist and to propagate. It is only as a rare sport or monstrosity—what

we call "genius"—that minds unenslaved by self-interest, capable of seeing things not as we wish them to be but as they are, occur. There can be no doubt that this doctrine made a lifelong impression upon the mind of Nietzsche, and is largely responsible for his inveterate mistrust of ratiocination, his contempt for claims to impersonality, objectivity, "immaculate perception". It was thus that he was led to champion instinct as against reason, to denounce the demand for reason at any cost as a dangerous, life-undermining enterprise, and Socrates, the representative of this demand, as a typical decadent. Even in science, with its fundamental assumption that everything can be explained and rationalised, he sensed something falsely optimistic, sophistical—an attempt to veil the tragic and inscrutable reality, as it were, with a web of light.

Charles Whitby

(To be continued)

IN THE WOODS

“ BE still, my heart, these great trees are prayers.”

TAGORE

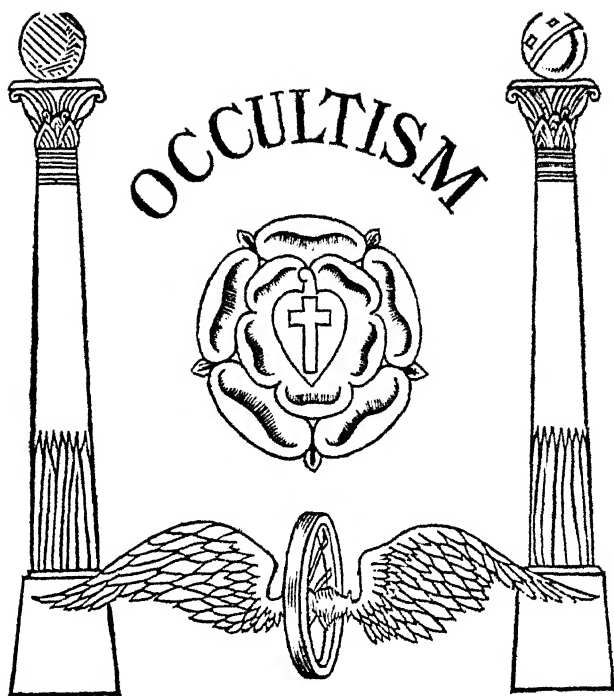
Prayers of the earth, rising to thee,
Christ of the sun.
A longing in every woodland tree.
Tall and silent, all stand as one,
Waiting for thee.

Shadowy stems, and rays of light
Shining between ;
Fairy flickers, golden and bright,
Illuminating the leaves of green,
Coming from thee.

The great wind passes, a rushing voice,
And soothingly blows ;
And my heart is silent and can rejoice
In the soft, cool touch, as it comes and goes,
A blessing from thee.

Prayers of the earth, by thy power drawn,
Are the silent trees.
Perhaps a longing created me——
Perhaps I too am as one of these,
A prayer of the earth, rising to thee,
Christ of the sun.

I. R.



THE SEX PROBLEM

By CHELLA HANKIN, M.B., B.S.

MAN'S early progenitors lived close to Nature, and instinctively followed those laws which governed their species, therefore in those early times there was no sex problem. But as the doubtful blessings of civilisation became man's heritage, living in a highly complex and artificial state, he immediately became involved in a sex problem, which, for hundreds of years, has defied all solution.

When even a cursory survey is made of the social laws, regulations and taboos, which have, more or less, regulated

this problem in the past, it is at once obvious that these aimed not as much at solving the problem for the individual, as for the race. The collective conscience realised that the paramount necessity for the race was to attempt to produce conditions in which a healthful propagation of offspring was possible, and which moreover would as much as possible allow such offspring to be reared in security, and protected from every adverse influence. Hence arose the institution of marriage, and the strict moral code demanded from, and the protection afforded to, that class of women to whom the community entrusted the task of producing and rearing the children, who alone made the continuation of the race possible. Very properly the sanctity of marriage and the sanctity of the family became part of those absolute values which were embodied in the religion which guided the destinies of the race.

But as these laws were made for the race and not for the individual, and as civilisation was and is far from that perfection which at the same time satisfies both the collective and individual demands, countless individuals suffered injustice and hardship as the result of these laws. The majority of humanity, when the institution of monogamy was legalised, were still really only at a polygamous stage of evolution; moreover it was an age when the muscularly strong and mentally form-producing, dominant male influence was in the ascendant. The time for woman's own specialised contribution to the social unit had not yet arrived; therefore, unless she was particularly protected, because destined for a specialised purpose, by the dominant male, she became his slave and was exploited for his own purposes. Socially, and economically inferior, she easily adapted herself to the racial polygamous tendencies; thus the history of European civilisation presents us with the spectacle of a very large class of the females of the community dedicated to satisfy the polygamous appetites of the race. Moreover, as the collective

conscience realised that, above all things, it was necessary to preserve the integrity of the women segregated for the continuation of the race, it condemned, despised, and pushed down into degraded conditions, that other part of the woman population which it had called into existence, for fear that the segregated women might be infected with the spirit of licence.

It is a sorry spectacle this degradation of countless members of the community, and one which arouses the militancy of those advocates of "Woman's Rights" who are not contented to live protected lives at the expense of countless of their sisters. But this is a question which will not be solved by the wholesale condemnation of one sex by the other; it can be solved only by the understanding of the complex racial, social, and economic factors which have produced it—factors indeed by which the majority of men and women are ruled, and into the social conditions produced by which they are born: and, in consequence, the majority are as unable to question them, as a member of a herd of cattle is to disobey the collective instincts of the herd to which it belongs.

However, at the present time, the laws and conventions which have regulated the sexual instincts in the past are undermined at their foundations, and this is due to a variety of reasons. Let us attempt to briefly review the same. The Great War, coming into a conventionally ordered world, held together by forms and traditions, from which for the greater part the life had retreated, broke up and dissolved these forms, and mankind was, and still is, in consequence, made to face and understand the fundamental forces playing through the race, which erstwhile these said forms held in conventional check. Lying in man's subconscious self are his still untamed instincts. Man, it is true, is a "god in the making," but his vehicles have a long line of animal ancestry behind them; the instincts which lead to the propagation of his species, and to self-preservation being the chief. There, deeply buried, lies

also his savage forbears' desire to murder in pursuit of self aggrandisement, or the Great War could never have come about.

With the liberation of this primitive desire, there was opened a door for the liberation, as of an avalanche, for other primitive instincts, and lust and crime of all descriptions asserted themselves amongst the primitives of the European peoples. With the breaking up of the old conventional forms, even the more evolved began to ask why they were not allowed greater freedom in matters of sex. They recognised that the old forms were no longer binding, or in any way a solution of their problem, and so, flinging convention away, they essayed to find solutions for themselves, but so far with no success.

This brings us to another of the reasons why all the old sexual valuations are "in the melting pot". With the advent of the War the standard of the old collective values and taboos passed away, and there was born "The New Age" in which individual values appear likely to become more and more predominant. No longer is man content to be led by a collective or herd consciousness from without: he demands the right to solve his problems from within: and so is born a new era in the annals of morality. In fact, the only true morality, from the standpoint of the individual, is being born. Man has reached that stage in his development when the foremost of his kind can be satisfied with no law that "The God Within" does not sanction and approve. He seeks, albeit at first somewhat blindly, to discover his own "inner nature, and the law of his next unfolding". This development of individual values is a factor which must be taken into consideration by any who would attempt to solve the sex problem.

It undoubtedly has its dangers which will have to be guarded against. Perhaps the greatest of these is the danger of the deification of that false individuality, which imagines it

can seek its greatest good apart from the rest of the humanity of which it forms a part. We are indebted to the Zurich or Yung school of Psychology for a scientific solution of this problem, where it is pointed out that the true individuality can only appear in that process which is called "individuation". In "individuation" man accepts willingly from within those limitations in relation to his own individual expression, which unite him to, and enable him to help forward, the collective unit to which he belongs. Indeed, as man is, by reason of his essential nature, part of that collective unit in the process of "individuation," he is forced to acknowledge this great essential fact. This is an important principle to remember in relation to the sex problem, for its non-recognition has led people to demand satisfaction for their "natural instincts" without any consideration for the biological, and, in consequence, racial meaning of sex.

Indeed, so great has been their anxiety to solve this problem for the individual, that they have lost sight of the fundamental fact, that physical sex exists solely for the continuation of the race, and that any expedient which would cause humanity to imagine otherwise is a sin against the race, and breeds abnormalities of all descriptions, which make for the annihilation of the race, and the nervous disintegration of the individual. It is a thousand times better that the individual should endure some physical limitations, and maybe suffering, in this matter, than that despite should be done to the laws which preserve the integrity of the race. Indeed, these very limitations and sufferings, if understood and accepted from within, will enable the individual to reach that true individuality which realizes its unity with that Greater Life, of which it forms a part.

Still another factor, which has made the old sex-morality impossible for the present day, is the rise of woman's influence. Socially and economically she is asserting herself,

and, in consequence, is beginning to contribute her own specialised quota to the race's problem. Man's contribution is predominantly the making of laws and forms for which the special nature of his mental development particularly fits him. Woman's is the drawing together, and uniting, in a spirit of living unity, the scattered units bound by these forms and infusing life into the same ; and for this her specialised feeling values predominantly fit her. It is therefore obvious that woman's influence in the creation of the forms through which the new social conscience will assert itself will be of paramount importance. More and more, in this matter, as in all others, it will be realised that men and women are complementary and compensatory to one another, equal, yet very different, and that an entirely man-made legal or social code, or that an entirely woman-made legal or social code, are both absurdities, and affronts to natural law and progression.

Finally, another factor, which undoubtedly is of the greatest importance in the breaking up of the old forms, is the loss of that absolute guiding value of religion which alone makes it a reality. When the present religious forms were new, they were able to express and contain the evolutionary urge of the people, to whom, in consequence, they had an absolute and binding value. But with the lapse of centuries, the life departed from them, and crystallised forms and dogmas took the place of the living forms of old. So religious observance became not a living thing with absolute binding values, but a perfunctory performance of rites and ceremonies, which were unable to survive the liberation of, and demand for, real values brought about by the social cataclysm of the late war. No longer therefore is religion able to dictate or control those moral values through which humanity's sex life could be regulated.

Such is a brief statement of those disintegrating forces, which have all contributed to cause people to demand a new

light and a new guidance in matters of sex. Let us therefore attempt, keeping in view the facts already discussed, some solution of this most difficult and important question.

It is at once obvious that for the forefront of humanity, the solution will have to be an individual one, that is, the solution will have to be apprehended and agreed to by every man from *within*, and not imposed on him from *without*. Undoubtedly, there will be those who will still need to be ruled from without, and who will require definite laws and regulations, which will help them to express that stage of evolution to which they belong.

For these, the solution is likely to be reached along the lines of bringing about such social conditions that early marriages will be possible for all who wish for them. Moreover, it would seem expedient to allow a relatively unevolved human being the right of another choice, if he finds that he has bound himself to such an incompatible partner, that the conditions of marriage become repugnant, and in consequence, immoral. Such relief, which, with due safeguards, ought to be easy to obtain, would ultimately lead to a much higher morality, and happier families and homes.

If a certain section of the community is still at a polygamous stage of development, it seems rational to devise laws enabling this tendency to be expressed, without the degradation of a large class, as occurs at the present time.

Let us however return to the problem as it confronts those who are on the advancing evolutionary wave; those who demand an individual solution.

To bring about this solution, it will be necessary to foster and develop the individual values, in relation to the solution of this problem, from the youngest years. It therefore initially becomes an educational problem; and so it may be helpful to interpolate here a few practical remarks on the sex education of children. Indeed, when this part of the problem

is practically understood, the problem itself will be, for the greater part, solved.

The modern schools of psychology have recognised the enormous importance of parental influence in this matter. Hence the necessity for happily mated parents, with no sex repression, and with a clean sensible outlook in all matters of sex. Once let the sensitive child-psychic, which tends to identify itself so strongly with the parents, perceive that its elders regard sex as something unclean, or with fear and repression, it will start to repress also, and all normal development, in relation to the understanding of sex, will be at a standstill. Moreover, these repressions which will certainly occur, coming up from the subconscious, will be the foundations for neuropathic conditions.

It is a safe rule never to enlighten a child on matters of sex, until it asks for such enlightenment: but it is certain, if the child is surrounded by a normal psychological atmosphere in such matters, it will as certainly ask for information, when it is necessary for it, as it would ask for bread, if it were physically hungry. Up to the age of puberty, the perfectly normal child ought to have no sex problem, for sex lies latent in the young child, and any manifestation of the same is abnormal. Unfortunately, so many children are brought up in an abnormal sex atmosphere, that many, even quite young children, become neurotic. If this occurs, it is important to realise that any sex manifestation at this early age, is a neurotic symptom, and must be treated as such by someone who understands such matters scientifically. To treat any such manifestation as something requiring punishment, rather than understanding, is to lay the foundations for subsequent sexual neurosis.

The child must be taught to view the sex function from the scientific side, as intensely interesting and wonderful and from the religious side as something intimate and sacred; and that to rule and control this wonderful apparatus from within.

is, not only possible but imperative, if he intends to develop his possibilities for happiness and growth. Such an education, if begun from the earliest years, right up to the end of adolescence, will do much to dissipate all the miseries and abnormalities through which now so many unfortunate children have to pass, and lead to normal balanced men and women, in full control of their powers, instead of, as is now too often the case, neurotic, anxious, half developed human beings, full of repressions and fears.

In the education of the child, as in the subsequent right understanding in the adult, there are two main points always to be remembered, if the right solution of the sex problem is to become possible. They are :

1. The dangers of repression.
2. The possibility, and desirability, and the manner of bringing about, transformation or transmutation of the energy which otherwise would flow into the function of sex.

Let us first deal with the subject of repression.

Modern psychology has impressed upon us the fact, that, if through ignorance, fear and cowardice, or just laziness we refuse to face, understand, and overcome any difficulty or problem which may confront us, we bring about a "repression". That is we push the difficulty down into that region of consciousness which is called the "unconsciousness"; there we get a mass of thought and emotion concerning the problem which has been called a "complex". This "complex" is charged, as it were, with the anxiety, the fear, or the shame involved in the original problem, and this coming up, devoid of its original mental setting, into our waking consciousness, brings with it these unpleasant affects which in turn produce neurotic symptoms.

It is at once obvious that, as the average person's outlook in relation to the sex question is likely to produce a good deal of repression and abnormality, it is important to remember in

this connexion that a person can academically hold enlightened mental views on this subject, whilst his personal feeling in relation to it are far from sharing the same enlightenment. Therefore, before anyone can satisfactorily deal with this question, it is necessary for him frankly, humbly, and simply, to face the fact of sex in himself.

Let them first rid themselves completely of the idea that there is anything disgraceful in the function of sex. Humanity has for so long associated with this subject so much that is dirty and disgraceful, that the subject is only seen through an unpleasant miasmatic fog which distorts all reality. Indeed this is so much the case, that there exist many people who attempt to make themselves and others believe that sex is non-existent in them. They have refused to face the fact that a normal human being must possess a physiological and psychological sex mechanism, and so they suffer from repression. There are others who, with the best intentions in the world, imagine that in repressing sex, they have transcended the same, and such as these have sometimes an unpleasant awakening. There are still others who, being unable to repress, are continually bothered by their instinctive nature and go about full of fear, abasement and an intense desire to conceal what they consider to be their unique condition from their associates. All these classes of individuals must be brought to realise :

That every normal individual must possess the potentialities for sex expression.

That sex, far from being disgraceful, is a biological necessity, and if viewed aright, wonderful and beautiful.

That practically everyone has or has had, to face his sex problem, if normality is to be maintained. If any have not done so, it behoves them, at once, to start on the task, fearlessly and courageously, in the light of their highest intuitions; being assured that, if they will do this "the

god within them" will bring to them a solution of their problem.

Do not let them imagine that this facing and understanding of the problem in themselves has anything evil about it, or will bring about that morbid dwelling upon moral failings which is so destructive to mental health and progress. In the first place, there is nothing evil in the fact of sex in itself, and in the second place, any abnormal manifestation of the same which they may possess, ceases to be evil, if viewed in the right light. This right light is not to look upon a fault with morbid and selfish horror and apprehension, but as so much crude material out of which a finished and beautiful form can be fashioned; as something which contains so much valuable energy, which, when controlled, can be applied to the purposes of evolution. From this standpoint, our "sins" and "failings" can be regarded as the store house of that energy which shall accomplish for us our evolutionary task.

This leads us to discuss the possibility of transmutation, or the direction of energy attached to undesirable useless forms of expression along the lines of evolutionary growth. Now energy cannot be transmuted, unless it can, so to speak, be "*got at*"; and, to do this, it is very necessary to bring into full waking consciousness, and *then keep there*, those undesirable forms which contain the energy to be transmuted. This fact being *practically* grasped, the problem of how to transmute becomes much easier: for, having obtained access to the energy, it will naturally begin to flow along that living, and in consequence, ever expanding path which Theosophy calls a person's *dharma*, if that path be rightly apprehended. Let everyone, therefore, try to understand what is his "inner nature, and the law of his next unfolding" and the liberated energy will begin to flow in this direction. Do not let any make the mistake that they can impose upon themselves a hard, rigid, ascetic, mental unliving process from without in this

matter ; for it should be a living organic process, and part of the law of their being. No one can force his life's energy into any path until he himself has become part of the same.

It is further important to remember that humanity being where it is in evolution, a certain amount of energy must remain attached to the instinctive processes, even after the individual concerned has experienced the possibility of transmutation. But, even if through circumstance, or through individual decision, it is decided that it is impossible to apply this for the purposes of physical creation, this residue need give little relative trouble ; for by the understanding of the problem, *the repressed thinking and feeling constituents which originally gave the instincts their overwhelming power will be under the control of the waking consciousness.* If however, the existence of this residue be denied, it will sink into the unconscious, and attaching itself to primitive remnants in the same will act as a dead weight to evolution. Many will have to go through a considerable amount of suffering, and be physically upset in relation to this instinctive residue, but they can always take heart in the thought that through their sufferings they are bearing in their own bodies, and transmuting in the same, that over-sexualisation of the race, which has been brought about by the abnormal use of man's mentality in the satisfaction of the instincts.

To everyone, finally, must come a time, if not in this life, then in another, when having transcended his instincts he can perfectly use them in the service of the One Life.

This frank acknowledgment of the instincts, moreover, has further good results. It makes for humility, and, in consequence, true brotherhood, and moreover does away with that very grave, yet all too frequent, psychological danger of becoming detached from reality. If this takes place the person becomes lost in one of the "pairs of opposites," and so the possibility of uniting them into a third something, which

will contain them both and so allow of being "in" or above the pairs of opposites, can never occur.

All these remarks are little more than hints in relation to a subject about which a great deal more could be written. But if readers will elaborate and apply them for themselves, they will undoubtedly find that they contain the possibilities for the solution of this difficult question; the hints which have been given are not only based on a sound psychology, but a psychology which has been put to the test of experience by a large number of people. Finally, it is important to realise that this specie of transmutation can only be brought about through patient and continuous endeavour. Let none be cast down because the process, like every organic process, is a slow one; so let none become impatient and angry with himself. As well might a gardener become impatient, when he has to wait for the sun and air and natural forces, to open a rare flower, and so in defiance of nature attempt to open it by force. However many falls there may be on the way, to everyone who whole-heartedly attempts the solution of this question, the result is sure.

And what is the result? A balanced and harmonised human being, in perfect control of his mechanism of consciousness, and so, in consequence, able to use it in conformity with natural law, instead of being used by it. Harmonised, controlled and free, able to create on any plane, for he has been willing to pay the price, which makes of him a free man, and a controller of natural law.

Chella Hankin

OCCULTISM AND MAGIC

By JOSEPHINE RANSOM

THERE is still a good deal of confusion in the popular mind between Occultism and Magic. These are often looked upon as being the same thing. Through the persistent efforts of Theosophists the word "Occultism" is being redeemed from dark meanings and is coming to bear its true definition—"the fullness and content of the Eternal Wisdom". Magic should really bear the meaning "the practice of the Truth". Here I am going to use it in contrast to Occultism, and let it carry its lower meaning, not its higher.

To the Chaldeans magic was the knowledge of Natural Laws and the practical effect of these laws upon the physical world, including minerals, plants, animals and human beings and their relation (mathematical and precise) to the planets.

"Occultism is not Magic," said H.P.B., and she defines Magic as :

a. Black Malignant Magic—sorcery and

tricks of spells, methods of using the subtler but still material forces of physical nature; the powers of the animal soul in man are soon awakened, the forces which his love, his hate, his passion, can call into operation are readily developed.¹

b. White Magic or Divine Magic. This means that there is no selfishness in the operator, "the intention is entirely unalloyed," the powers and forces of animal nature are used unselfishly and all-forgivingly, the powers and forces of the spirit sending themselves only to the perfectly pure in

¹ *Practical Occultism,*

heart. This it is that Theosophists would call Occultism. The greatest difference of all lies in the motive alone :

For it is the motive . . . which makes any exercise of power become Black (malignant) or white (beneficent) magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator.

Then H.P.B. adds significantly :

For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic and act on the astral plane, and dire results may be produced by it.¹

Occultism is the sun ; magic the shadow it casts ; therefore are they linked, even though the latter in its lower sense is but the negation of the former. Occultism is the search for the Self in terms of everything that is fine in nature ; magic is the indulgence of the desire of form to blend with form, of desire to quell form and bend it to the will for selfish purposes. H.P.B. identifies magic, with the Occult Arts. These, she says, are : Alchemy, Astrology, Occult Physiology, Cheiromancy, Hypnotism and Vivisection, and Sorcery. These may be studied in more detail to appreciate what H.P.B. meant when she identified them with magic.

ALCHEMY, in its widest meaning, is to be interpreted as a transmutation. It was, when a living art, interpreted in two ways : As the search for the Elixir of Life by those who sought the Divine Life ; as the means of finding out how to transmute the base metals into gold, and thus gain untold wealth. Genuine alchemists were pure mystics who spoke of their art as a Divine gift, and who invariably taught that the right mental attitude towards God was the first necessary step towards the achievement of the *Magnum Opus*, (great work). Said Basil Valentine :

First there should be the invocation of God, glowing from the depths of a pure and sincere heart, and a conscience which should be free from all ambition, hypocrisy and vice, as also from all cognate faults, such as arrogance, boldness, pride, luxury, worldly variety, oppression of the poor, and similar iniquities, which should all be

¹ *Practical Occultism*, p. 11.

rooted out of the heart—that when a man appears before the throne of grace, to regain the health of his body (Soul), he may come with a conscience weeded of all tares, and be changed into a pure temple of God cleansed of all that defiles.

This kind of alchemist used a strange but exact terminology to express his knowledge of the growth of the soul towards perfection. He used the facts of the mineral world to cover his occultism. These facts were taken literally by the lesser kind of alchemist who wanted physical and not spiritual wealth.

It was seen that the actions of metals on one another could be taken as analogies for changes taking place in consciousness and due to certain regular experiences; but such things could not be spoken of openly in the past centuries as they are to-day, so the Alchemist developed his peculiar terminology, based on :

An analogy existing between things spiritual and things physical, the same laws operating in each realm.

Sendivogius said that :

This natural world is only an image and material copy of a heavenly and spiritual pattern, and the very existence of this world is based upon the reality of its celestial archetype . . .

Gold, being the highest developed of all metals was taken to represent the regenerate man; lead, the basest, the unregenerate man. One of the special reasons why metals were chosen to represent states of consciousness was because they were regarded as alive and growing, and that they had in them the life-giving spirit and were each under the influence of one of the heavenly bodies. Gold has a certain arrangement of atoms (as have all metals) and if any metal could have its atoms dissociated they could perhaps be reformed as gold. Such was the theory.

The true alchemist meant that, if the baser qualities were transmuted, the higher nature would be found to grow by means of the process. This transmutation takes place in that part of the mind which H.P.B. called *Anāhkarāṇa*, and

which is now described as the "mental unit". In its discrimination takes place, the selection of what will pass to the higher mind as character and what will be relegated to the lower and become personal karma.

To bring about the result aimed at by the alchemist-magician all sorts of apparatus were devised. Possibly will was used by the true Alchemist really to dissociate and reform metals, but the pseudo-alchemist had to use mechanical means. He had all sorts of devices and retorts, mixtures and furnaces. He found it extremely difficult to get heat great enough to raise metals to the desired state of heat and instability and even more difficult to apply the correct means of precipitating the mixture as gold. This required the famous "Philosopher's stone" which many sought and few found. Lully said :

Metals cannot be transmuted in the minerals unless they be reduced into their first matter.

By which he probably meant into the atomic state. Many, of course, spent all their lives in a fruitless endeavour to make gold, and came across many strange secrets.

The way of the alchemist was strewn with the wreckage of those who sought the secrets of nature for personal gain. And it was this kind of alchemy that H.P.B. included in the occult arts.

Paracelsus distinguished between the investigations and experiments of the chemist and the alchemist, and through the work of the former started the modern movement of "medical chemistry". After him followed many, both good and bad, the latter employing fraudulent methods, the former coming to include in their ranks all the finest of modern chemists. The mystical alchemists remained true to type, such as Boehme, etc.

ASTROLOGY has long suffered from being classed as a quack scheme for making money out of the credulous, and it only now beginning to get clear of the ban put upon it. It

was indubitably a science in the ancient days and brought to perfection in Chaldea, but it was a science that depended upon the inner development of its devotees and upon their insight and occult knowledge. Gradually, however, its higher knowledge concerning the interaction of the subtler bodies of the planets upon one another and the influence of their Regents upon interplanetary evolution was either lost or withdrawn and the mere outer shell of knowledge remained. A few of the facts were left but they were distorted and made to serve the ends of the clever through the less clever—and so it came in certain directions under the classification of magic: an occult science selfishly applied.

The true secret of astrology was that which is now being revived in the T.S. in the teaching that mankind is divided into seven types, and each type is under the direction of the Regent of one of the planets. Knowing this some of the more learned of the community in Chaldea were allowed to prepare specially for departure to their "Father Stars" to continue their evolution. How far that is from the later Chaldean magic we can see from Lenormant's book where he shows that it consisted mainly of incantations, evocations, curses and cures, all carried out according to the positions and influences of the planets, and very like in procedure to the magic of the *Atharva Veda*. As H.P.B. says:

It was divine astrology for the Initiates; superstitious astrology for the profane.

St. Justin asserts:

From the first invention of the hieroglyphics it was not the vulgar but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of astrology, even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfare.

Much of so-called modern astrology unhappily took its cue from

the miserable charlatanry of the quacks called Chaldeans who degraded the Divine knowledge under the last Emperors of Rome.

Indeed we may fairly describe the two as "high ceremonial astrology" and "astrological astrolatry"! The former

depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it, called by the ancient Philosophers the Archontes and the Kosmokratores. They were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call elementals and nature-spirits, to whom the Sabeans bowed and whom they worshipped, without suspecting the essential difference. Hence the latter kind, when not a mere pretence, degenerated but too often into Black Magic. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual and moral influence imparted by the knowledge of the planetary gods. There is white and black astrology, and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but on the astrologer himself. Thus Pythagoras found and studied (in the book of Hermes) the whole Science of divine Theogony, of the communication with and evocation of, the world's Rectors—the Princes of the "Principalities" of St. Paul, the nativity of each Planet and of the Universe itself, the formula of incantations and the consecration of each portion of the human body to the Zodiacal sign corresponding to it.

The order of degradation of astrology from its high place is traced thus :

From the astrologers the noble primitive science passed to the Theologians and the Magicians of the lower class and from these to the Jews during their captivity. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and astrologers of Chaldea. Modern judiciary astrology. . . began only during the time of Diodorus.

Astrology fell very low indeed and has until recently been despised and rejected. It was largely due to the devoted labours of the late Alan Leo that it has become tolerated once more. It will rise again and be respected and the wise will study it for the sake of the Ancient Wisdom it reveals.

OCCULT PHYSIOLOGY. The matter composing the human body has in various parts different rates of vibration, and these

vibrations are also in sympathetic accord with the matter that composes the planets. The living currents of consciousness that pour through the body as vitality, as magnetism and electricity, pour also through the tissue of the planets. Because of this, the body has its attunement to the planetary bodies, and consciousness its attunement to the Regents of the planets. This is the basis of Hatha Yoga. It suggests a deep and significant possible fact as underlying what seems to be a fanciful, fantastic method of classifying parts of the human body with the various planets. But upon such a knowledge turned the great teachings of the Kabala—which is one of the mediums (though now much distorted) of the transmission of the Ancient Wisdom to the world. The correlations between the human and the planetary system are of deep interest.

First comes the prototype, the Adam Kadmon.

The triangle represents the head; the left-hand line represents the left arm and left leg; the middle line the trunk; the right line the right arm and right leg.



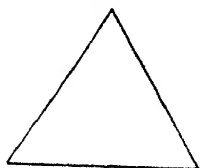
BOAZ

JACHIN

Kether is the first Logos, the root of all, the point in the circle. Binah is usually given as Intelligence, the second Logos or Wisdom. Chochmah is uni-

versal mind, the third Logos or activity and Love, Kether is

KETHER



BINAH

CHOCHMAH

the "concealed light" and, since Binah is given as blue and Chochmah as yellow, it should be pure red—the three giving white light.

These three are the crown, the head of Adam Kadmon, the Zlogoi, the eternal spirit.

PAHAD TIPHERETH HESED

These are the pillars—Boaz and Jachin to left and right and the temple Tiphereth in between. The left-hand pillar is usually called Fear, but should be Justice, it is the left arm of the Heavenly Man, wherewith he protects. It represents equilibrium, stability, its planet is Jupiter, its metal tin, its colour blue. The right-hand pillar is Love, the right arm of the Heavenly Man wherewith He combines and sustains. It represents attraction, grace; its planet is Venus, its metal copper, its colour indigo. The centre, the Temple, is Beauty, the trunk of the body, or the heart. It typifies harmony, proportion; its planet is the sun, its metal gold, its colour orange-violet. These three are the universal soul, the vehicle of the spirit.

HOD YESOD NETZAK

These three are the reflections of the higher. In Adam Kadmon, the Heavenly Man, Hod is the left leg and represents splendour or radiance, its planet is Mercury, its metal mercury, its colour yellow. Netzak is the right leg and represents firmness; its planet is Mars, its metal iron, its colour red. Yesod is the generative organs and means the fountain. It is creative power thrown downwards; its planet is Saturn, its metal lead, its colour green (generally given as black). These three are Nature.

There is of course a secret significance in all these things, which are merely curious to those who have no clue to them, but are of practical importance to those who seek the key to the mystery of life. H.P.B. made secrets as much open secrets as she dared, and *The Secret Doctrine* is incredibly rich in just the very knowledge which people seek but are too hurried to stop and extract from the mass in which she buried it.

What we have to understand is that life is simple at its source and complex in its embodiments. The demand for embodiment has swung down from the sublimest spiritual heights to the very lowest of physical bodies and their functions. Through space the spirit of man has passed, cherished by the mighty Regents of the planets, watched over by the great gods, served by the lesser denizens of plane after plane, and because of it all there abides in him in all parts of his vehicles the sympathetic relation to the greater and lesser hosts of time and space. This enables him to contact them afresh consciously as he grows out of the darkness of ignorance into the light of knowledge.

For instance: Sight (Ātmā) demands a means of advancing to the object seen, which is usually food: the stomach is built gradually to hold the food: this needs support and a spine slowly forms; also a means of approaching the food is needed, hence feet.

The activity that dominates this series of processes is red, and red is distinctive of the planet Mars. Therefore any plant or animal also coming under the category of Mars would have a special effect upon these parts of the body, a helpful effect: anything under opposing planets, a baneful effect. Here we come upon the basis of much dangerous magic and see why H.P.B. says that Lunar cults were closely associated with physiology. All this can be worked out in greater detail, and the weird methods of many magical cults will be understood and the influence of the planets on human beings gain a new significance. Much curious and direct information about all this is to be found in *Isis Unveiled*.

Josephine Ransom

(To be continued)

CREATIVE CONSTRUCTION : THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

I. THE BIRTH-HOROSCOPE AS THE INDIVIDUAL CONTENT OF CONSCIOUSNESS

The image of the Sun in the heart is the image of deity.

The dreaming clay
Was lifted by the thing that dreamed below
As smoke by fire.¹

As fire passes through an iron stove, so do the stars pass through men with their properties, and go into him as the rain into the earth.²

SCIENTIST, poet, occultist, all bear testimony to the existence of this secret clue to the mysteries of life.

The language of the correspondences is the great universal reservoir, whence flow supplies of thought to every thinking mind, according to its need, with images appropriate to its individual imagination.

To the musician, man is a symphony; to the poet, a poem; to the mathematician, the perfect geometrical man corresponds to "the unknown quantity," predicated existent, awaiting justification by future discovery.

The position of the Sun, in every nativity, in sign and house, together with each geometrical relationship found to

¹ P. B. Shelley. From *Epipsychidion*.

² Paracelsus.

any other Planet, declares and interprets the *spiritual* essence, tone, quality and dharma, of the native. The life-side declares, the form-side interprets, Solar Science, philosophy, art and religion being universal on the life multiversant on the form-side, æsthetic and organic, in the most inclusive significance of both terms: for the life side of astrology, in common with all arts and sciences, is progressive—*i.e.*, unfolds itself successively, from within outward, and from without inward, each according to its own kind, *i.e.*, spiritually from above and within, downward and outward; physically from below and without, upward and inward.

It is the function of the astrologer who aspires to perform individual creative work to "divine," by virtue of the faculty of intuition (lacking which, "no astrologer is made that ever was made") the individual nature and character of the genius of every man, "the God in the car," whose chariot is the Sun. Within the Sun-Sign will be found the temple of the God; within the Planetary centre governing the Sun-Sign the individual spiritual destiny, "the dharma as history," must be sought and studied: for the solar body, though fundamentally one and indivisible, "has many members".

Solar divination must be followed up by solar synthesis, while the joining and crossing of threads in the life-web must be wrought by analysis as an indispensable preliminary, for, until the creator knows what he has to deal with, his efforts cannot be aught but fortuitous!

Solar divination is in truth a great and sacred art, and should be practised as such, in all reverence and humility. To enter the sacred temple of individual life is to tread holy ground. There stand the statues of the spirit's gods, with garlands hung, or there meet the student's gaze some ruined shrine, images defaced or defiled, awaiting realisation of desecration or ruin, ere restoration can begin.

The following example of spiritual constructive research will show the trend and methods of this practical solar alchemical work:¹

A given Native's Sun occupies Aries, in eighth house, where it conjoins Neptune, trines the Moon, sextiles Mars. The Native's spiritual individuality for the present incarnation is affiliated with and related to Mars, Planetary power and principle working through direct action, and the sublimation of Kāma as Shakti of Buddhi.

"Life in heaven" will present a series of transfigurations, culminating in the apotheosis of Eros as Anteros, the loves giving place to Love, finally, Venus to Urania.

"Life on earth," will prove a series of campaigns, "divine adventures," indeed, for the mortal warrior, whose determination to "put on immortality," will include and involve counting the cost, paying the price, enduring the cross, despising the shame, ere the Martian investiture and enthronement proclaim that "the strife is o'er, the battle won," and the Native enters into "the kingdom provided before the foundations of the earth".

The rest of Arian² warriors is "glorious," but ever their earthly path is strewn with the trophies and terrors, of fiercest warfare.

Aries, as Mars' positive, fiery, masculine energy and vehicle, proclaims a life of continuous active service as the outward and visible sign of the inner grace, and indeed, the pledge that assures them thereof!

Scorpio, ruler of this Sun's house of occupation, the eighth, being a sign specially and directly connected with practical experimental occultism, will not fail to afford support from within to the Arian genius, for personal self-regeneration is the tribute of Scorpio to the Martian Over-lord, the drowning

¹ *Portrait from the life.*

² A word apparently coined for the use of modern Astrologers.—ED.

of the old man, and the birth of the "new Adam," in the mysterious fixed-waters which serve as "oubliette" for that which must be "lost," consigned to oblivion, as the next step in the working out of individual salvation.

The whole duty of Martian service, therefore, devolves on this warrior-aspirant. Aries the attacker, Scorpio the resister, both will hear and both must answer the call-to-arms in fulfilment of their high destiny and calling.

Chivalry, that splendid "old-fashioned virtue," is an integral attribute of the perfect solar man here depicted.

Sans peur et sans reproche, yet one whose mortal frame will not escape that marring and scarring price of godhead at war with the materialising pressure and natural resistance from "the body of this death," to the divine investiture with fire's robe of glory.

Aries will give invincible power to enter in and take possession of new territory, land needed for enterprise and colonisation by the body politic, the state as one.

To Arians in every age is committed the right and privilege of pioneer-prospecting work, the conquest and acquisition of each new country, destined to constitute the area of occupation for the army of each succeeding nation.

Scorpio will provide that indomitable basis, that refusal to acknowledge defeat, which from time immemorial has set the seal of the god of war ("the blood of the martyrs is the seed of the church militant") on the Martian human document. For Scorpio gives power of resistance unto death, as Aries that of triumphant overcoming of all that interposes between purpose and achievement. Philistia, recruited from the ranks of Mediocrity, nourished on precedent, fortified by custom, brought up on the small beer of acquiescence in whatever is, "goes down" before this terrible army of pioneers, rough-riders, crusaders whose inspiration is "the rapture of pursuing," whose oriflamme the danger and difficulty of each cause espoused!

The triumph over Philistia, the reception by Edom of the foot-wear "cast" by the conquering Arian hero, together with the "cosmic laundry" activities symbolised by Moab, in the person of the conquered, these constitute lawful spoils of war, to the Arian and Scorpionian heroes. None but a churl grudges the victor his war-song and dances!

Superior strength, in all realms. This is the National Sovereign lord of every representative Martian, who will never bow the knee to Baal, but will serve the God of Israel with every sinew and muscle. Such is the innate chivalrous nobility of a true Martian, who will bow to his superior, and acknowledge his sovereignty, be it in the final death-struggle. Sun in Aries, in Scorpio's house, ensures a life of active enterprise, devoted to some "new," therefore more or less obscure and unpopular cause. A career, on the form-side, wherein one fiery and watery ordeal will succeed another: a life distinguished by fiery activity and burning sincerity, wherein faith once given will be held and kept inviolate, wherein honour will be paid only where it is due, by virtue of the true "inner ring" of red Arian gold, whose very reality confers power to detect real from counterfeit metal, in all realms.

Aries makes, Scorpio keeps, the Martian warrior true and loyal to cause, liege, and guns.

The three aspects from the Sun are extraordinarily favourable, and equally significant, with regard to the gradual triumphant emergence of divine perfection from the mortal weights and hindrances which will exert their distressing and distracting power on this Native, no more exempt from his share of imperfections than any other Son of God and foster-son of earth.

The conjunction of the Sun with Neptune gives that touch of universality, perhaps the greatest compensating aspect that could be given, in a horoscope of this type.

Personality is emphasised, in every Martian, and the stronger the inner, so much the more forceful the outer urge; here however Neptune's cool waters will calm the troubled breast, and perforce the sacred rite of baptism into the universal church, thereby enabling this Native to take very much wider as well as higher views, as life advances. The horizons of inclusion will extend immeasurably, as the Neptunian vibration of cosmic consciousness incorporates itself more and more permeatingly into the hidden but most real individual spiritual "awareness" of the Native.

The time between the Sun and Moon-Sun in Aries, Time Moon in Leo, proclaims a fire-harmony wherein the Martian war-music of the genius is transmitted through a mortal instrument keyed to no less a measure than the rhythm of life, a noble translation for the spiritual unheard harmonies, and one, moreover, which will gather into a focus, "set" and "fix" the restless Arian "flux" of sound.

The sextile between the Sun and Mars, spiritual ruler, (added to the latter's position, in Gemini and tenth house, conjoining Uranus the occultist) completes a chord of inner life-expression full of potent possibilities, fraught with that mingled tragedy and comedy which alone enrich life's picture and make of life music, as distinguished from thin melody or mere technical harmony. This sextile provides a series of golden opportunities for self-unification, invaluable to all Martians, whose impulses are tangential rather than self-stabilising. The position of Mars, spiritual Ruler, in Mercury's Sign and Saturn's House, adds to the super-dynamic quality of the Martian-Uranian conjunction overhead, the plastic adaptability of the mental messenger, with the final "clinch" of that staying-power and "counsel-keeping," political faculty of Capricorn, tenth house ruler. Thus, to the Martian fire the Sun will lend his tempering, less explosive heat, while Mercury will give finesse, and Saturn power "to make haste slowly".

Into the remaining Planetary positions of this typical practical occultist, this is not the place to go, for the solar centre and the planet ruling the Sun's sign are the special features of the present enquiry.

When to the right of Mars are added the staying power of Saturn, the spiritually-attempered life of the Sun, and the saving grace of Mercury, planetary Ariel, no explosion can shatter this house of life; though it will be subject to detonations, and is girdled by tempestuous winds, yet it is founded on impregnable rock. Severe shocks "electric" experiences, on many planes, those are in the normal order of the day here, they will be expected and allowed for. Yet Aladdin has but to rub his lamp, some genii will appear, and save the situation!

Those who search for hidden treasure bring upon themselves secret opposition, this is but natural gravitation, working through the correspondences. The image of the Sun in whose heart is stamped that of Mars the Conqueror, "the victorious, the faithful," leader of the Church Militant, that glorious company whom no man can number, because,

One army of the living God,
To His command they bow.
Part of that host have crossed the flood
And part are crossing now.

Leo French

(To be continued)

THE ATHEISM OF BUDDHISM

By BHIKKHU SĪLĀCĀRA

THE first thing to be said about the Atheism of Buddhism is that it *is* a-theism, that is, in plain, if inelegant Anglo-Saxon, not-god-ism: it is not, and it does not need to be, anti-theism, against-god-ism. It is a doctrine which is simply without God; it stands outside of and apart from all beliefs for or against God or gods. It is a doctrine of salvation, of salvation from ill, from evil; and the indication, the promulgation of a method whereby such salvation may be definitely and positively achieved, in which method God or gods play no part at all.

This naturally follows from its manner of conceiving the salvation it seeks, for that salvation is salvation from every shape and form of conditioned existence, nothing less. And can any god assist any mortal towards such a goal? How could he? He is himself involved in conditioned existence, and finds himself fairly comfortably off there! He occupies one, or maybe more, of the finest furnished rooms in the House of Life. How should he want to change his state? still less help any other creature to get out of, to him, such a splendid house? Nothing wrong with it from his point of view! Why! he has made the house himself, or had a hand in its making. How should he feel inclined to help any inmate to leave it? To do so would be in effect to pass a sort of vote of censur  on

himself for having made it ! And no God of any reputation could be expected to do a thing like that.

And as a matter of fact, no worshipper of gods or a God expects them or him to do anything of the sort. All they want of them or him, the object of all their prayers or oblations to them or him, is only that they may be transferred to another and better furnished room in the house of conditioned existence, something with a grade of fittings superior to that of their present apartments, what constitutes this superiority varying with the tastes of the individual prayer and offerer of oblations. Some only want rooms fitted out in the best style of a good high-class house-furnishing firm ; others want something very ethereal and sublimated in the way of sights and sounds and so forth, so ethereal and sublimated indeed, that they have a difficulty in saying exactly what it is they want. But to all of these alike, to those who will be quite well pleased with merely a sort of glorified pawnbroker's store-room, and to those who will only be satisfied with the most refined objects of refined senses, the teaching of the Buddhas has simply nothing to offer. That teaching, in its ultimate aim, has nothing to do with the satisfaction of even the most exalted and rarified senses ; it is concerned only with the passing beyond all sense, and so beyond any God or gods who may offer to provide even the most exalted and sublimated satisfaction of sense. In brief, as already said, it does not take the trouble to oppose God or gods ; it simply passes them by in pursuit of an aim of which the gods know nothing, and did they know it, did they come to hear of it, would be horrified, and revolt at the very idea of helping to achieve it. No ! in this business of passing beyond all ill there is no help for man save in man, in those crowns, those supreme summits of the species man, the Buddhas. These can show, for they know, the way to the high Beyond. Neither gods nor God can show it, for they do not know it.

It lies altogether outside the possibility of their conception. They are of no use here; and so Buddhism regards them as of no use and therefore void of all claim to esteem from any whose aim, greatly daring as it sounds, is the same as that of the Buddhas. "Buddhism," the teaching of the Buddhas just leaves the gods or God alone. It is simply without them: in the old and original meaning of the term it is atheist.

Ample proof that an identical atheistic attitude is adopted by at least one of the two invisible founders of the Society which this magazine, well or ill, represents to the world at large, is to be found in a volume lately issued from the T.P.H. Press entitled *The Early Teachings of the Masters, 1881—1883*. From many of its pages there rings out a tone of virility, of masculine vigour, as inspiriting as the call of a bugle, as refreshing as a breath of cool mountain air wafted from afar to the dweller in some close jungle. It seems as an echo, not too distant, of the famous "lion-roar" of the Master of Masters, the Buddha, that for some ears makes a welcome change from the—may it be said without offence?—by contrast, rather feeble, bird-like twitterings to which in recent days they have had to listen from this quarter and that. We may quote a few of the more pregnant passages. It is "K.H." who speaks:

I do not protest at all, as you seem to think, he says, writing to Mr. A. O. Hume, "against your theism," or a belief in an abstract idea of some kind; but I cannot help asking you: "How do you, or how can you, know that your God is all-wise, omnipotent and loving, when everything in nature, physical and moral, proves such a being, if he does exist, to be quite the reverse of all you say of him?" Strange delusion, and one which seems to overpower your very intellect.

And now to your extraordinary hypothesis that evil, with its attendant train of sin and suffering, is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivable as the idea may seem to you, trained in the pernicious fallacy of the Christian that the ways of the Lord, are inscrutable, it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched the universe during millenniums and nowhere found the slightest trace of such a Machiavellian schemer, but throughout the same immutable, inexorable law. You

must excuse me, therefore if I positively decline to lose my time over such childish speculations. It is not the ways of the Lord but rather those of some extremely intelligent men, in everything but some particular hobby, that are to me incomprehensible.

Not the "vice of intellectual pride" which Mr. Jinarājadāsa mentions in his preface as "Mr. Hume's great weakness," seems here to be the target of K. H.'s raillery, but quite simply the childishness of his speculations.

He writes again, in notes to an article on "God" by Mr. Hume :

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes ; it is pre-eminently the science of effects by their causes, and of causes by their effects. Your whole explanation is based upon one solitary admission, made simply for argument's sake last October. You were told that our knowledge was limited to this our solar system ; *ergo*, as philosophers who desired to remain worthy of the name, we could not either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort beyond the limits of that Solar System. But if such an existence is not absolutely impossible, yet, unless the uniformity of Nature's laws breaks at these limits, we maintain that it is highly improbable. Nevertheless we deny most emphatically the position of Agnosticism in this direction ; and as regards the Solar System our doctrine knows no compromise. It either affirms or denies, for it never teaches but that which it *knows* to be the truth. Therefore we deny God, both as philosophers and Buddhists. We know that there are Planetary and other Spiritual lives ; and we know that there is in our System no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law ; and Īshvara is the effect of Avidyā and Māyā, ignorance based upon the great delusion.

There is much more of the same interesting sort in the four pages of the book that follow this, already too extended, quotation, from which therefore we shall cite only a few scattered phrases, sufficient to give a sample of their quality :

The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them.

The idea of God is not an innate but an acquired notion. . . . The God of the theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity from this nightmare. . . . Therefore

the God here offered to the adoration of the nineteenth century lacks every quality upon which man's mind is capable of fixing any judgment.

It will be seen from these quotations that an atheistic Buddhist stands at least as close in his thought to the original founders of the Society as does any other member, and may claim therein at least an equal place with the latter. Few Buddhists would wish to claim more in a Society which is meant to form a common meeting-place for men of all faiths, or even of none, if only these latter are willing to concede the right of others to hold one or none as they please. Yet when one considers the general characteristics of the Society, its membership drawn by no means from the ranks of the "babes" of mental and spiritual growth in the human family, but from the "grown-ups," from those who to some extent have come, or are well on the way to coming, to the stature of the man, not the child, it does seem as if the Society in its general tone should place a higher value on those who hold the grown man's doctrine taught by the Buddhas, than on those who require, can only digest, a milder diet. It is surely not gross, vulgar conceit, or spiritual pride, but simply a recognising of facts, to make such a suggestion. Let those who feel inclined to traverse it, read with care this volume of the Master's writing closely, and, if only they are candid, they must surely agree that their Buddhist fellow-members, far from deserving to be looked on askance as persons of dubious orthodoxy in the Theosophical household, ought rather to be admired as those who in these latter days have least departed from the true Theosophical faith once delivered to their forebears of that household.

But in sooth there can be no serious talk of such pestiferous things as orthodox or heterodox in a Society which has no creed, no other article of belief save this, that men are fellow-travellers, fellow-voyagers on board one same ship

wondrously whirling on its way through the blue seas of space towards what destiny only a comparative few of the older, more learned and experienced voyagers yet definitely know. One thing only all of us younger and more ignorant travellers on the world-ship know, or ought to know is, that we share with our fellow-travellers a common destiny, that we all sail together for a common port on board the one same craft that carries us all, bound on the one same grand voyage, all shipmates, all brothers on the one same quest.

Silâcâra

THE FAITHFUL LOVER

By ENID LORIMER

I'M not an imaginative woman.

I haven't the time. I am the manageress of the Hotel-Pension de Luxe in Cromwell Road, South Kensington ; and, glorified boarding-house though it may be, you can take it that both my hands and my mind are much too full for me to waste my time over a pack of fantastical nonsense. That's how it was that I never really quite took to that Miss Baxter. A pleasant enough girl, she was, and always most anxious not to give trouble : though of course one expects a certain amount of bother with food-faddists, and she was a vegetarian. Wore her hair short, and no corsets, and art-serge, and all the rest of the silly things that seem to go in sets where cranks are concerned. I've no patience with such stuff. Still, as I say, she was a pleasant enough girl, and now and then, when I'd nothing much to do for the moment, I didn't mind hearing her talk, though I never could make head or tail of a lot of it, any more than I could of some of her books she lent me. I haven't much time for reading, but I do like a nice book just occasionally, on a Sunday afternoon after tea, for instance, when the supper's going to be cold and you've nothing but the soup to think about. A hotel manageress has to be ready to fill up any gap in the staff : and cooks *will* take their Sunday afternoons and evenings. Not that I blame them ! I'd be the same if I were as independent as a good cook can afford to be. But there are plenty of manageresses on the market, and

though I've been in the hotel business all my life and had the best of references for thirty years, still I can't afford to insist on Sunday or any other evenings as a regular thing. But there, how I do run on! It's about Miss Baxter's books I was telling you. She saw me looking at them one day, and offered to lend me anything I liked: and I did borrow a couple. On the whole, I must say, they were beyond me. Still, once you got behind a few of the long words, I did find there were some bits of good sense. As a whole, though, it was all too up-in-the-air for me. As I say, I've no imagination. That's what made it such a queer thing for me to have that dream—I suppose it was a dream.

What must have set me off, I think, was the little silver charm she gave me when she left. She said I'd been so kind to her. Goodness knows I'd done little enough beyond seeing that she got her salads and things she fancied instead of the meat dishes—the management charged her extra for them, but of course that had nothing to do with me. Anyway she wanted to give me a little present, and she saw I had a few trinkets on my watch-chain, so she gave me something to put with them. It was made of silver, about the size of a shilling: a circle, and inside it a cross, quite plain. A friend of hers had made it by hand, she said, and it had a lot of meanings, but I couldn't fathom half of what she was talking about when she began to explain them. But it was kind of her to think of it: and though I didn't altogether take to her, for her cranky ways and a funny something about her that you couldn't explain, I—well, I rather like to feel I'm wearing her little silver charm. And I know I had been holding it in my fingers, playing with it in an absent-minded sort of way, as I sat by the open window that hot evening. It had been a close, airless day, and the work and worries had seemed even more trying than usual. I must have been over-tired, and dropped off: else how could I have begun to dream?

You know that queer state when you're just going off or else just waking—you're asleep and you know you're asleep, and yet you're conscious of being among the familiar surroundings. It's like a half-way house between really awake and really sleeping. That's where I was: in such a lovely restful way, and yet perfectly aware of sitting in the wicker arm-chair by my bedroom window, with the traffic rumbling up and down Cromwell Road. And then there was a change, and suddenly I was myself no longer, but someone else. Not just momentarily: the actual background of my life was different. Ada Sanders, Manageress, no longer existed, there or anywhere, as far as I was concerned. I was a woman, I was young, I loved, I was torn with such conflicting and poignant emotions as I had never known to be realisable.

Walls had broadened out, and I sat with many others in a vast hall, its height unroofed, open to the sun. Westerly rays fell in such a way that, with but a few moments more, they must presently strike the altar which stood in the midst of us. A wide space separated our rows of raised seats from the altar stone: upon the temple floor none might walk save the priests.

And of these there was, in this solemn moment while we all waited for the sun's last ray to take its appointed place, but one present. He was making the prescribed paces around the altar, and with the short wand in his right hand was drawing in the air the magical designs along which the forces would flow when the sun's rays brought their magnetism. We all watched, holding ourselves in readiness to participate in the magic ceremonial. I watched him, the priest: and thought of, and achingly lived again in my torn heart, the moments that had been ours alone two hours ago.

We had been lovers, he and I. Lovers: that little word, that holds in its tiny compass the heights of heaven and the deeps of hell, all sweetness and great bitterness. Love comes

and Love goes, and a million years ago none knew why, and a million years to come they will be no wiser. Ours had not been otherwise. It had come to both of us: it had left him: it had stayed with me.

In the earlier days he had said—I remembered it now—
“If ever you change, Sweet, my life is ended.”

Now he had changed: but my life was not ended. I watched him perform the ceremonial rite, in the hush of the thronged temple His noble head and rapt face, eyes glowing and mystical, passed before me. That head had lain on my breast, I had kissed those eyes closed in rapture, and now that would never be again. My heart throbbed till it seemed as though the very walls of the temple must burst in pain. Still the ceremony continued. And now the sun's last ray fell upon the altar stone: and the most Holy moment arrived.

It was as though the sun awoke to a new life the tiny glimmer of fire that was barely seen upon the altar. It glowed, it shone: ever more and more resplendent, it presently blazed in a great mass of light, while the music of hidden gongs and clanging instruments swelled in stately chords in company with it. Then, in the midst of the blaze, came the Sign.

Slowly a circle defined itself in the light over the altar, till it glowed, sharply blazing, upon the paler mass of light. Dully my thoughts harked back to the time of my initiation into those mysteries, when the hidden knowledge of the Sign had been made known to me. The Circle, the First Symbol: the undefined, unconscious, unawakened field of Being. Across the circle came the Second Symbol: a line of fire, drawn from side to side, dividing it into equal parts. So is the passive Being ever made active by duality; Good and Evil, Joy and Pain, the clash of which alone show Life. And then, to a great triumphal strain, came the Third Symbol: another line of fire, coming from top to bottom, intersecting the first line. So does Will, Strength, Conscious Volition, cut across

both Joy and Pain, and by taking the nature of both becomes Lord of both.

But O, to me, agony-filled with the vision of a life empty of love—to me, what consolation in the Eternal Truths? The three great Symbols were but symbols and emptiness to me. I was a woman, I loved, I was alone. The very knowledge of Eternity was a yet bitterer grief to me, for how should I find forgetfulness—and without forgetting, how could I live through a life alone, who had known Love and lost it? It is a wonderful thing to know great truths, to thrill to the unfolding of pure abstract Knowledge within. But life is not only knowledge, life is living and loving and suffering. Burnt into me was the memory of his kisses, his low sweet voice, his dear companionship. The sense of loss was raw and quivering. The Symbols seemed to mock me.

The music ceased: for what was now to come must be in silence. Slowly the circle of fire faded away, and slowly the blaze of paler fire faded also. The hush was so great that it was like a Voice, speaking to each hearer according to his inmost need. To me It spoke most tenderly.

“Have you so loved, and yet think that Love can lose or be lost? O foolish! There is but one faithful lover: and that is Love. Whether It clothe Itself in a beloved form, or whether It remain free and unmanifest, It is ever the same. Look, and Know.”

I looked. There was no blaze at all above the altar, but two lines of fire that made a Cross. There was no other light in all the temple. Nor did there seem to be any other person present, save myself. I no longer saw my lost love: yet the presence that had been most dear to me in him was about me more closely, more fully, than it had ever been. Unutterable Peace descended upon me, enfolded me like a cloak. I knew then that all Life is one, all Love is one, all Being is one. I saw many lives past, many lives to come, but all were but

tiny parts of a great whole, just as I myself was but one spark of a mighty Flame, and any separation from it was but illusion. Then, as I still looked upon the Cross, presently it faded, each arm diminishing slowly, till at last, of the Circle and all it had contained, there remained only a Point, a Point of fire.

Queer sort of dream, wasn't it? I suppose what really happened was that I'd got Miss Baxter's silver charm and some of her books all muddled up in my head, and what with the warm day and being tired—Still, there's something rather nice about it, you know, if you come to think about it. Life's a tiresome, worrying business: but it makes it a lot easier if one is able to think of it as just a suit of uncomfortable unbecoming clothes that one has had to put on to do one's particular job at the moment, and things have been better before and will likely be better again. And though I am not, as I said at the beginning, an imaginative woman, I do like to think of a Cross meaning all that, long before any of these Churches were about. I often go in to an Evening Service when I can, since I had that dream, just to look at the Cross. But I like best to remember how it dwindled to a Point.

Enid Lorimer

THE VISIT OF THE VICE-PRESIDENT TO SCANDINAVIA

SELDOM has the visit of any of the official leading personalities of the T.S. been looked for with so great an expectation as when it became known that Mr. C. Jinarājadāsa was to visit Scandinavia. Above all, the fact that he was to be present at our Annual Convention on the 9th of September caused the expectation of some people to be rather high, while perhaps others regretted his visit on this occasion as an illegitimate interference in the inner affairs of our Section.

It is difficult to judge to what extent the expectations on the one side and the fears on the other side were fulfilled. As the writer was at this visit, perhaps during a longer time than anybody else, in direct personal contact with our Vice-President and his amiable wife, who accompanied him on the tour, it may be permitted for him to give a few personal impressions.

First it was very striking, considering that he was a person of a foreign race, to how great an extent his manners and way of thinking were characterised by a brightness of conception and a liveliness, which we are rather accustomed to consider as belonging to a thoroughbred European. No circumstance in connexion with the places he visited or the persons with whom he came into contact was beyond his interest. He had as keen an eye for the characteristics of Swedish art as for our political and social conditions or for the picturesque in the Northern landscape with which he came into contact during some motor tours. It was a profitable task to be the guide of Mr. and Mrs. Jinarājadāsa whether we visited the Exposition at Gothenburg, the charming Tyrifjord in Norway or the pride of our capital Stockholm or the Town Hall of Ragnar Ostberg, where every detail was carefully studied and appreciated. The travellers from afar certainly left our country with a strong impression of what the modern Swedish spirit has achieved in the different domains of civilisation.

What then was his impression of our T.S. in Sweden and of how we have performed the by no means easy task of carrying the colours of the Theosophical ideals high in the Northern countries? The question is perhaps difficult to answer without a direct appeal to himself. Yet I think it would be possible, from statements made at different occasions, to draw the conclusion that he has noticed the intellectual liveliness and strength in our way of dealing with the Theosophical

problems. He could certainly not help noticing our tendency to debate thoroughly every problem and rather to seek independent solutions than to accept the ready-made opinions of other people. He has certainly also seen how this laudable tendency to debate sometimes can go to an excess and find expression in non-parliamentary forms. It was under this impression that during our Annual Convention he caused to be put on the notice-board the one little word "Lagom" (moderately, neither too much nor too little), a word which says so much and which could be taken as a direct greeting from him to the Convention.

After the Congress in Vienna Mr. Jinarājadāsa made a short visit to Hungary, he also presided at the Annual Convention of the German Section at Weimar and then held a few lectures in different places in Germany. The Scandinavian tour began in Copenhagen, where he stayed a couple of days. In Malmö he delivered a lecture on the 27th of August to a large audience on "The Masters of the Wisdom". The following day he lectured at the University in Gothenburg on the subject "The New Basis of Civilisation" and spoke in the Lodge room to the members on "The Masters of the Wisdom".

The departure from Gothenburg took place in a motor car in bright sunshine. After a visit to the Power station at Trollhättan and a late evening tour in the moonlight the night was passed at Uddevalla. The following day was rainy and the motor tour was, for different reasons, not without inconveniences (only to mention a slip into the ditch and several mistakes about the way), but all this was borne with equanimity. The ride along the Idefjord was, in spite of the rain, enjoyable on account of the beautiful scenery. In Fredrikshald the Jinarājadāsas took the train, and the company again united, late at night, in the comfortable Star Colony at Blommenholm outside Kristiania.

The days in Norway were filled by work, but also by pleasant social gatherings and profitable tours in the beautiful surroundings. Two public lectures were held at the University on "World Problems in the Light of Theosophy" and "Spiritual factors in Nation-Building". The Order of the Star in the East had arranged a special programme including a public lecture on "The New Basis of Civilisation".

The visit to Stockholm was started on the 6th of September, with receptions for members and for reporters.

The first public lecture in Stockholm at the Grand Hotel dealt with "The New Basis of Civilisation". As an introduction there was a demonstration of Indian music by professor Harteveld. Both Mr. and Mrs. Jinarājadāsa were dressed in Indian costumes. The lecture, which was received by a nearly full house with the greatest interest, was afterwards translated into Swedish. The second public lecture was delivered in the same hall on the 10th of September, on the subject "The New Psychology and Man's Higher faculties," and attracted the greatest attention through the clear exposition of modern conceptions about the psychology of man.

On the 7th of September was held the regular meeting of the Stockholm lodge and on the 8th a social gathering with the members present at the Annual Convention. On both these occasions Mr. Jinarājādāsa spoke on topics touching the T.S. and its work. He also answered questions on actual matters. One must acknowledge his patience in answering the not always easy questions.

Of particular interest was a series of "At Homes" at Stocksund when he was asked to speak to a small circle of members on varied topics belonging to Theosophical knowledge. The visit to Stockholm was filled up by meetings of several organisations connected with the T.S. such as the E.S., the Star, Co-masonry, the Round Table, etc., and by visits to Skansen and to museums and collections.

In Stockholm and Kristiania, Mrs. Jinarājādāsa was asked to deliver lectures to women's organisations on the "Emancipation of Indian Women," a movement in which she has taken active part. She won, through her unaffected and friendly way, the sympathy of everybody. On the evening of the 13th of September, a small circle of Theosophists had gathered in order to take leave when a genuine Swedish fourfold cheer was called for the Vice-President and his wife, those present felt as if they separated from really good friends, whose memory will long live among those who had the good fortune to meet them during this tour.

Another public lecture was delivered on the 21st of September, when returning from Finland to London, dealing with: "A voyage of discovery in search of the child".

E. C.

FOR SELF-EXAMINATION

By Dr. JACOB BONGGREN

Do you believe in one-sided or in mutual benefit? One-sided benefit is that of a robber or a beggar,¹ and both belong to the Downward Path. Mutual benefit is the result of faithful co-operation, which belongs to the Upward Path.

Do you come to get or to give? If you come not to give but to get, do not enter; only robbers and beggars come for such a purpose. If you come to give whatever you can of that which is needed for mutual co-operation of your time, your money and your work, then enter; and as you do, so it shall be done unto you. As the LOGOS eternally gives Himself in co-operation with all the separate lives which belong to His world system, thereby sharing in the mutual benefits within His sphere of activity, so we should give ourselves in His work.

Do you come as a pupil to learn that which is good, or as a teacher, a parent or an elder brother to teach, to command, but in particular to criticise, to find fault? If you come to learn, then enter; if you come unwilling to learn, but eager to command, to criticise, to find fault, then stay away from the place of pupils.

To learn is to put yourself in the position of a child, and to look on the teacher as your parent or your elder brother. The actions of a parent, an elder brother, a teacher, have nothing to do with the teaching, unless they are directly connected with it.

A teacher is selected as such for his ability to give such information as he can transmit, not because he is an expert in other things, nor because he is perfect. The Masters of Wisdom have repeatedly said that They use for Their work the best instruments available at a certain time and place, not because those instruments are perfect, but because they can be used for a certain kind of work. There are many kinds and many degrees of teachers. Any and everyone who teaches us anything is our teacher in connexion with the teaching he gives us. What he is besides has nothing to do with that fact.

To criticise your parent, your elder brother, your teacher, is to put yourself in the place of your parent, your elder brother, your

¹ A professional beggar. Does not refer to religious mendicants.

teacher, and to make of the criticised the young child. The teacher you criticise is by your criticism no longer your teacher, for you have treated him as your subordinate.

"Know thyself," was the inscription over the entrance to the Delphic Oracle. To know ourselves, our own abilities, to enable us to use them, and our own shortcomings, so that we can avoid and eliminate them, is the first and foremost thing in seeking knowledge. Self-knowledge does not include the work of a spy and a detective to find out the faults of our superiors, our parents and our teachers, nor those of our fellow students. Mark this well. Your teacher is responsible for what faults he may have to *his* Master and Superior, but not to you. It is the faults and shortcomings of ourselves, and of our pupils, as parts of ourselves while we are teaching them, that we must learn, and correct kindly and lovingly; for this we are responsible. Harshness and unkindness are unworthy of human beings on the Upward Path; harshness and unkindness are the great barriers to those who want to serve the God of Love.

The admonition of the Christ to His disciples: "Judge not, that ye be not judged" is not obsolete, and it means just what it says, neither more nor less. The reason why we should not judge others is not difficult to understand. Whenever we judge, we make of our own personality the true measure, we use ourselves as the standard. What *we* perhaps would have done in a certain case under certain circumstances, that we might be able to tell; in the case of any one else it is different, because we never can know all the facts, all the circumstances and all the reasons. If we are wise, we shall be silent and postpone our accusations, until we ourselves become perfect. "Let him who is without sin throw the first stone," said the Christ. Yes; and let everybody else abstain from it.

You can to some extent judge about your own duty and that of your temporary inferiors (children and pupils). Do that which you look upon as your own duty; guide as the temporary superior your children and your pupils according to your own experience. You can do no more; it is up to them to follow your advice or to disregard it. Difficult it is to know the duty of another, and most difficult it is for children and pupils to know the duty of a parent and of a teacher.

Duty is not merely what we *should* do, if we could, but more especially what we *can* do at a particular moment. The fulfilment of duty depends not only on demand, but on supply. To demand of ourselves the payment, down to the last farthing, of our own debts is right; and all our obligations, of whatever nature they are, should be duly fulfilled as fast as our supply permits; to demand of others more than this is unworthy of those who want to enter the Path of Universal Love and of unselfish, non-demanding service.

Jacob Bonggren

THE THEOSOPHICAL FIELD

THE Youth movement goes strong! During the last month, Youth Lodges of the Theosophical Society have been founded, largely through the influence and enthusiasm of Mr. V. K. Krishna Menon, at Calicut, Badagara and Palghat (Malabar), and centres at Cochin and Cannanore.

Mr. G. S. Arundale, while touring in the North, was able to inspire the youth there, with the result that the following Youth Lodges were founded at Bombay (with 16 members), Indore, Baroda, Ahmedabad, Shuklatirth.

We were very glad to hear that the Youth Lodge at Coimbatore is very active and they are doing an excellent social work. The Youth Lodge at Komaleswarenpet is taking a special step in and about the Pettah by arranging regular lectures every week. They have also made an excellent beginning by visiting slums once a week and helping their poorer brothers in many of their difficulties.

We are very happy to note that most of our Youth Lodges in Madras and elsewhere are keenly emphasising the athletic and social side of life which they feel are quite indispensable for the healthy growth of youth.

* * *

At Mülhausen, Alsace, a public lecture was given by Mr. Eug. Tozza on the subject: "What is Theosophy?" to counteract the misrepresentations of Father COUBÉ, who tried to demolish Theosophy and Spiritualism by declaring the superiority of "Anthroposophy". The Theosophists of Mülhausen found it necessary to give a rational explanation of the law of Karma and Reincarnation.

* * *

The Ananda Lodge is giving a series of lectures on the History of Art, Symbolism, and the Rites of the Great Religions. The lectures are given by experts on the subject (non-Theosophist), followed by a talk given by a Theosophist to present the esoteric aspect of the subject. Lantern slides, classic dancing and sacred hymns are the other features of the meetings. They began in November with India and Indo-China; in December it will be China; then Japan, Persia, Egypt, Greece, etc.

* * *

The French and German Theosophists present at the Vienna Congress have formed a "Franco-German League for Mutual Understanding". The first object of the League is to establish friendly relations between the French and German Theosophists by correspondence and otherwise. Our Brothers who are in sympathy with our work are asked to send us daily a strong thought of sympathy to make it easy for the powers who work for harmony and peace in the world to establish International Peace.

* * *

"ORPHEUS; a Society for Reproducing Spiritual Music." In Paris this Society has been formed with the object of giving concerts where only music of high spiritual value will be performed to counteract the general trend of modern civilisation towards the ugly and depraved. Eight concerts will be given during the season, by the best artists, under the direction of the well-known *chef-d'orchestre* M. Ed. Barraud, Choirmaster of the Church of St. Gervais. The programme of the year will gradually lead up to the highest spiritual music, and will, as we hope, give us unforgettable moments of spiritual uplift.

* * *

L'Abbé E. Fournier has written a pamphlet, *L'Occultisme au XX Siècle*. The sub-title is: "Théosophie, Franc maçonnerie, Kabbale et Martinisme, Spiritisme, Divination." (Occultism in the twentieth century: Theosophy, Masonry, Kabbalists, Martinists, Spiritualism, Divination.) Half of the pamphlet is used for an attack on Theosophy. To give our members an idea of the extraordinary liberty he takes in his quotations, we will give some taken from the pamphlet. He has the audacity to quote title and page while distorting or ridiculing the original. The reader will do well to verify the citations with pages 130, 134, 136 of *Esoteric Christianity*, by Mrs. Besant.

All living beings, vegetable, animal, human, are subjected to the law of Karma, Christ Himself has not escaped it: not the Christ of the Holy Scriptures—A. Besant denies the historical value of the Scriptures—but the Christ which the Theosophists have adopted is from the Talmud, "that ludicrous and obscene legend" as Rénan called it. The Jewish child named Jesus, was born in the year 105 B.C.; at 19 years of age he enters the monastery of Mount Serbal, where he found a magnificent library of occult lore. He travels through Egypt and joined the Esoteric Lodge from which every great religion received its founder. At 29 a Buddha of Compassion and Wisdom incarnated in him. Killed by the Essenes, he continues to visit his disciples during fifty years in his astral body and sustained them by his *nirvānic* presence.

CORRESPONDENCE

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY,

I have to thank you most sincerely for your comments on my letter to the President and to the members of the General Council.¹ As my letter, and still more the "Extract of Programme" which was added to my letter, seems to have been subject to some misunderstanding concerning its general tendency and the purpose of sending it out, I should therefore like to give some supplementary explanation.

First, I want to express my sincere appreciation of the fair and generous treatment which my letter received by the members of the General Council present at Vienna on the occasion of the European Congress last July. The meeting of the General Council came to the conclusion that it recommended the President to issue the statements, which she might consider to be required by the situation. A modification of the declarations proposed in my letter para 12 under (a), (b) and (c) was drawn up by the chairman of the meeting, the Vice-President of the T.S. Mr. C. Jinarājādāsa, with the intention of sending those to you. I am sorry that through adverse circumstances the report of the Vice-President evidently had not yet reached you when you wrote your comments.

I have to thank several members of the General Council, and especially Mr. C. Jinarājādāsa, for kind advice concerning the difficult matters touched upon in my letter. I think that a personal exchange of views, which is possible only at such meetings as the one held in Vienna, is even more valuable than written statements. When the interchange of personal visits between the different sections will, as I hope, in the future become more frequent, the difficulties in many cases might be more easily straightened out.

I also want to thank Mr. M. Fraser, General Secretary of the T.S. in Burma, for his letter, published in THE THEOSOPHIST for October this year. Mr. Fraser seems to have grasped the ideas, which I have been able to express only in a very short and imperfect way. My purpose has been not to criticise in a personal and offensive way any person or any ideas expressed within the T.S. but only to state in a general way certain principles. I think there is too often a tendency among Theosophists not to tolerate frank statements of differences in opinion. In a general way this may have its cause in the idea of some people,

¹ Published in the Supplement to THE THEOSOPHIST for September, 1923.

that they are the only holders of the truth, an idea which has always proved to be in the way of the earnest seeking and finding of truth.

It is true that there is a difference between the "Letter" and the "Programme". The former is an official document, written by me in my position then of being a member of the General Council. On the other hand the "Programme" is only an expression of my personal opinions, and has served as a contribution to a discussion which has for some time been going on among the members of the T.S. in Sweden, and in which I have taken part as any other member. This may account for your closing remark: "It hardly seems possible that the Letter and the Programme can be written by the same person."

At the discussion which took place in the meeting of the General Council at Vienna I had occasion to point out that at the bottom of this whole question lies the fact that we have among our members so many different types. We may think of the seven rays, or, if this division is not sufficient, of the sub-rays, making in all 49 rays or any other number. Generally those who are interested in Theosophy belong to one of two great classes, which we, for greater simplicity, might call the *intellectual* and the *devotional* type. There are also of course those who represent any shade of variety between the extremes. The difficulty lies in bringing these two main types to work harmoniously together. In order to accomplish this, we must use all our good-will and all our wisdom, as this is really a difficult task.

We may trace practically every trouble within the T.S. back to this division in types, though the conditions might differ at different times and in different sections. Of course every section, every lodge and every individual has to solve this problem for himself.

The suggestions contained in para 12 of my letter to the General Council are based essentially on experience gained during my work in my own section, and therefore to some they may seem not to be to the point. They are in themselves so evident, that they hardly need to be emphasised. Yet principles which are self-evident are often very difficult to apply in practice.

When formulating these propositions I have felt it to be so entirely in accord with the admirable principles over and over again declared by the President of the T.S., that the only objection seems to be that the same things have been said a hundred times before.

When examining the details in my "Programme" it is easy to see that I speak mainly as a representative of the type I called "intellectual". If in certain parts my expressed opinions differ from those of the President, I have only used the freedom which every member has to hold and express his own opinions. It certainly is an exaggeration to say (see Comments para 29): "I would ask the writer to extend these admirable principles so as to include the writings of those whom he pillories in para 24, Besant, Leadbeater

and Jinarājādāsa." I have consulted my dictionary to see whether the word "pillory" can convey my thought, but, as far as I can see, it cannot. I value many books written by the authors named as being splendid text-books of Theosophy, certainly easier to study and more popular than, for instance, *The Secret Doctrine*. I only have pointed to the fact that, from my own experience, many Theosophists, especially of the younger generations, have made the more recent literature their main or exclusive study, thereby cutting themselves off from the equally splendid older literature. This may be corrected by time, as there is now a certain tendency to take up the study of other books.

The problems of occultism are immensely interesting even to people who like myself only can approach them from the intellectual side. But I have always disapproved of the way in which some people study occult books, when they take all statements as literal truth, thereby introducing a spirit of dogmatism.

The "claims" I speak of in para 17 have been made rather by the followers of the occultists, than by the occultists themselves, though in a certain sense the mere giving out of occult statements constitutes in itself a claim that the statements are correct.

When in para 15 "I point at the generally known fact, that the characteristic feature of the latest phase in the evolution of the T.S. is the great importance ascribed to a number of 'occult' statements," I speak from my own experience of the attitude of members towards the occult literature. I have got the impression that the occult statements take the main part of the interest of large groups of members. Of course they are in their perfect right when doing so, but other members are also in their right, when they say that they do not care so much for occult statements, but study Theosophy more from the philosophical, scientific or ethical side.

The intellectually bent people are also in their right, when they apply their power of reasoning in exercising a sound criticism on all kinds of Theosophical literature, even on the occult literature.

The fault with people who have certain preferences in studying Theosophy is always when they show lack of tolerance. I think that a certain amount of criticism may well be compatible with tolerance, especially if it applies to principles more than to personalities. The great difficulty in all criticism is that it so easily arouses bad feeling. If we were greater than we are, we should tolerate criticism more than we do. The most difficult of all is when somebody touches our belief. We only need to study the history of religion to see to what an extent people are sensitive, as soon as there comes up a question of belief.

I think that the General Secretary of the T.S. in Australia, Dr. J. W. Bean, has done good service in trying to formulate the belief of certain groups of members (see *Theosophy in Australia* for April, 1923) in the following words :

Admittedly the T.S. imposes no creed, save Universal Brotherhood: nevertheless, consider what the great majority of the members of this Section and of the T.S. earnestly

believe; that the Christ will start His world mission as a man among men in quite a short time now and that our T.S. and the Star are the chief instruments to prepare the world for Him. We, the great majority, believe that Mrs. Besant and Bishop Leadbeater are His two chief heralds and the greatest spiritual teachers of the world until He comes. We believe that Mr. Krishnamurti, the head of the "Star," is in some special way associated with that coming and is to prepare the world for it. We believe that the world stands in its supreme hour, and that these great souls leading our movement are the servants of the great Hierarchy, charged to make the T.S., and other movements which have budded off from it, mighty instruments of world-healing. Mrs. Besant, above all, we believe, is the official representative of the Masters for the outer world.

This is an attempt to formulate in an unequivocal way the belief of certain members of the T.S. and as such it is no doubt valuable. Now there are other members, not few in number, who do not accept this belief. I do not know of any attempt to formulate the beliefs of such other members, probably because there are so many shades of belief, that it hardly can be grasped in one formula.

The only objection against the formula of Dr. Bean seems to be, that he lays stress on the circumstance, that this belief is said to be accepted by a majority of the members, as if from this the inference could be drawn that the belief of a majority has a greater right within the T.S. than the belief of a minority.

Now, our great question for the present moment is: what can we do in order to give within the T.S. room enough for all? Personally I think that, as a practical expedience, it is better that people with strongly marked differences in belief do not try to work together in such a way that they may interfere with each other's feelings. If in a lodge there is felt a strong division among the members, it would be better to separate in all friendliness and to form separate lodges, each to pursue the course of study and of action, which will best suit its members. This will certainly not be considered to be an unbrotherly action, but simply a way of making each member or group of members most effective in their work, thereby avoiding unnecessary interior friction.

Those who profess certain beliefs generally also make propaganda for them. But this propaganda ought rather to be directed towards the outside world, than towards fellow members. This is the best way of keeping up the standard of brotherhood among members.

It can never be avoided that members of different types meet on certain occasions, such as annual conventions or congresses; but then the free intercourse among all should serve to promote understanding instead of misunderstanding, and inspire mutual respect for the feelings and the beliefs of other members.

In this way we certainly best serve the ideals of true Theosophy and make ourselves and our T.S. a mighty instrument for the welfare of the world.

II

I have just read Mr. Erik Cronvall's programme in the September issue of THE THEOSOPHIST, likewise Dr. A. Besant's dignified reply. Frankly, the article seems to me nothing more nor less than a veiled attack upon the present heads of the T.S. and the L.C.C., couched perhaps in courteous but somewhat dictatorial language. What is the T.S. if not an Occult body, dealing with occult truths? In the third object of the Society it is distinctly laid down and reads thus, "To study the unexplained laws of nature and the powers latent in man." Is it possible, I ask, to conduct the Theosophical Society on the same lines as an ordinary body, social, political or otherwise? I think not. Remembering that the T.S. was really founded by the two masters, M. and K.H. for the purpose of breaking down the barriers of a materialistic world and bringing the light of the Ancient Wisdom through their messengers, our Beloved Heads (who had laboured with them for thousands of years) to the Western World. A corner of the veil had been lifted, the veil which had hidden the mystic light through the dark ages. The masters had permitted it to be so—blessed be Their names. But, alas! I am afraid that for a good many members too much has been given out, and the sayings of a Great One of old still holds good when He said: "I have many things to say unto you, but ye cannot bear them now." As our President truly remarks, how can we explain the *modus operandi* of occultism to the public? All earnest members should by now have passed beyond the mere intellectual stage where they judge things by the concrete mind only. They should have developed their intuitive faculties to some extent at least, and have realised the reality of the unseen planes of nature and the great Spiritual Hierarchy. If Mr. Cronvall is consistent he should make the same innuendo charges against H.P.B. as against our other T.S. Leaders, for she perhaps above all others was essentially an Occultist, performed wonders and miracles. (See *Occult World*, by Sinnett.) The whole of *The Secret Doctrine* deals with the various planes of our Kosmos, was written in an Occult manner, and written through her rather than by her. With regard to the more recent writings that Mr. Cronvall seems to take exception to, they really contain nothing which was not given out by H.P.B. with the exception of some details in connexion with some special Occult research work. I mean that all these writings whether by H.P.B., C.W.L., A.B., C. Jinarajadasa or others, are only giving out a part of the Ancient Wisdom. It is true that *The Secret Doctrine* was written under somewhat peculiar circumstances and written in rather cryptic archaic Eastern fashion—see *Old Diary Leaves*—whilst the later works were written in modern style, best suited to present day conditions.

I must confess that I could better understand Mr. Cronvall's attitude had he been a young member just come into the movement, but that a General Secretary should show such ignorance with regard to Occult matters, I cannot for the life of me understand. If members of the T.S. cannot appreciate true greatness when they come into touch with it, then the fault does not lie with the highly developed,

advanced people in our midst, but the fault lies within ourselves. Verily he that hath ears to hear, let him hear. Fortunately most of the T. S. members have ears to hear.

Coming to the L.C.C., over which so much has been made by a few members of the T. S.—the L.C.C. is composed of people who really mean business, who meet together for the purpose of worshipping in an intelligent manner, and who thoroughly understand the meaning and symbolism of the rituals. They do not go there simply and solely for the purpose of saving their own miserable souls. However, it is needless for me to enter into a long detailed account of the significance of the Christian Sacrament as performed in the L.C.C. For full information can be obtained by reading that illuminating work by Bishop Leadbeater *The Science of the Sacraments*.

H. ARNOLD

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Théosophique (November), *The Canadian Theosophist* (October), *De Theosofische Beweging* (November), *El Mexico Theosofico* (September), *Isis*, No. 11 & 12 of 1923 (1 No. only), *The League of Nations* (Monthly summary of October), *Lights* (Nos. 2233—35), *Modern Astrology* (November), *Mysore Economic Journal* (October), *Norsk Teosofisk Tidsskrift* (October), *O Theosophista* (September), *Revista Teosofica* (October), *Theosophia en el Plata* (August), *Theosophisches Streben* (No. 3 & 4), *Theosophy in Australia* (November), *Theosophy in England and Wales* (November), *Theosophy in India* (October), *Theosophie in Ned. Indie* (November), *Theosophy in Scotland* (November), *Teosofisk Tidsskrift* (October), *Veḍānta Kesari* (November), *The Vedic Magazine* (November).

We have also received with many thanks :

Espero Teozofia (September-October), *The Harbinger of Light* (November), *The Light of the East* (October), *Lotus* (No. 6), *Museum of Fine Arts Bulletin* (October), *Occult Press Review* (November), *Revue Théosophique le Lotus Bleu* (October), *Theosofisch Maanblad* (October).

REVIEWS

Hindū Ethics—A historical and critical essay, by J. Mackenzie, M.A. (Oxford University Press. Price 10s. 6d.)

This book is one of the "Religious Quest of India" series, the editors of which seek to study life and thought in India by examining "the real impact of the faith upon the life of the individual"—to "set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear". This volume studies the ethical side of Hindū teaching—and presents it especially to the notice of the educated Indian. The work is in three divisions—*Early Ethics*; *Ethics of the Philosophies and Theologies*; *The Weightier Elements of Hindū Ethics*. We may briefly notice a few sections only—so much of Indian popular ethic is to be found in *Mahābhārata*, with its great episode *The Bhagavad-Gītā*, which is in fact the text-book of Hindū Ethics *par excellence*, that we look for what Mr. Mackenzie has to say about it. We must confess that he says very little—on p. 121 we have an examination of the ethical teaching of the *Gītā*:

Works in accordance with *ḍharma*, done without attachment, are those without sin.

This he considers a great advance—to do works according to one's own *ḍharma*—i.e., an advance on the belief that action *according to ritual* was the one thing necessary for salvation. This dependence on ritual is, of course, one of the main causes of the Buddha's strictures on Brāhmanism, the fetter of rites and ceremonials. However, our author calls the morality of the *Gītā* "cold and lifeless," and complains that "the passive virtues are most prominent" (p. 134). He gives the list, a most comprehensive one. We wonder what virtues he would suggest as active if none are contained in this list. He frankly states (in the Preface) that Western ethics suffer from insularity, but, unable to dissociate himself from what are regarded as Christian virtues, he says (p. 136):

The injunction to perform works without attachment to their fruits amounts to a denial of the value of all acts performed with purpose.

This shows a complete misunderstanding of the Hindū (and Buddhist) ideal of *Karma*. The ideal is this same detachment in action—without which selflessness is impossible: for the goal of the devotee

is to lose his selfishness and even his self, as that of the Buddhist is to lose his ego or any thought of it—the Arahant or saint on earth being one whom action cannot touch, because he acts with disinterestedness or *upekkha*. Naturally, to the Hindū and Buddhist, action with a view to fruit of action or with an eye to personal immortality (which is that of the Christian) in the heaven worlds is considered earthy. It may lead to a happy rebirth here or in heaven, but not to liberation. The question arises: Is it possible to present a high ethic for the multitude? Perhaps not. Still it is attempted in *Karma Yoga*—"union by action" the form of devotion which is most suited to the practical western mind. It is useless to hope, as our author seems to do, that Hindūs will in time come round to the Christian point of view. On the other hand Christians will never embrace the eastern ideal of life so long as the basic and reasonable theory of Karma and rebirth is repugnant to them. It is the disbelief in this that causes them to misunderstand the view of life taken by the Hindū and Buddhist. Rather are we in need of an ethic which shall reconcile these two ideals—that of the western, earthly and practical—and of the Eastern, detached from and amazed at much of what the western man values—such, for instance, as shall satisfy the lively American and the contemplative fakir. Thus far then we agree with Mr. Mackenzie when he writes (p. 202):

If her ancient systems of philosophy are to furnish the basis for a new ethical structure, they will be able to do so only if re-interpreted in a far more thorough way than has been done by thinkers up to the present. We can no longer live according to the Mosaic law or the Vedas, and a new or enlarged purview is necessary.

The treatment of Buddhist Ethics in chapter 3 is rather scanty, considering that above all Buddhism is an ethical system. The author quotes a verse of Dhammapaṇa "hatred ceases not by hatred *but by love*"—which we notice because it is a mistranslation often quoted. The world is *a-verena* "by not hating"—a negative term—and the real meaning of the words is the "a soft answer turneth away wrath" of the Bible. He does not notice the importance of the active *Metteyya-bhāvana* or practice of disinterested love to all beings that exist.

We look for some reference to Sikhism, but find none. Possibly it was thought beyond the scope of the work, as being a religion based on the truths common to Hindūism and Islām. Book III contains a careful analysis of "the outstanding features of Hindū ethical thought"—Here interesting examples are given of how Christian ethics have permeated or affected Hindū life and thought. One thing however may be said here in conclusion. What Christians call "Christian" ideals are not due to Christianity entirely, but rather to Roman characteristics and Stoicism—and we maintain that the practical western peoples have a Norm or dharma due to the far-off influences

of Greece and Rome and in many cases antedating those of Christianity. Just in the same way many of the admirable ethical qualities of Hindūs are due to the influence of Buddhism—so that it is useless to set up one religion against another or to lay stress on the superiority of this or that: rather should we recognise that all have their use in the grand mixing.

L. O. G.

Life Beyond the Grave. Six Sermons by the Rev. W. A. H. Legg, M.A. (Nisbet & Co., London. Price 2s. 6d.)

These sermons are a typical exposition of the modern Christian Teaching based on the Bible. The author believes in a life after death, passed first in an intermediate state (Hades) and secondly in Heaven. He does not believe in Eternal Punishment, because it is inconsistent with the goodness of God, but he does believe that there is a possibility of "Soul Suicide". He discusses Spiritualism in a sympathetic manner, but considers it as entirely unnecessary. The Bible is quite enough for him. He does not mention reincarnation. He tacitly assumes that it does not exist. In this connexion we should like to refer to an article headed "Mathematics and the Spirits" which recently appeared in *Popular Science Siftings*. It is so good that we think we must quote some of it.

Let us assume that the average death-rate in a civilised community is 10 per thousand, which is low, and that the average death-rate in an uncivilised community is from 20 to 25 per thousand. The population of the world is stated to be sixteen hundred millions, making the total deaths per annum twenty-four millions, or twenty-four million spirits per annum. Let us take the age of man from his first appearance and estimate the time at one million years, multiply the above twenty-four millions by one million, and we have a total of twenty-four billion spirits, (a figure too stupendous for our imagination) since the birth of man, assuming that spirits are immortal.

Now questions arise. What is the position of spirits in space? Are they in our immediate vicinity? They must be or they could not be photographed. Do they occupy vacant space, or all space? When we move, do we push them aside? Do excrescences such as are built by man, buildings, etc., displace them? Do fast-moving vehicles run over them (horrible thought) or push them aside? Do spirits have length, breadth and thickness, or just length and breadth, exhibiting only the face? Is the entire body spiritised?

Does each spirit have a separate place or are they in a confused jumble? Now let us add the query, does man alone have a spirit? Or, has every living thing a spirit? If so, the total number of spirits since life began makes the question of spirit photography (to me) ridiculous; as there would not be room on the face of the earth or in our atmosphere for such a vast number of spirits.

It seems to the reviewer that the case for reincarnation could hardly have a more forcible argument in its favour. Since the spirits incarnate over and over again, the same lot will do for eternity, more or less, and the other world will not become "crowded out".

O. M.

Bahai the Spirit of the Age, by Horace Holley. (Kegan Paul & Co., London. Price 7s. 6d.)

In the words of Abdul Baha :

The Bahai movement imparts life. It is the cause of love and unity amongst mankind. It establishes communication between various nations and religions. It removes all antagonisms. And when this Cause is fully spread, warfare will be a thing of the past, universal peace will be realised, the oneness of the world of humanity will be manifested and religion and science will work hand in hand. Then this will become one family.

This book gives a very clear idea of the Bahai movement and is well worth reading. It shows the attitude of the Bahaist and the Bahai message to Christianity, Judaism, to Science, to Politics and Economics, to Christian Science, New Thought and Theosophy. The writer evidently feels that Bahaism is the religion of the future and claims for it the consummation of the Sermon on the mount.

A very beautiful illustration shows the Bahai Temple as completed in Chicago :

The conviction of each Bahai is that this Temple, when completed, will so manifest the power and inspiration arising from unprejudiced universal worship that the world's consciousness will never again be able to return to any form of division in the expression of the soul's life. That which is not for all to-day, can never be of benefit to a single one.

This book has much that is very beautiful in it and the writer writes with love, sympathy and a beautiful expression of oneness which is attractive in its rareness.

May we indeed become mirrors reflecting the divine realities, and may we become so pure as to reflect the stars of heaven !

To all I would add : read *Bahai the Spirit of the Age*, mark and learn.

W.

Zoroaster the Great Teacher, by Bernard H. Springett. (Rider & Son, London. Price 1s. 6d.)

The aim of this little book is "to present what is known of Zoroaster, his religion, and his times" in a condensed form "that it may contribute to a more general knowledge of this Sage of the Past" as the average man knows so little about him. It is based on larger works on Zoroastrianism by Western scholars, and gives in brief outline the life and work of Zoroaster and the gist of his teachings. This is done in a masterly fashion and in simple and clear language. It is strange to learn that Zoroaster was a saint and a sage, and then that he had three wives at once. Perhaps it is a misinterpretation even if it be in the works of great scholars. The author calls Zoroastrianism "the purest religion next to Christianity"—a compliment

but a queer one, as it implies little regard for other great religions which in our opinion are equally good. However, he is quite Theosophical in the way he compares various details with corresponding ones in other religions, and deals with his subject dispassionately. Three little things are interesting as they are not very much known : (1) that according to tradition "Zoroaster descended from Heaven in a five-pointed star," (2) that besides the Pársis there is another sect called the Faithists who follow Zoroaster's teachings, and (3) that Zoroaster is known to have visited India. The book serves very well the purpose for which it has been written.

D.

The Eternal Wisdom, by Paul Richard. (Ganesh & Co., Madras. Price 2s.)

We opened this book with very great pleasure. It is a collection of teachings compiled from all the religious teachers of the world (except F.T.S.) gathered together under certain main heads. To explain further, the first part of this volume is divided into 13 chapters, the headings of which are such as . . . The Sole Essence. The Unknowable Divine. God in All. God in Each. To Become God in order to Know Him.

Under each of these heads are gathered thirty or forty short quotations from great religious teachers. It is a veritable anthology of Religion. Nobody can fail to be impressed at the way in which all the Great Teachers of the Earth have all said the same things in almost the same way. Mr. Paul Richard is doing a great piece of valuable work for the coming unity of all religions.

This book is only the first volume. The second will be entitled "The Conquest of Truth" and the third will be called "The Practice of Truth". Both these are also headed "The Discovery and Conquest of the Divine in Oneself". The fourth volume will be "The Union of All in the One in All". One would have thought that the compilation of so many sayings from such a vast number of authors and teachers was almost a life work.

However, it is by far the boldest and worthiest scheme of this nature which we have yet seen. Great emphasis is laid, not so much upon the dogmas, but upon the *practical application of the moral teachings*.

W. I. I.

The Early Teachings of the Masters, 1881—1883. (Price Rs. 2-4.)

Four years ago, the Theosophical Publishing House, Adyar, Madras, brought out what I should call an epoch-making volume entitled "Letters from the Masters of Wisdom". In those letters written by the two Masters who form the spear-head of the Theosophical Movement, to their chelas or disciples they indicate the main currents into which the Theosophical thought should run. It is for the first time in the history of the Theosophical Society that such publicity has been given to the direct teachings from the Masters as culled from their writings to their pupils.

Four years after, the same enterprising House has brought out another splendidly edited and produced volume dealing with "The Early Teachings of the Masters" from 1881—1883. The Theosophical Society was established in 1875 and it could not make much headway owing to the suspicion cast on the Founders. At a stage in the early life of the movement the Masters thought it worth their while for the success of the Society to interest a few Anglo-Indians in the cause of Theosophy, since Anglo-India then constituted a potent political force in India. In their abundance of love to instruct humanity in the path of Evolution, the great Adepts came out of their centuries of seclusion to take charge personally of the instruction of Mr. Hume, a very highly placed civilian and of Mr. Sinnett, the then editor of *The Pioneer*, the leading Anglo-Indian daily. The volume under review contains answers by the Masters to the questions asked of them by these two gentlemen. It deals with the knowledge from the birth of the electron to the dissolution of the Universe, including all the processes of devolution, involution and evolution in the intervening stages. This mass of intricate subject matter has been very wisely classified under six sections: (1) The Planetary Chain, (2) Conditions After Death, (3) Races and Sub-Races, (4) Cosmic Origins, (5) Science, (6) Ethics and Philosophy (with a number of sub-sections). As one reads the book one is gripped with the enthralling idea that the Masters have at their disposal an amount of detailed information on any conceivable subject. The patience with which the great Teachers answer the queries of their pupils is something extraordinary. The humility with which they excuse themselves if unable to convey a piece of knowledge to the dense brain of the pupil is again a characteristic that stands out in bold relief as one peruses these pages.

We must confess our inability to review a book of this kind. One thing we have learnt from our reading of the book is the fact that we are picking pebbles on the shore where the knowledge remains hidden

in the Ocean's bosom. We feel, apart from failing to understand the abstruse nature of the subjects dealt with, that to read for ourselves the words of the Masters is indeed a great help. We shall yet live to unlearn much we prize and take pride in as our knowledge of men and things grows and increases. If one desires to know what Masterhood means, there seems no better way than a perusal of this book. It is well worth the money and more : it shows you that you are a Master in the making.

R. R.

Studies in Tasawwuf, by Khaja Khan. (Hogarth Press, Madras. Price Rs. 2.)

To the reviewer of books one question : " Did you buy it ? "

I will reply with " yes " to this question when asked it of *Studies in Tasawwuf*, for all illumination on the thought processes of Islām is very welcome, especially to Theosophists whose aim it is to disclose the Light hidden within all religions : and Islāmic Philosophic thought is perhaps the least known of any. As Christ spake in parables to His disciples of old, so the Islāmic sages speak in poem and imagery. The ring of the words echoes through the mind as a music, alluring in its wisdom and beauty, listen :

Infidelity to an infidel and piety to the pious
An atom of ache to the heart of Attar. . . .

There is difference between a man whose beloved is in his heart and one whose eyes are expectant on the door . . .

He is the perfect man who with his perfection and in spite of his mastery, does the work of a slave.

E.

Numerology, by Clifford W. Cheasley. (W. Rider. Price 2s. 6d.)

This is a text book of the science of numbers as applied to daily life. Instructions are given for finding the numerical value of names, and their meanings are explained. Towns and countries also have their name values, and the applications of numbers apparently extend into every walk of life. The author is very enthusiastic as to the correctness and efficacy of his theories. The reviewer has never yet been convinced that anybody knows very much about the science of numbers. They are undoubtedly very important, but a great many of the modern theories are merely wild speculation. However, as these books go, this one is probably one of the best.

O. M.

A Dictionary of the Sacred Language of All Scriptures and Myths, by G. A. Gaskell. (George Allen & Unwin, London. Price 42s.)

This book may be called a history of symbolism. We have a Foreword, a Preface and an Introduction. The author states that his work is due to Max Müller's forecast that a metaphorical language would be found to underlie all sacred scriptures of the world. This is undoubtedly true in some cases, for all language is a symbol of thought. The many errors made by symbolists would seem to arise from interpreting what is merely literature as "inspired". Anna Kingsford, as is well known, rewrote the Bible in a way to prove this occult meaning. But we may find the occult anywhere. We remember an occult version of "Humpty-Dumpty" in which it was conclusively proved that Humpty's great fall typified the descent of the monad into matter: that he is the Orphic Egg, from which is born the Divine Winged Thing. However, we have the authority of Porphyry, the Neo-Platonist adept, for saying that occult truths are concealed in parts of Homer, *e.g.*, in *The Cave of the Nymphs*. But Mr. Gaskell interprets every word in this sense. Thus Homer's *beaked ships*, we learn, "are symbolic of directed aspirations from the mind". *Ships' hawsers* "are a symbol of means of attaching the lower self to the higher" and so on. Though primitive beliefs of savage races undoubtedly do veil truths which they could not yet understand, we cannot agree that truth is of universal application, as our author maintains. One can squeeze a mystery out of anything. For instance, when S. Paul says "take a little wine for thy stomach's sake"—how should we interpret this symbolically? Moreover, there are "sacred Scriptures" which are compilations made at different times and are certainly not occult, *e.g.*, The Buddhist *Tipitaka*. It may be true of books like *Genesis*, the *Vedas* and the parables of Jesus, which are intentionally mystic and conceal wider truths than the audience of the day could grasp. The pushing of this belief in an underlying mystic meaning at times leads our author into extremes. For instance we find under the word *Achaians*, whom Homer describes as "great-hearted"—"this is a symbol of the higher mental qualities," whereas it is merely a stock epithet. He goes on to say that "the sons of the Achaians" is a symbol of "the sons of Mind, spiritual egos brought forth," etc., etc., and compares them with the *Agnishvattas*, *Monads*, etc. We find that *Nazareth* is a "symbol of progress in the path to perfection": *Jesus' shoe-latchet* is "symbolic of spiritual power through love"; but best of all *Fat* is a *symbol of the love-nature*!! and so on. There are several errors in Greek and Samskr̥t words, *e.g.*, we have several times *Plato's Phoeodo*, *Plato's Phoedus* and *Buddha-Karita*,

Pragāpaṭi (where the writer has misunderstood the method of transliteration of Samskr̥ṭ), also Gk. *Arête*, to quote a few. The writer draws largely on the sermons of Rev. R. J. Campbell, Phillips Brooks, Stopford Brooke, Canon Liddon, A. Maclaren and other preachers. The book is well printed and the subject matter well arranged, but a general index is required, though the book is itself a dictionary.

F. L. W.

The Rational Basis of Belief, by C. F. J. Galloway, B.Sc., F.R.C.S., F.R.C.I. (W. McLellan & Co., Glasgow. Price 6s.)

The object of the following pages is not to point out a course to anyone, but to show how each can find his own course for himself.

A book which sets out with such an object must command a respectful hearing from anyone, and should be welcomed with gladness by those who are perplexed and doubtful about the path which they should follow, and can see no reason for trusting any one more than any other of the many guides who would fain persuade them that the path they can show is the only true one.

The trend of the book however is hardly so wide as this introduction and the title would lead one to expect, and resolves itself into a plea for occult research along rational and scientific lines. And is a very satisfactory answer to the common belief that Science is absolute proved knowledge, while Occultism is entirely unreal and unsubstantial.

The main line of the argument is that, while scientific methods are on the whole right, the scientific attitude is generally wrong, because, while it quite rightly deprecates any bias towards the religious or occult, it quite wrongly considers a bias towards materialism a sign of an open mind; and it is also very clearly shown that the attitude of mind that rejects a theory because it contains unproved assumptions, in the very act of rejection, often assumes other statements equally unproved and less probable.

The conclusion—"Relative Probability is then our only rational basis of belief: 'it is useless to demand proof' is a counsel of despair to those who desire intellectual conviction, but is, as the author points out, a completely satisfactory starting-point for the development of intuition, for those who will act out their faith and prove again the age-old maxim "If any man will do, he shall know".

E. M. A.

The Forging of Passion into Power, by Mary Everest Boole.
(C. W. Daniel & Co., London. Price 6s.)

In many ways this is a remarkable book, it is written in a bold style without aggression, it is written with a broad mind without conceit, it contains many truths and it touches on subjects which are difficult to write of in plain language, and here the author has caught the way of speaking plainly and simply and she does not jar.

I do not think any short review can give an idea of what this book contains, nor can it pass on any of the help which the book can give. I can but say; Read it if you are interested in "forging passion into power".

It is a book

I. For those who do not understand themselves. . . .

IV. For those who have made the worst of their best, and who would make the best of their worst.

I quote from the cover, there are six more "fors".

In reading the book I agree with all these "fors" and find that the author has really supplied some very helpful replies.

A chapter on "Teacher-Lust" has its amusing side as well as its helpful one.

Mrs. Boole has evidently suffered from the dominating attitude of teachers as also has the reviewer. This chapter describes this attitude very realistically.

Lastly, he (the teacher) acquires a sheer automatic lust for telling other people "to don't". . . .

This is the amusing side. Read the book for the helpful side and pass it on to others, for the idea at the back of the whole book is the need for the transmutation of the greatest of powers, which we all possess. Also she gives many hints of how to use that power and not waste it as is the custom all the world over to-day.

The publishers claim that *The Forging of Passion into Power* contains very much that is true in Psycho-analysis and some things that it lacks without any of the kind of matter that makes so many modern psychological works objectionable.

W.

The Soul of Sweetness, by J. Mangiah Esq., B.A., L.T., (Dakshinasyan Co., Hyderabad. Price Re. 1.)

This little book is full of suggestions. The writer, who is evidently a lover of beauty and music, pours out his Soul to his readers and fills them with a great desire to express themselves through something that will also pour beauty into a dusky world and joy into a sad one.

Music can minister to the purposes of love.

If Sweetness is divine, its (Music's) Soul is primarily so. The author speaks of Shelley as "ever chanting the hymns of the sweetness of his ideal". He speaks of beauty in very many of its forms and to read the book is to be filled with the Spirit of Sweetness.

C.

Leprosy in India, by T. S. Krishnamurthi Iyer. (Price As. 8.)

The Political Philosophy of Mr. Gandhi, by M. Ruthnaswamy Esq., M.A., L.L.C. (Price Re. 1.)

The Philosophy of Non-Co-operation and of Spiritual-Political Swarāj, by Bhagavandas. (Price Re. 1.) (Publisher: Tagore & Co., Madras.)

These are of great interest, each in its way.

The first deals with a difficult problem and is well worth reading as it is written in a constructive way and gives many useful suggestions.

The second is written in a very balanced and moderate way, and may be a help to many.

The third merits a longer review than the space allowed us in this Magazine for political books. It is well put together and should prove its usefulness by a large sale.

C.

Booklets:

The Practical Value of Ethnology, by A. C. Haddon, M.A., F.R.S. (Watts & Co. Price 1s.) A lecture delivered at South Place Institute, one of a series in memory of Dr. Moncure Conway.

Don't Worry or Spiritual Emancipation, by Theodore F. Seward. (Thos. Y. Crowell Co., New York.) The 8th edition of this work, one of the "what is worth while" series of "New Thought" publications.

Immortality and Other Essays, by Alban G. Widgery. (The College, Baroda.) This is No. 15 of the Gaekwad Studies in Religion and Philosophy.

An Essay on Prayer, by W. Loftus Hare. (Theosophical Publishing House, London.) This essay received an honorarium for excellence in the Walter Trust Prize Competition.

The Social Expression of the Spiritual Life, by Gilbert T. Sadler, M.A. (C. W. Daniel Co., London. Price 3s. 6d.) Here the spiritual vision is turned to the creation of a new social order based mainly on Christian teachings.

The Leasts of God, by Zeso. (Panini Office, Allahabad.) The realisation of God by science, learning from the seeing of God in all, and a conclusion built upon the facts discovered. God is to be realised by little things as well as by great things.

Cold Light on Spiritualistic Phenomena, by Harry Price. (Kegan Paul, London.) An experiment in "spirit-photography," by which apparently fraud is discovered in the way of substitution of camera-plates.

Ramadas, by C. Ramakrishna Rao. (Thompson & Co., Madras.) A sketch of the life of Ramadas, the Āndhra Saint.

The Real God, by T. Herman Randall. (L. N. Fowler & Co., London.) A short essay describing the universal mind and the divinity of man.

The Pilgrim's March—Their Message. (Ganesh & Co., Madras.) These are messages from imprisoned non-co-operators introduced by a foreword by D. G. Upson.

The Temple of Silence, by H. A. Curtiss. (Curtiss Philosophic Book Co., San Francisco.) A little book of mystic meditations in the temple of the heart.

The Divine Mother is another of the same series.

A Resurrection of Relics, by H. D. A. Major, B.D. (Blackwell, Oxford.) This is a modern churchman's defence in a recent charge of

heresy. Mr. Major, Principal of Ripon Hall, Oxford, was accused by the Church authorities of "importing the teaching of a heathen mystic (Gautama) into the Christian religion". The charge was dismissed, the thesis here presented by the author being taken as clearing him from the above-mentioned charge and another of denying the "Resurrection of the Body"—which he takes to mean "the survival of death by a personality which has shed its physical integument for ever".

A Synopsis of Horoscopy, by H. N. Subba Rao. (G. T. A. Press, Mysore. Price Re. 1.) A useful manual of Indian astrology.

The Avadhūta-Gītā of Ḍaṭṭatreya, by Kannoo Mal, M.A. (Murthy & Co., Triplicane, Madras.)

The Art of Thinking, by T. Sharper Knowlson. (T. Werner Laurie & Co., New Bridge St., London.) This is the fiftieth thousand issue of a well-known book, first published in 1899—invaluable to those looking for guide-posts pointing to mental study.

Quatrains of Omar Khayyam, by O. A. Shrubsole. (Marlborough & Co., Old Bailey, London, E.C.) A new translation of this well-known work. The metre adopted is different from that of Fitzgerald, we quote one as an example :

I passed by the potter's one day,
And thought how Death levels our lots.
The King and the beggar make clay
For tankards and pitchers and pots.

The author thinks that Fitzgerald's version fails to represent the real character of Omar. Of this scholars alone can judge.

Personal Psychic Experiences, by Maud M. Russell. (Stockwell & Co., London.)

Walter, by Mrs. Walter Tibbits. Contains a portrait of Mrs. Tibbits and by her side a dim figure which she thinks is a "spirit-portrait" of her dead husband. It may be a thought-form, but anyhow we do not think it resembles the portrait of her husband (also given) when alive.

A Kipling Anthology (Prose). (Macmillan & Co., London.) Needs no introduction. *Poems and Verses*, by Robert Lutyens. (Baltic Review Office, Chelsea.) Mostly love poems, light and grave; some of considerable merit. *The Simple Truth*, by Ernest C. Wilson. (Harmonial Publishers, San Diego, Cal.) The founder of the "Harmonial Philosophy" was Andrew Jackson Davis, the Poughkeepsie Seer. The aim of the book is "to awaken within you, who read, the power to discover your own inward Teacher". *Heaven's Fairyland* (Ancient House Press, Ipswich), purports to be communications from the sphere of the

children written down by E.F.W., and W. R. B., with a foreword by the Rev. G. Vale Owen. A beautifully printed book with several landscape illustrations, and an appendix on the "Messages of the Flowers". *The Fight for Peace*, by H. Spaul (G. Bell & Sons, London) consists of stories of the work of the League of Nations, designed to be used as a school reader, and has a foreword by Dr. C. W. Kimmins, of the Education Dept., London Co. Council. *In the Power of the Infinite*, by Rev. J. F. Sanders (G. Bell & Sons) is addressed to those who have withdrawn from the orthodox Christian church, being dissatisfied with her teaching. Part one maintains, in the Indian fashion, the doctrine of *Māyā*, and, in that of Christian science, the unreality of matter and of evil—two things which, nevertheless, we cannot explain away. *On Values*, by K. B. Bamefield. (C. W. Daniel, Tudor St., London.) A study in reality—a question which, however, has occupied all thinkers for ages untold, and will always be solved by each in his own way. *The Venetian Virgin*, by Guill. Postel (J. Keys, Pub. Plymouth), is translated from the Italian into French, thence into English. It professes to be "first news of the other world," after the fashion of Swedenborg. *Tales from the Indian Drama*, by C. A. Kincaid. (Oxford Univ. Press.) Some of these are translations from Kalidasa, and *Meghaduta* is included, *The Toy Cart*, *Sākuntalā* and other well-known tales. *On the Sand-Dune*, by K. S. Venkataramani (Ganesh & Co., Madras), is a series of musings of a philosopher by the sea-shore, and will be welcomed by those who have already read the author's *Paper Boats*. *Vasilisa the Wise*, by A. V. Lunacharski. (Kegan Paul & Co., London.) A dramatic fairy-tale translated from the Russian by L. A. Magnus. *Socialism, Its Fallacies and Dangers*, edited by Fred. Millar. (Watts & Co., London.) This is a fifth edition of this well-known book which ably exposes the fallacies of Socialism and Communism of the Labour Party. *India of To-day*, by C. F. Strickland, I.C.S. (Oxford University Press.) This book is an introduction to co-operation in India and is No. 1 of a series under the general editorship of the Central Bureau of Information. The economic problem may be solved by India, thinks the author, if she follows the examples of co-operation set by England and Italy. Especial stress is laid on the value of education and the abolition of litigation. *Impasse or Opportunity?* by Malcom Spencer (Y.M.C.A., Madras), describes the situation after Lambeth. The author seeks a spiritual fellowship of all Free Churchmen, a co-education not of the sexes but of the sects, more sympathy among all Christians whatsoever, towards gaining a higher conception of the One Holy Catholic and Apostolic Church.

Our Widening Outlook, by G. G. André (John Watkins, London) a series of lectures on religious and social questions such as, The Democratic Spirit, The Practical Religion of To-morrow, Telepathy, Other-world conditions, etc. *The Healing Power*, by Helen Boulnois. (William Rider & Son.) The force of healing is within us, not in the physician. Chapters on power in forgiveness, help in pain, healing by the checking of sin, etc. *The Archetypal Man*, by G. Gaskell. (Fenwick & Wade, Newcastle.) The author tries to show that cosmic mental action or life-force was the originator of organic life on our planet as soon as it became suitable for habitation.

The Heritage of India Series (Oxford University Press). In this series we have here *The Karma-Mimāṃsa*, by Dr. Keith: *Kanarese Literature*, by E. P. Rice: *Hymns from R̥g-Veḍa*, by A. A. Macdonell: all of them scholarly and sympathetically treated works by acknowledged authorities. The books are published by the Association Press (Y.M.C.A.) Calcutta.

Psychic Phenomena in the Old Testament, by Sarah Tooley. (Philpot Ltd., Gt. Russell St. Price 2s. 6d.)

The object of the author is "to group together scenes and occurrences from the Old Testament, dealing with the communion of men and women with the Unseen, Materialisations, and Dreams and Visions, and to describe them pictorially".

The Disadvantages of being a Woman, by Grace Ellison. (Philpot Ltd. Price 2s. 6d.)

The writer examines the blunders made of late years by feminist leaders, their unwise haste, legislation for the élite, hostility to man, who is regarded as the enemy, not the associate. In brief, she thinks that women have "set up a fighting corps before the average woman had learned how to march". She concludes by saying: "'Male and female created He them: and a little child shall lead them.' There, in a nutshell, is the truth."

The Ideal of Swarāj, by N. C. Banerji. (Ganesh & Co.)

The book has an introduction by C. F. Andrews, and is dedicated to Dr. Tagore. In the far-off future "the most respected profession will be that of teaching"—we shall have women legislators, drink-abolition, no prostitution, human solidarity and love: we may expect "an Asiatic Confederation, of which India and China will be the inspirers of the ideal social order and Japan and Afghanistan the symbols of material power".

Village Education in India. (Oxford University Press.)

This is the report of a Commission of Inquiry into the work of Christian missions in India, and has reached a second edition. It deals

with the best methods of Christian education on lines best suited to the areas where missions are working, and aims at advising the home missionary societies as to the disposal of their funds.

Mr. Montagu's Failure, by T. S. K. Iyer. (Ganesh & Co.)

We have here an introduction of 54 pages, and papers on "The Causes of the Present Discontents," "Reverse Council Bills," "Madras Politics," "Increase of Salaries". Some of these papers were printed six years ago in different journals.

The Law of Development, by John Coutts. (Hutchinson Prop. Co., Melbourne.)

Deals with the growth of mind; science is not sufficient; there must be recognition of and obedience to, the Law-giver. Moral regeneration according to Christianity is to be the way of growth.

Amourism, by R. S. Taki. (Murdishvar and Joshi, Grant Road, Bombay.)

The author has invented a word for his title, which is misleading and gives a wrong and sensuous or sensual conception of *Premāmitra*. The book is too closely packed with Samskr̥t quotations to make it acceptable to any but the expert follower of *Bhakti-Yoga*.

L. O. G.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

From Luther to Steiner, translated by Agnes Blake (Methuen & Co.); *In Tune with the Infinite*, by R. W. Trine (New Edition) (G. Bell & Sons); *Annual Report of the Smithsonian Institution, 1921* (Washington Government Printing Office); *Is There a New Race Type*, by A. G. Pape (Fyall & Maine); *Mahāyāna Doctrines of Salvation*, by Dr. S. Schayer (Probsthain & Co.); *The Birth of Psyche*, by Ch. Baudouin (Kegan Paul); *A Scientific Investigation into Vegetarianism*, by Jules Lefèvre (John Bale); *Infinity in the Finite*, by G. R. and Agnes Dennis, and *The Raisin Cure*, by J. Oldfield (The C. W. Daniel Co.); *Making Yourself*, by O. S. Marden (W. Rider); *An Ideal Happy Life*, by Khushi Ram (Author).

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Benares Convention, 1923, has come and gone, and all are agreed as to the exquisite spirit of harmony and affection that pervaded it, and the joyful feeling that everywhere expressed itself. Not a ripple of dissatisfaction was anywhere seen, and Youth was prominent in its upwelling enthusiasm and eagerness for Service. A new feature was a restaurant maintained by the Boy Scouts of the Theosophical National School, and the toothsome delicacies provided by the young cooks proved to be remarkably attractive. The weather was cold and presumably stimulated hunger, and quite a brisk trade was carried on between the two serious meals of the normal day. The European members and visitors were particularly attracted by the Indian dainties. The bookshop was very prettily decorated, and was well patronised in addition to the stalls. The shamiana was larger than usual, and was crowded for the public lectures and well-filled at the other gatherings; the flags of the National Societies made it gay with many colours, and in the centre floated what is the real flag of the Indo-British Commonwealth, with the Union Jack in the corner, and the Star of India, with its beautiful motto, "Heaven's Light our Guide," shining in the other half.

We had again the little book which proved to be so attractive last year, with a full syllabus both for each day and for the various subjects dealt with. And we had also, as last year, thanks on both occasions to Mrs. Adair's knowledge and skilful organisation and fine taste, an Arts and Crafts Exhibition. It was arranged in the Hall of the Collegiate School, and at the "At Home" a delighted crowd gathered to feast itself on the beautiful pictures, and the other art treasures which had been so carefully selected and gathered together. The leading Indians of Benares were warm in their praises. An account of it, arriving very late, is crowded out of this number and will appear next month.

* * *

December 28 was as usual very fully observed by the Order of the Star in the East, and even the closed meeting was very large.

The usual "Subsidiary Activities" were in full swing, and three special social meetings took place which were much enjoyed. The first was a garden party given by Mr. and Mrs. Bhagavan Das and their family—children and grandchildren; the second a similar party at the Theosophical Headquarters; and the third, in the same place, was for the children and the older boys and girls from the Theosophical Schools and College. The Co-Masons had two functions, meetings of the Benares Lodge and Chapter, at both of which the attendance was crowded. Nor was the drama forgotten, for Dr. Weller van Hook's little sacred play on "The Promise of the Christ's Return" was well presented, and the boys of the Theosophical National School gave an admirable performance of Dr. Tagore's beautiful play, *Sacrifice*.

* * *

Three very useful things were done in the meetings of the Indian Section; first at the general meeting a deficit of Rs. 7,000 was wiped out by voluntary contributions. Secondly, the Theosophical Youth movement was cordially approved both by the General Council and by the Council of the Indian

Section. The former suggested to all the General Secretaries that they should help it to organise itself in all countries in a form suitable and adapted to the Theosophical conditions prevailing in each, and the second carried out the recommendation by advising the formation of a "Federation of Young Theosophists," to be attached for the coming year to Adyar, that it might have full freedom of experiment in its earliest stage of organisation. With characteristic promptitude the Federation was formed.

Thirdly, a T. S. Muslim League was started, for the study of the relation which the teachings of Islām bear to the other great religions and to Theosophy. Already there are two hundred Muhammadan members of the T.S. in Java, and a few in India and in Egypt. The purpose of the League is not to make propaganda for Theosophy among Muhammadans, but rather to study Islām in the light of the mystic teachings and philosophies of other religions. Membership in the League is not restricted to members of the T.S., and all who are really interested in Muhammadanism, whether the followers of the great Prophet or not, are invited to help the League. Mr. C. Jinarājadāsa, as convener of the League, is its temporary Secretary, and will be glad of the assistance of those who desire to work in the League.

*
* *

The T.S. in India has been fortunate enough to secure Pandit Iqbal Narayana Gurtu as General Secretary this year, and no better choice could be made. The venerable Bro. T. Ramchandra Rao is continued in office as Joint Secretary for the South. The Section also passed a resolution to continue the Public Purposes Fund, and requested each Lodge to contribute to it. The fund is used almost entirely for education, and I most earnestly hope that the Lodges will take up the matter, as the continuance of our Educational movement depends on it. It saved several schools from being closed last year, though only 104 out of the 435 Lodges in the Indian T.S. contributed to it.

*
* *

It was pleasant to have with us at the Convention the General Secretaries of England and Java, both of whom spoke at the opening gathering and at the Anniversary. Major D. Graham Pole and his delightful wife were old friends and therefore doubly welcome, and everyone was more than glad to meet India's faithful worker, the Lady Emily Lutyens; both at Adyar and Benares, and in the Gokhale Hall in Madras, she gave some admirable lectures. Those in Gokhale Hall were very well reported in *New India*, and showed how thoroughly she identified herself with India's aspirations for Home Rule.

* * *

I wish to draw attention to the small paragraph on "Freedom of Thought," which appears on the inside page of our cover this month, and which will appear there regularly and also in *The Adyar Bulletin*, as part of the regular T. S. notice. It will be remembered that Mr. Erik Cronvall wished some such statement to be made, and at the Vienna Congress the members of the General Council present approved the idea. I submitted the request to the annual meeting of the General Council, and they approved it, and asked me to draft it. It will henceforth form part of the official statement of the nature of the Theosophical Society, and will follow the one drafted many years ago, also by myself. I hope that all the Society's journals, which use the earlier statement, will add this to it, as it is perfectly congruous with it.

* * *

The work of building the new Blavatsky Lodge in Sydney is going forward, but the contractors expect, Mr. Mackay writes me, to take from twelve to eighteen months to finish it. The Lodge hopes, however, to move into the lower portion in about eight or nine months. Hitherto, it has been using rented rooms, and it is "looking forward keenly to the future, when we shall be settled in our own home". Miss Codd, who has done such fine work in Australia has gone to New Zealand for a few months, returning to Australia for the Convention in

Melbourne at Easter. Mr. Fritz Kunz is immensely liked, his bright and original style of speaking being very congenial to the Australians, and he is doing good work for India as well as for Theosophy. The work of our Australian Auxiliary has roused much interest in the Dominion, and we are sending him over, at his request, a number of fine photographs, showing the wonderful architecture of India and her high civilisation. The Dominions thought of India, before the visit of the Rt. Hon. V. S. Srinivasa Sastri, as a Nation of coolies, far below themselves, and his very presence among them opened their eyes to their mistake. Now the Australians are eager to know something more about the land they so much misjudged.

*
* *

The following has been sent to me, entitled "A World-wide Prayer":

May Peace return among men
Co-operation unite them
Friendship bind them
Love rule them
Justice prevail among them
Self-control strengthen them
Righteousness exalt them
Service ennoble them
Brotherhood enfold them
The past be forgiven them
The future be sanctified for them.

It is interesting to notice how the idea is spreading of the power of concentrated thought in moulding public opinion. The progress of science in controlling the vibrations of ether—as shown in wireless telegraphy and broad-casting, for instance—are bringing to light some of the hitherto "unexplained laws of nature," laws long known to the Occultist, while belief in the phenomena produced by their use has been derided as "superstition". The "powers latent in man," exercised in ancient "magic" have, in modern days, brought charges of fraud and charlatanry on their possessors, when these showed any of them as a proof of the existence of

a law. Thus Mme. H. P. Blavatsky, when she produced taps or "astral bells" anywhere she wished, was denounced as a cheat. Yet these were very simple cases of wireless.

*
* *

A new enterprise has been started under the auspices of the T.S. in France, entitled "The Esoteric Theatre," and it is giving a series of performances in the Adyar Hall at the Headquarters of the Society in Paris (4 Square Rapp). Its object is to place before the public modern and classic *chefs-d'œuvre*, which have been ignored because of their philosophic or esoteric character. An ingenious method of supporting them has been devised: anyone who subscribes ten francs a year is admitted to any performance for one franc, instead of five—the ordinary fixed price of a seat. It is interesting to notice the spread of many forms of Art into regions hitherto reserved for the few. "Beauty, as the daily bread of the people instead of as the luxury of the rich," is claiming its place in life, as it has ever had its place in Nature.

*
* *

The League of Nations Assembly has shown its recognition of the Youth Movement by requesting the Governments of all States which are members of the League to "grant all possible facilities for travel by land or by water," to groups of students of higher or secondary educational institutions; to groups of Boy Scouts and Girl Guides, belonging to a registered National Association of any State which is a member of the League, when such groups are travelling from one State which is a member of the League either through or to another State member. This is a most useful suggestion, and we trust that it will be everywhere carried out. The League does not favour the introduction of an artificial international language such as Esperanto, but urges rather the spread of the study of languages, which admits also to the study of their literatures.

*
* *

I receive a rather belated note on my mention, in August last in the "Watch-Tower," of a very offensive statement touching the Masters, attributed to Mr. Martyn of Sydney, Australia, in a report in a newspaper of a lecture of his. It seems that the statement was not his, but a quotation made by him. My correspondent writes :

I assure you that Mr. Martyn did not utter one disrespectful word about the Blessed Masters, much less "insulting language," apart from quoting H.P.B.'s *Key to Theosophy* where the words "goblins damned," and "mermaids" are used. He quoted both the *Key to Theosophy*, and *Isis very much Unveiled*, distinctly mentioning them both.

I gladly make the correction ; I did not suspect the paper—which was thanked by the late Sydney Lodge of the T.S. for backing up its leaders in their attacks on Bishop Leadbeater and myself—of misrepresenting the speaker whose hands it was engaged in strengthening. Nor did I see in the journal any correction of the misstatement.

* * *

The Cuba Theosophists are starting a Theosophical Colony in their island. They have drawn up a careful set of rules, but the first two sufficiently show its object :

Article First: Each person shall accept the following basis on consenting to live together in this Community ; that is : Complete RENUNCIATION of all his personal rights, and absolute confidence and faith on the collective rights.

Article Second: The collectivity will in all its acts, words and thoughts vibrate towards the co-operative action by each one of its members, as well as towards the progressive betterment of the "Theosophical Cuban Section" and of humanity in general.

(a) It must be understood, as progress is carried on by the Theosophical Colony in the future—regardless of what necessity might compel—to help through the preparation of physical, moral and spiritual means all those individuals who belong to this Community and want to devote their lives to *render clear and evident* the Theosophical Gospel in this Country or in any other country where a Theosophical champion may be needed.

(b) To dispose of part of the total surplus annually obtained, from its verification of money and papers, in issuing pamphlets or books of Theosophical propaganda, and at the same time to charitably benefit or help old age and orphanage.

We wish the promoters success, as we know their goodness and earnestness.

*
* *

The 17th of the present month is the Anniversary of the 77th birthday of our honoured and loved teacher, C. W. Leadbeater, of the passing into the Peace of our President Founder, and of the burning alive of Giordano Bruno in Rome. It will be celebrated as usual throughout the Society, with love and gratitude. While on anniversaries I may mention that on August 25, 1874, I complete fifty years of public life, for on that day I delivered my first public lecture on "The Political Status of Women," marking my entrance into the open propaganda of Political Reform. On August 30, 1874, I wrote my first article in the *National Reformer* under the name of "Ajax". I took a pseudonym, until I had finished a series of papers which I was writing for a generous friend, who thought that the appearance of my name in the *National Reformer* would prejudice his work. I took the name from the cry of the Greek warrior to the Gods, when a sudden darkness enveloped his army. He sent out a passionate appeal for light :

And if our fate be death,
Give light, and let us die.

For some years I had been struggling towards the Light, struggling out of Christianity into Theism ; out of Theism into . . . I did not know whither. At last I wrote on *The Nature and Existence of God*, not realising that I had not found a secure basis, but hoping, hoping. And the longing for light, clear light, was intense, and the cry of Ajax voiced my own feeling. Death, if death meant the end of all, if the Beyond held no conscious existence ; death rather than a belief which was not true. Fifty years ! it is a short time to look back upon, but a long time to live through.

HUNGARY



GYULA AGOSTON
1908—1910



PROF. ROBERT NADLER
1911—1916. 1921 TILL NOW

OUR GENERAL SECRETARIES

XII. HUNGARY

History of the Hungarian Theosophical Society.—Already in the last century great interest was shown for Occultism and Spiritism in Hungary. Séances were held in spiritistic circles, as they are still held to-day too, but many spiritists were searching for more satisfactory explanations of the mysterious phenomena than they could get from these séances.

Among these was Mr. Károly Zipernowsky, University Professor, who on one occasion while travelling through Vienna, noticed in a bookshop window Sinnett's *Esoteric Buddhism*, which appeared at that time in German. The contents of this book made him change his plans and travel directly to London to get information about the T.S. mentioned in the said book. Mr. Zipernowsky wanted very much to meet H.P.B., but she was out of London; he joined the English Section, and became the first member of the T.S. in Hungary.

A little later a German Theosophist, Ernst Krause, gave a lecture in Budapest on the Outline of Theosophy.

Among those present at this lecture, held in Mr. Böhme's home, were Gyula Ágoston, Adorján Hauser, Robert Nádler, Dezső Nagy, Ödön Nérei, Iván Stojits, Silvio Sucio, Zipernowsky, and others, who afterwards kept up the meetings regularly.

When Mrs. I. Cooper-Oakley came for the first time to Budapest in 1905, Mr. Zipernowsky invited those who were interested in Theosophy, specially the above mentioned, to meet Mrs. Oakley, who explained to them the founding and aim of the T.S., its organisation and the way to join it.

On this occasion several joined the English Section and formed a Hungarian Lodge, holding their weekly meetings alternately in the homes of Messrs. Ágoston, Harsányi and Zipernowsky. They tried to raise the number of members

to 49, to be able to form a Hungarian Section, but this was only accomplished in 1907, when Mrs. Besant granted a Charter, the Hungarian T.S. was formed, and its rules ratified by the Hungarian Government.

A great impetus was at this time given to the young T.S. by Mrs. Besant and Dr. Rudolf Steiner, who held public lectures in Budapest.

In 1909, through the invitation of the new Hungarian Section, the International Congress of the European Federation was held in Budapest, when Mrs. Besant took the chair and Dr. Rudolf Steiner was also present.

Soon many Spiritists and so called Gnostics, the followers of Dr. Eugen Schmidt, joined the Society, so that the Society practically fell into three groups: the Theosophists, the Spiritists and the Gnostics, and consequently controversy sprang up amongst them, co-operation became very difficult, and eventually one Group left the Society. When the death of Mr. Ágoston made things worse, Mrs. Besant sent here Mrs. Cooper-Oakley to help the Hungarian T.S., and she consecrated her energy for the rest of her life to this work, and faithfully carried out her purpose. In that year, to the great sorrow of all Theosophists here, Mrs. Oakley succumbed to her old lung trouble, and passed over on the 3rd of March, and her earthly remains were laid to rest in a cemetery amongst the hills of Buda.

The so called Peace Treaty took away large parts from the thousand-years-old-Hungary, and has made very difficult connection with the Hungarian members living in occupied territories, as the governments of Jugoslavia, Czecho Slovakia and Rumania do not allow our printed matter written in the Hungarian language inside their territories.

Until now the following members have been General Secretaries: Leopold Stark, Engineer, Dezső Szentmáriay, Judge of the High Court, Ödön Nérei, Director of an Insurance Society, Gyula Ágoston, Chemical Engineer, and since 1910 Róbert Nádler, Painter and University Professor, who is President at present also. Vice-Presidents were: Gyula Ágoston, Dezső Nagy, Iván Stojits, Róbert Nádler, Mrs. Ella v. Hild and Béla de Takách, painter and architect who is holding this office at present too.

The Forty-Eighth Anniversary of the T.S.¹

THE PRESIDENTIAL ADDRESS

BRETHREN :

Once again I have the happiness of welcoming you to this Sacred City of Kāshi, the Heart of India, this time for our Forty-eighth Anniversary. "Let us," in words well known to some here, "remember the men of old and the fathers who begat us," our true Fathers, with whom, ere They stood at Their tremendous height, a great band of us have come down through the ages; two of these glorious Servants of Humanity, of the Elder Brothers, are the Manu and the Bodhisattva of the Sixth Root Race, the Hidden Founders of its embryo, the Theosophical Society.

They it was who sent two of Their disciples, Henry S. Olcott, the organiser, H. P. Blavatsky, the Revealer, one to create the vessel, the other to pour into it the Ancient Wisdom, that it might allay the spiritual thirst of the modern Nations, a thirst for Wisdom but given only knowledge, its veil. Let us then also pay our tribute of loving gratitude to these two, the messengers of the Great White Lodge, who brought to the darkened world the White Light of Religion, of which it is the Guardian, shedding it on each Race and sub-race in turn, embodied in each coloured ray which is a special religion, to be ultimately re-united into the White Radiance whence each is drawn. Religions are the rainbow arch above The Throne, whereon sitteth in turn each Teacher of the World, revealed as each Jagat Guru, each Bodhisattva, in the sublime Race of the Tathāgatas.

¹ Held at Benares, December, 1923.

Again we repeat our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the Embodiment of Love Immortal bless with Their protection the Society established to do Their will on earth ; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

THE GENERAL WORK OF THE SOCIETY

The Society is a little nucleus of Brotherhood in the midst of the population of our globe, and, being a tiny fragment in that population, it cannot escape sharing in the storms which sweep over the earth's surface. These are but the breaking waves which result from storms far out at sea, results, not causes. If the Society were composed only of those who live Brotherhood instead of including also those who merely profess it, then it would not be shaken by the storms around it, but would return calm for disturbance, serenity for turmoil, and thus help the world back to peace. But as it is still in the stage of experiment and many are called, but only a few are chosen for the beginnings of the preparatory sixth sub-race, while others will be born into later generations thereof, those who are only lip-brothers and not life-brothers are shaken out in the storms, comparatively brief though intensive, and thus the former depart, taking an outer garb for real brotherhood, their period of probation as possible candidates for early rebirth into the sixth sub-race being ended by their failure to pass the test-examination. You may notice, if you care to study the psychology of lip and life-brothers, that Brotherhood has been the test in each of our little storms. Having declared that we recognised the *fact* of Universal Brotherhood, and having become incorporated under that condition into the nucleus, and having thus surrendered any right to assert the "heresy of separateness," we cannot claim that anyone shall be expelled from the nucleus for wrong conduct ; for the worst sinner is as much a younger brother to be helped, as the saint to whom we look as an elder brother to help us.

Universal Brotherhood is a fact, and it includes in its extent all the kingdoms of Nature, because one Life is in all, in the mineral as in the Deva. We cannot exclude anyone from it, even if we wished to do

so; the most repulsive remains a brother, and shares with us in the one Life. Now, the T.S. is a nucleus of Brotherhood, that is, it consists of those who *recognise* the fact of Brotherhood, and by that recognition become active agents and channels of that Life, through whom pours its force, if they do not obstruct its flow. In proportion as we practise Brotherhood, we remove the obstacles which obstruct its passage, and that is far more important than any improvements in our knowledge. The ill-treatment of a brother being a practical denial of Brotherhood, blocks the passage of the Life. In letter xxx of *Letters from the Masters of the Wisdom*, the Master K.H. points out the harm done by a member, who held "a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders, their traducer and slanderer, and the open opponent of the Society". He had suggested to Mr. Hume through H.P.B., that this gentleman might resign, "since he entertained such a miserable opinion of the Founders," and remarked that he had "done more to injure the Society and the cause than all the papers" which assailed it. He speaks of him as "a reviler of innocent persons," including H.P.B. The Theosophical Society is recognised, as are other nuclei, by the Great Brotherhood, and it is used by Them to spread the recognition of the fact. The T.S. is also regarded by the Elder Brotherhood as a nursery-garden for the tender shoots of Brotherhood, which are sprouting up in the outer world, and therefore this recognition of Brotherhood is the only condition of admission to its ranks, and the breaking of that law of Brotherhood and the causing of dissensions which injure the Society are regarded as rendering the greatest disservice to the cause. It was probably because the Masters took so grave a view of disunion within the Society, that denunciation of a fellow-member was regarded by H.P.B. as an action which should entail expulsion from the nucleus; that action implied the negation of the principle embodied in the nucleus, the principle which was its very life. I should myself be inclined to add "persistent denunciation, with a view to bring about the expulsion from the Society of the offender, or supposed offender, with the result of causing continued dissension within the Society". Such conduct is obviously inconsistent with the very existence of the Society as a nucleus of Universal Brotherhood. Any form of evil conduct may be denounced; anything which tends to disorganise Society, as does all evil conduct to a greater or less degree, may be attacked and

condemned. But the life-brother cannot hold up a brother to public scorn, condemnation and hatred, still less may he try to drive him out of a Society which claims to be, and exists as, a nucleus of Universal Brotherhood. Attacks on individuals create ever-spreading dissensions, and even were the person attacked as wicked as his accusers deem him to be, he could not do the Society so much harm by his bad conduct as the accusers do to it by crippling its power for good, and setting brother against brother. Let us purify the Society—and its wrong-doers—by the purity of our own lives rather than by circulating attacks on those accused of evil-doing, even if the attacks are not the work of the malicious, repeated by the thoughtless.

I mentioned last year three streams of trouble, provoked by unbrotherly conduct. One against the Liberal Catholic Church; one against the administration of the T.S. in the United States of America; one in Australia against my revered brother, Bishop Leadbeater, and myself. The first was, in some ways, the most mischievous, as in the First Object of the Society the Brotherhood is declared to be “without distinction of creed”. No member has any right to raise the question of the creed of any member, or members, as giving him or them any privilege within the Theosophical Society, or as imposing upon them any disability. That movement has died away, and the Liberal Catholic Church has an ever-increasing number of members among Christian Theosophists. The second has also died away, and the T.S. in the United States is in an exceptionally flourishing condition. The third—to which I referred at length last year—continued with increasing virulence, though remaining confined to 2 Lodges out of the 26, and a few hundreds out of the 2,309 members of Australia's last year's record. Even of these only a few members were active, the bulk being passive. The active ones, however kept up so violent an attack, forcing their views on the great and contented majority, that the Lodge, which had invited the T. S. Convention this year, cancelled their invitation, lest the insurgent handful should bring about again a disgraceful scene, such as they brought about in the previous year. At last the General Secretary, supported by his Executive, and later by the Council, cancelled his counter-signature on the Charter of the Sydney Lodge, and on the diplomas of twelve members—11 of the Sydney Lodge and 1 of the Hobart Lodge. He applied to me to cancel the Charter and Diplomas,

as, under Rule 36, all charters and all diplomas derive their authority from the President of the T.S. "acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority". Under Rule 37, all Lodges and National Societies make their own rules, which may not conflict with the Rules of the T.S., and these are valid unless confirmation be refused by the President—that is they are autonomous, if they keep within the General Constitution. By Rule 38, the General Secretary is the channel of official communication between the General Council and the National Society. The General Secretary gave as the reason for his request, that the Lodge and the members mentioned formed a constant focus of dissension in the Section. This was a matter of public notoriety. When I visited Australia in 1922, I met the Executive of the Sydney Lodge and entirely failed to persuade those concerned to desist from the troubles which only they had created, with the help of one member of the Hobart Lodge; I only succeeded in bringing myself in as an object of attack, and one of them declared in a letter published in an American paper that they would continue attacking me until I resigned the Presidency of the T.S.—to which I had been elected for the third term of seven years in 1921. I personally knew the trouble they made; I had read many issues of their paper, and the letters written or instigated by them in the Sydney Press. I had therefore first-hand knowledge, as well as voluminous written proofs that they did form a focus of disturbance in the Section—and I knew they did outside it—and that the General Secretary justifiably invoked a relief which only I could give. I waited awhile to see if any appeal was lodged with me against him; I received a letter enclosing a copy of one to the General Secretary, in which they demanded of him evidence in support of his assertion, saying that they were not a focus of disturbance—a declaration patently in disaccord with facts. No appeal was made to me. Holding as I do the view that, under the Constitution, a Section is autonomous, and can only be overridden by the President if it transgress the Constitution of the T.S., and knowing personally the harassment to which the Secretary had been subjected and the patience he had shown, I did as he requested. I do not think that a President should exercise the power of cancelling a charter or a diploma on his or her own initiative, and I have, in fact, refused thus to exercise it; I think that, unless grave reason is shown to the contrary, it should only be exercised

on the request of a General Secretary and his Executive and Council. The only case in which I have gone against a General Secretary, during the sixteen years of my Presidency, was that of Dr. Rudolf Steiner, Secretary of the T.S. in Germany, when complaints reached me from Germany that he would not admit members who did not accept his views on Theosophy, but followed those of H.P.B. as given in *The Secret Doctrine*. That was manifestly a wrong use of his power, since he had a perfect right to make a Theosophy of his own, or one following some of the lines of German mystical writings; but he had no right to exclude those who preferred to study the writings of the Founder of the modern Theosophical Society in 1875. I do not remember any other case of interference on my part with a General Secretary.

I printed a letter from Mr. Erik Cronvall, then Secretary of the T.S. in Sweden, in *The Theosophist* for September, 1923, and also sent it to every General Secretary. He wishes to have a re-declaration from the General Council on the liberty of thought of every member of the T.S. I see no objection to the passing of such a resolution, if it be thought necessary. It has been declared so often; I have myself insisted on it over and over again, *ad nauseam* I have sometimes thought; that I do not see any object in its being again repeated. But there is no valid reason against it, the members of the General Council at the Vienna Congress wished it, and at the General Council meeting yesterday, the view was accepted and will be carried out. The real remedy lies with the members themselves, if they allow themselves to be dominated by other people; they should try to develop independent thought, and a modicum of courage. At the same time, I would earnestly urge on all Theosophists, who are strong of mind and will, to avoid all appearance of pushing their views without regard to the opinions and feelings of their fellow-members, and never to arouse the idea that they are aiming at the domination of the thoughts of others.

Turning to the interesting events of the year, I note the remarkable tour made by our Vice-President, my Brother C. Jinarajadāsa, through Europe, in which he visited eighteen National Societies in Europe, lecturing for each. A chorus of gratitude comes from these countries, bearing witness to the uplift caused by the spirituality of his lectures and his talks with members, the strength which flowed from his wisdom and serenity, the comfort radiated from his calm assurance that none

could frustrate the delivery of the message which the Theosophical Society is charged to proclaim to the world. Verily his presence, wherever he went, was a benediction, and we may thank the Masters who have lent him to serve our beloved Society.

Another important tour in South America has been made by Mr. Ernest Wood, who has visited several of the Republics, carrying the message of Theosophy and finding wide acceptance. I have received a large number of newspapers from these, of which we know so little, but which will play so great a part in the far-off future, whereof the seed is being sown to-day.

The Brotherhood Campaign, carried on through October, November and December, has spread widely, as our reports show, a most beneficent influence, and has been warmly welcomed by large numbers of people outside our own ranks. Brotherhood is that which the World so sadly needs, that on which the coming civilisation, brought by the World-Teacher, will be founded, and which will renew the face of the Earth. It is fitting that the Theosophical Society should be the one to initiate such a campaign, and the glad response to it shows that the bitter need of the World has prepared the way for its effective realisation.

And then, as another sign of the readiness of the World, devastated by competition and its apotheosis in the Great War, to welcome the fundamental change of basis demanded by the new fraternal civilisation, we have the wonderful movement which has sprung up all the World over among the world's Youth. In every country it has appeared, with a remarkable spontaneity, assuming different forms according to the genius of the country. Here in India, Mr. Arundale has been its Apostle, with his keen sympathy for Youth, his ever-eager desire to help it. He has issued 5 informative pamphlets, the second edition of *The Brotherhood of Youth* giving the fullest outline I have seen. Youth Lodges of the Theosophical Society have quickly appeared in answer to the call, and I look to them as training-ground for Theosophical workers of the future as well as workers in the present. These are forming local Federations, which will unite in an All-India Federation, and will affiliate with the International League of Youth, as will probably other Associations in India, so that all classes and creeds may join together in one great body of Brothers, for the uplift of the World.

An outstanding event of the year was the Vienna Congress of the National Societies in Europe. The arrangements were most excellently made, and 30 countries responded to the call. The members had the happiness of meeting Bros. Jinarājādāsa, Krishnaji and Nityananda, as well as many who were only names before, and who became persons. Another great function was the Convention of the T.S. in the U.S.A., attended by 796 delegates at which a large collection was made to aid the Theosophical work in India, chiefly the educational. The amount already promised in cash, jewels and pledges was \$ 4,283.22 remitted, and there is more to come.

A matter arose in the U.S.A. in which a principle is involved of general importance to the T.S., and I think it is best for me to state how, when it was referred to me as arbitrator, I decided it.

The removal of the Headquarters of the T.S. in the United States from Krotana, California, in the extreme south-west to the central City of Chicago, gave rise to the question of its ownership. Technically, it was in the hands of a body of Trustees, acting under my control as the Outer Head of the E.S. The property had on it a heavy mortgage, and was far larger than was needed for an E.S. centre. The value of land had greatly increased, and in order to get rid of the annual interest, it was decided that a large part of the property should be sold and the mortgage paid off. This was done, and after providing for the repayment of sums claimed by the donors as not intended for purely E. S. purposes, a large sum remained. Who was to have the disposal of this, the T.S. or the E.S.? Technically, it belonged to the Board controlled by me; both bodies decided to leave it to my arbitration and to accept my decision. The full case for each was presented to me by the General Secretary for the T.S., by the Corresponding Secretary for the E. S. The following is the decision made by me.

THE THEOSOPHICAL SOCIETY,

Adyar, Madras, S.,

November 1, 1923.

DEAR CO-WORKERS,

I have read with great care both of the statements which have reached me, one from Mr. Rogers, General Secretary for the T.S. in U.S.A., and the other from Mr. Warrington, Corresponding Secretary for the E.S. Both write from a sense of duty, placing before me the

case of that part of the T.S. of which he is in especial charge, and both are equally convinced of the justice of the cause for which he pleads. They plead in the name of the offices they respectively hold, and have nothing personally to gain or to lose by my decision.

There is, I think, no doubt that "Krotona," when first thought of by Mr. Warrington as an ideal, before any land was bought, in 1906, was considered as an "Institute," and my letter of 1906 referred to that, as a Health Home and school, and a community, not specially as an E. S. centre. But this with the accompanying ideas were never materialised, except partly as to the student side in the Krotona Institute, and it was to this Mr. Knudsen originally intended his 9,000 dollars to go. The E. S. centre developed naturally on account of Mr. Warrington's headship of it, and my technical ownership of it, as the Head of a Board of Trustees, was entirely due to this, to preserve it for the Masters' work. When Mr. Warrington, later, was elected as General Secretary, the T. S. centre moved there, and from that time onwards the T. S. and E. S. centres were combined, the technical ownership remaining with me and the Board, and the Section paying rent. But after the arrival of the T.S., appeals were repeatedly made for help for "Krotona" to the Section generally, in which the E. S. members were a minority, and there would be no justification in appealing to them to enrich a private property belonging to a minority. As a matter of fact, I do not think that either the officials who made the appeal, or the members who responded to it, thought of Krotona as anything but a place of Theosophical work, never troubling themselves as to whom the estate technically or legally belonged. They gave to it because it was the centre of Theosophical work in the U.S.A., and no one then thought of legal differences. When the cruel attack was made on Mr. Warrington, and the most unjust accusations were made against him, I stood on the legal right, there being a danger that the Society might be rent in twain, and the property, if I had relinquished my position and called upon the Trustees to resign, might have passed under the control of those whose triumph would have destroyed the T.S. My technical ownership had been created to meet just such a danger.

Mr. Warrington's suggestion—that the original idea of a community, increased by making Krotona a centre for what Col. Olcott grouped as "subsidiary activities of the T.S.," with school and Health Home and other adjuncts, might be carried out if the funds obtained by the

sale of much of the property should be devoted to that end—is one that I cannot endorse. They were not appealed for nor given for any such purpose. The establishment of such a centre would be quite good, but it would have to gather its own funds. Nor could I agree that the E.S. should be mixed up with, or be responsible for, the conduct of such a plan. E.S. members can help in that or in any other good and useful project, but the body as a whole, and I myself as its Outer Head, could not be responsible for such an organisation.

The question of the Ternary is simple and clear. The property was bought by Mrs. Duff, and she lived there for a time with Mr. and Mrs. Hotchner. All three, when they severally left it, concurred in the idea, suggested to me by Mr. and Mrs. Hotchner, that it should be placed in my hands, preferably for the use of the E.S. I sought and obtained Mrs. Duff's approval, who said I could do what I liked with it, or sell it, but she would prefer its going to the E.S. That, then, I decide shall remain as a habitation for the E.S. as a home rent-free for E. S. workers, engaged in work of the E.S. under the control of the Corresponding Secretary.

The amount of money available from the sale of the property is variously stated. And now, my dear E. S. brethren, I speak to you specially. What is the E.S. and what its function? It is the Heart of the T.S. and it exists to serve it, and through it the world, by being a channel through which the Hierarchy pours Its blessing on the T.S., and through it on all religions and on the world at large. I am not claiming that it is the only channel—far from it. "The wind bloweth where it listeth." But I do claim that the T.S. was founded by Members of the Hierarchy, through Their Messenger, H.P.B. and her chosen colleague, Col. H. S. Olcott, and that it is therefore a channel for Their Power and Their Love. These, one in 1891 and the other in 1907, chose myself to carry on their twin functions in the E.S. and T.S. H.P.B. chose me to carry on the occult side of her work, and as she said to me in relation to the inner conduct of this: "What I do, the Master does." Col. Olcott told me when he selected me as his successor in the Presidency, that his Master appeared to him and bade him name me. Speaking as President, thrice elected by the T.S. and as the Outer Head of the E.S. in constant touch with the Inner Head, I declare that there shall be no contest in a question of money between the Body and the Heart. The E.S. needs

no money save enough to support the workers who are absolutely necessary for its organisation—when they cannot support themselves—and for the printing of its special literature. Large funds would be its ruin. We live from hand to mouth, and the richer members give donations for printing, postage, etc. The T.S. needs much money for propaganda, printing, the touring of lecturers, Lodge buildings, Headquarters, travelling, libraries, and all sorts of other things. I hope it will never be largely endowed, but will be able to have buildings everywhere as its own property.

This, then, is the principle on which I divide the money available, whatever the amount: 50,000 dollars to the E.S. as a fund to be invested at interest, that will give a small but sufficient income for the upkeep of the Ternary as a rent-free home, and the support of the necessary workers who cannot support themselves, and for working expenses. E. S. members will give additional help in the printing of literature, if and as needed. The rest of the money will be paid over to the American Section, the T.S. in America, to the officers entitled to receive it, to be used as directed by the governing body. Let every E. S. member keep in mind that the E. S. lives by the blessing of the Masters, and by giving themselves to Their work. We need no more than we can win by sacrifice. And so may the Masters bless us, Their humble and loving servants and enable us to be in very truth the Heart of Their Society, centre of Life and Light and Love. So shall we not be ashamed when we meet the coming Lord.

In Their work, dear Comrades,

Your faithful servant,

ANNIE BESANT

I can hardly hope that either side will be wholly satisfied with the decision, but I feel sure that no question of money, where the E.S. is concerned, can be permitted to cause trouble to the T.S., which it is bound to serve.

There are no particular troubles at present in the Society, the late storms having exhausted themselves. The great Hope of the Coming of the World's Helper grows brighter and brighter, and there are many signs in the inner world that it is somewhat nearer than we thought. Before the world at large the menacing troubles are serious, but they belong naturally to the end of the Age, and need not disturb the peace

of those whose eyes behold the Blazing Star that heralds His approach. It is true that there must be the tribulation, but through the growlings of its thunder we hear the silver voice of the Mighty One: "Be of good cheer; I have overcome the world." Where He is, *there* is victory, and no anxiety need trouble our hearts.

Before I pass to a review of the National Societies, let me thank most earnestly all the Lodges and individuals who have subscribed to the T.S. Public Purposes Fund. Eleven months of the year are over, and we have received Rs. 44,222-5-1. We have expended Rs. 29,000 with some outstanding accounts. Rs. 1,025 were ear-marked for Political work and this is the only money that I have assigned to politics. Almost all the rest has been spent on Education. A detailed and audited balance sheet will be issued. The help given has kept our Schools going, but I find that the School here is in debt, and that its teachers' subsistence salaries are in arrears. They have been sacrificing more than is their full share, and if we cannot meet the expenses without so heavy a burden being cast on the workers, the School must be closed. I hope the Public Purposes Fund will be continued, as I cannot bear the burden alone, having exhausted all my personal resources, and having mortgaged the only piece of property I possessed.

REVISED AND CORRECTED LIST OF CHARTERS ISSUED UP TO THE END OF 1923

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041		
1893	344	1909	1,116		

We have one new National Society this year, heroic Poland. We have no reports as yet from New Zealand, Czecho-Slovakia, Norway, The Netherlands, Chile, Bulgaria and Portugal. They may come in time to be included in the Reports, though not in this review.

Our membership has risen to 40,996. Only the active membership is given.

LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America	234	7,018	1,453	
2	" England	147	4,654	491	
3	" India	435	5,833	477	
4	" Australia	26	1,823	158	
5	" Sweden	42	1,076	115	
6	" New Zealand	18	1,261	39	No report.
7	" The Netherlands	35	2,394	217	No report.
8	" France	66	2,693	323	
9	" Italy	27	554	123	
10	" Germany	29	683	262	
11	" Cuba	38	819	116	
12	" Hungary	9	405	40	
13	" Finland	18	562	78	
14	" Russia	12	392	...	
15	" Czecho-Slovakia	7	1,129	...	No report.
16	" South Africa	12	531	69	
17	" Scotland	28	865	121	
18	" Switzerland	13	230	23	
19	" Belgium	9	268	23	
20	" The Netherlands-Indies.	26	1,608	105	
21	" Burma	10	187	2	
22	" Austria	13	728	152	
23	" Norway	14	359	...	No report.
24	" Egypt	8	85	17	
25	" Denmark	9	345	31	
26	" Ireland	7	129	10	
27	" Mexico	25	440	60	
28	" Canada	25	795	79	
29	" Argentina	15	484	70	
30	" Chile	11	224	...	No report.
31	" Brazil	19	393	...	
32	" Bulgaria	9	209	...	No report.
33	" Iceland	8	278	45	
34	" Spain	12	450	78	
35	" Portugal	11	153	...	No report.
36	" Wales	14	285	54	
37	" Poland	8	143	16	
	Non-Sectionalised Countries	20	511	61	
	Grand Total	1,369	40,996	4,938	

Glancing over our National Societies, we see :

United States. "A winning year for Theosophy," reports the General Secretary. The book business has flourished amazingly, the

sales for the first six months of 1923 having doubled those of the same period in 1922. The Headquarters space has also been doubled. A Theosophical Correspondence School has been started, and in three months 200 students have been enrolled.

England regards the visit of the Vice-President as the outstanding event of the year, and records the "tremendous amount of work he has done". The inspiration which accompanied his presence was keenly felt. A British Isles Federation has been formed, and *Theosophy in England* is to become *Theosophy in the British Isles*. Some Lodges have adopted the plan of forming groups within themselves for special study or active work—a very good idea. In London there are seven groups studying *The Secret Doctrine*. I notice also the starting of Study Weeks.

India. A great loss to our work marked the year; our respected and loved General Secretary, Purnendu Narayana Sinha left us for a rest in a more peaceful world. Otherwise the year has been a very good one, and the "Conventions, Federations and Conferences are extremely popular". The perfecting of the Federation idea, by the late General Secretary, has proved a great success. The National Lecturer, Sir Sadasivier, is an unwearying worker, using largely the vernacular and reaching thereby the hearts of the villagers. We need such a man in North India, to work on similar lines. The Joint General Secretary, who signs the report, has been suffering from cataract, but is recovering his sight.

Australia. The General Secretary reports that the "cycle of depression" is about, members believe, to yield to a "cycle of progress". The net loss through the persecution so bitterly carried on has been 507. An account is given of the circumstances which brought the trouble to a head, and ended in the cancelment of the Sydney Lodge Charter. Sydney will be the great centre of Theosophy in the Southern Hemisphere and a splendid future will be hers. We must all do what we can to help and strengthen her now in the trial she is passing through. The furious attempts made to shatter it are merely signs of its coming importance. I rejoice that England has lent her National Lecturer, and India Fritz Kunz, both of whom are invaluable, and should stay there for some time to come. Mr. and Mrs. St. John have settled there, and Mr. and Mrs. Ransom are going for a while. Dr. Van der Leeuw gives admirable educational work. Dr. Mary Rocke, working in the allied activity of the Order of the Star

in the East, is wonderful in her devotion, and there are also others of value, gathered round our greatest teacher, Bishop Leadbeater, especially the remarkable band of young men and young women, who shew the type of the sub-race now coming into the world. For the gathering of these was he sent thither, and nobly has he fulfilled his task. Nobly also will they justify him by their services to the Society in the near future. The T.S. in Australia, being now delivered from those who continually stirred up trouble, has entered on a new stage of life and activity. The Blavatsky Lodge, having collected a large sum in its Building Fund, has started its building operations by clearing the valuable site it had secured, and the raising of the building will then go forward. The property will be worth about £100,000.

Sweden reports "much hope and encouragement" from the visit of the Vice-President, whose fine lectures were much admired.

France reports an advance in Rumania, Greece and Luxembourg, placed in her charge until they can stand alone. The Agni Lodge of Nice made a very active hostile movement late in 1922; it was followed by two little Lodges, and the campaign carried away between 130 and 145 members who were not stable enough to stand the passing strain. Some very valuable lectures have been given, a course by M. Chevrier and one by Professor Becquerel on the "Progress of Modern Science". We read with great pleasure of the success of a League for Franco-Belgian-German Reconciliation, established at the Vienna Congress, and gathering members in France. "French Theosophists are aware of their duty, and endeavour to draw inspiration from their highest ideal to further this task of Peace and Love." May God bless them in this noble work. Two short visits from the Vice-President are recorded with gratitude.

Italy is showing greater activity than has been seen since her entry into the War. Her General Secretary ascribes this partly to the Facisti movement, causing a general liberation of progressive forces. He writes:

"Our National Congress, held this year in Florence, was attended by a very fine number of representatives and delegates from all parts of Italy. The meetings, remarkable for a delightful atmosphere of comradeship and fraternal feelings, were moreover gladdened by the noble presence of Mrs. Anna Kamensky, who on this occasion gave also a fine public lecture on the 'Mission of Theosophy and of the T.S.'. With the utmost satisfaction of all the attendants the closing meeting of the

Congress was held in the wonderful and suggestive ruins of the Roman theatre in Fiesole.

“ . . . But for us the most important event of this year 1923 was the double visit of Mr. and Mrs. Jinarājādāsa. In May, coming from India, the Vice-President visited our Lodges in Sicily, in Rome and in Pisa, bringing to them the light and the warmth of his word ; in October he gave us a full fortnight, visiting successively the Lodges in Milan, Turin, Genoa, Florence, Bologna (whither came also several members from the Lodges of Forlì and Ostiglia), Venice and Trieste. In every one of these Centres he gathered around himself in special meetings the members, asking them about their work and their aspirations and liberally giving instructions and advice ; in Turin, Florence, Venice and Trieste he also lectured publicly on ‘Theosophy and Science,’ always before very crowded audiences intensely attentive to his simple but profound words, and moreover attracted by a feeling of grateful sympathy on hearing him speaking so fluently our own language. On November 2nd we escorted Mr. and Mrs. Jinarājādāsa on board the steamer *Helouan en route* for Egypt ; but this was not their last contact with Italy, for on the following day at the short stop of the steamer at Brindisi they were met by a good number of our brethren of Bari, who brought them the greetings and homage of the Iside and Osiride Lodges.”

It is very delightful to hear again a confident note from Italy : it was hopeful last year and the hope has passed into realisation.

Germany sends very heartening news of the “increasing work and influence of the T.S. in Germany”. The details given quite bear out this sentence. The Sectional Library has been extended, propaganda is being carried on vigorously, and Branches have been formed of the Fraternity of Education and of the League of Service. They are also taking part in the Brotherhood Campaign. The members were much inspired by the Vienna Congress and their own Convention of Weimar, with the gathering at the Vienna Congress of French, Belgian and German members to form the League just mentioned. I must quote what the General Secretary says of the visit of our Vice-President : “But the most beautiful thing the last year brought us was the visit of our Vice-President and Mrs. Jinarājādāsa to Germany. He presided over our Annual Convention at Weimar on August 18th and 19th, and gave there a public lecture in the same hall in which you lectured

eighteen years ago. Everybody who knows Mr. Jinarājādāsa will understand that no member present at Weimar will ever forget his wonderful words and the peaceful strength he gave to all of us. We felt once more the great privilege of belonging to the T.S. and at the same time the great responsibility to be its pioneers in Germany, to help her through our work and our example to find her way to the light of spirituality and universality, which had already been her own in the eighteenth century through giants like Herder, Lessing, Humboldt, Schiller and Goethe. We shall not go back to the civilisation of the past, but we shall add it to a new civilisation of spiritual greatness to play well our part in the great orchestra of humanity."

Cuba has had a peaceful year, and reports "a more intense influence of Theosophy".

Hungary reports that the Hungarian Theosophical Society "has worked throughout the past year with untiring zeal and enthusiasm, and the Theosophical movement seems to be much stronger". The members who went to Vienna returned "full of enthusiasm and gratitude for all they had received there, and brought new zeal and life into our Society". Again gratitude is expressed for the Vice-President's visit, and for his founding a Lodge in Transylvania. An interesting sketch of the history of the Theosophical Society in Hungary is added.

Finland feels that its Section is entering on a new period, Theosophical lecturers used not to visit Finland, but in 1922 the Swedish National lecturer, and also Mr. and Mrs. Ernest Wood visited it. In 1923 the Swedish General Secretary stayed ten days in it and lectured in three towns. Then came the Vice-President, "we hardly dared to dream of such luck". "In one place we had an audience of 1,000, and all the halls were filled almost to the last place by a deeply interested, earnest public." Again I must quote: "Taking hold of this extremely interesting unique occasion our members all around the country in a number of 300 had arrived to Helsinki to see and hear our Vice-President. These seven days in his nearness became unforgotten hours, left imperishable memories in the participants for their whole life. A tie of deep friendship was knit between us, which we hope will last for ages. We departed from Mr. and Mrs. Jinarājādāsa with deep regret, but also with deep gratefulness. Mrs. Jinarājādāsa delivered also one public lecture in Helsinki, winning the very warm sympathy of the crowded eager audience."

South Africa is very patriotic, and I am glad to hear that the General Secretary, meeting our Vice-President in London, found him very strong on the anti-colour spirit. "It is not a pleasant feeling to realise that the country one loves most is the stumbling block to real world progress." May it soon change.

Russia has been pre-eminently the "martyr Nation," not willingly but helplessly, serving perhaps as a lesson to the world, that humanity is not yet fitted to follow, as Nations, the life of the Sannyāsi, and that the lofty teaching of the Lord Buddha as to perfect love, and of the Lord Christ for those who were strong enough to obey the command: "Be ye therefore perfect even as your Father in Heaven is perfect," needs to be checked by His other command in the same sermon: "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The efforts of Tolstoy to teach the one without the other, to address to men full of desires, full of greed and covetousness, the precept which only the Self-controlled, the desireless, could practise without encouraging violence and lawlessness, has borne bitter fruit in the Red Terror, where the violent rose into power and trampled under foot the gentle and the weak. God grant that similar unbalanced teaching here, based on the theories of Tolstoy, may not plunge India into similar horrors. The exquisite balance in Hindūism of duties according to faculties, the dharma of each individual and each caste—when caste was real and ere the confusion of castes set in—was the foundation on which was built the marvellous structure of Indian civilisation, stable throughout millennium after millennium. Until the Inner Ruler Immortal rules the lower manifestations of consciousness, and the whole nature is conformed to that of the God within, mankind needs the pressure of external law to check the violence of the lower nature, and at the peril of ruin does a State forget that "order is Heaven's first law". If Russia's agony teaches this lesson to the foolish, her suffering will not have been in vain.

Scotland has appointed a National Lecturer for the first time. A larger hall had to be taken for its Convention this year. "Mr. Jinārājādāsa's presence was an inspiration to us all, and we cannot be grateful enough for the current of joy and enthusiasm he sent pulsing through

us, and the wider vision he gave us of our work and how to bring our ideals down to earth. Everyone went home 'changed' and ready for fresh efforts.

"The same thing happened in a greater degree to those who attended the Vienna Congress. I think the increased interest of our members in the international side of our work is marked by the fact that whereas ten of our Scottish members attended the Paris Congress in 1921, twenty-five took the much longer and more trying journey to Vienna. I need not dilate on the experiences there—the fact that so many of our members shared the great outflow of life, and saw for themselves something of what real internationalism is, cannot but have its effect on Scotland." The League of Nations Union and the T.S. are drawing very closely together. A large public meeting is about to be held under the auspices of the two.

Switzerland reports a successful year.

Belgium has had a quiet year, and states that the course of lessons on Theosophy has never before been so well attended.

Dutch East Indies. Work goes on steadily in this earnest National Society. The only new features mentioned are the starting of a Branch of the Theosophical Order of Service, and the taking part by all Lodges in the Brotherhood Campaign.

Burma states that it has little to report, but the work is now being re-organised and the General Secretary hopes for improved results. The Brotherhood Campaign was warmly taken up in Rangoon. Good use is made of the Library.

Austria. Mr. Knudsen who has been working so devotedly in Central Europe for some years, has done much to increase the membership of the T.S. in Austria; it gained 152 new members and lost only two by resignation. We can see in the report the care, industry, and ceaseless pains consecrated to the success of the Congress, and we no longer wonder that it was so remarkable a triumph. "It was a great happiness for Mr. C. Jinārājādāsa to be in our midst who could thus give everyone present a vivid example of concentrated and ceaseless energy. It was his inspiring presence, in conjunction with that of Mr. J. Krishnamurti, which imbued the meetings with the rare atmosphere of true spirituality, showing forth in genuine good fellowship and gracious and beautiful converse. Members of all nationalities vied with each other to excel in service, the Dutch under their gifted Congress

Secretary, Mejr. Dijkstraaf, and the English, French, Swedish, and in fact some of all Nations present gave their best to be able to cope with the many duties imposed on them by Mr. Knudsen and other overburdened Congress officials."

Egypt is in a somewhat embryonic state from the Theosophical standpoint, but the report says that the spreading of Theosophical ideals is slowly going on. Mrs. Duckworth is rendering great help, and about 100 persons come weekly to her lectures, about half of whom are Egyptians. The year has seen the Headquarters removed to spacious rooms in Cairo.

Ireland is making some progress, and was helped by the Brotherhood Campaign and by the visits of Mr. Peter Freeman, Miss Browning and our Vice-President, whose lectures were much appreciated. His coming, says the report, "has in some strange way made it easier to do things, and also to get things done, and the strength and the sweetness that came with him still linger, permeating with fragrance the hearts of his listeners, an ever-growing source of helpfulness to the constructive workers, in a country where the currents of hate and love flow both wide and deep".

Mexico has added some new Lodges to her roll, four in 1922 and three in 1923. The report speaks of "the increasing enthusiasm for our ideals among the members"—a good sign for the future. One of the leading papers in Mexico City has offered its columns to the T.S.

Canada relates some dissension in the Society; but the majority of the members endorsed the policy of the Executive; the details can be read in the Report. The dissident members are becoming attached to Adyar. An interesting Art movement is mentioned, carried on by "the group of seven".

Argentina seems to be making quiet and steady progress under its devoted General Secretary, who has been touring among the Lodges.

Brazil is carrying on much propaganda work, and succeeds in gaining the admission into newspapers of Theosophical articles. This is an excellent method. The Brotherhood Campaign was enthusiastically welcomed. Mr. and Mrs. Ernest Wood visited Brazil twice during their Theosophical tour in South America and delivered many lectures.

Iceland had an active winter, no less than 70 lectures being delivered and 320 meetings of Lodges and Branches of different activities being held.

Spain is strongest in its literary productions, publishing important reviews as well as thousands of propagandist pamphlets. The General Secretary reports "strenuous work and already smiling hopes for the future".

Wales. This National Society, our youngest but one, has the distinction of not having lost a single member since it was founded, except five who have left Wales and have been transferred to other Sections. It is paying attention to the past of Wales from the standpoint of inner knowledge, and will add a new note to our World-wide chord. A very active part was taken in the Brotherhood Campaign.

Poland. Our latest born National Society—which has reached its organisation through much tribulation, and has persevered through obstacles with a courage worthy of its past—received its Charter at the Vienna Congress. Each Lodge takes up a special line of study or work. Two devote themselves to the study of social problems in the light of Theosophy; two are devoted to the work of self-preparation and are studying *In the Outer Court*; two cultivate beauty through harmonising the inner lives of its members by self-discipline, study and love; one studies Theosophical teachings as such, and one Christianity in the light of Theosophy. The first Convention was held "in a beautiful atmosphere of unity and brightness," and the General Secretary voices the gratitude of Poland for the help given by Mr. Knudsen, and says that "the help and inspiration given to us by Mme. Kamensky were really enormous".

T. S. Outposts in the Wilderness. The Sokaren Lodge (in Finland) maintains its ground, but is not able to secure a room as a regular meeting-place. During the year it has studied the Bible and books on Mysticism. The Danske Landsloge (Denmark) still maintains its isolation, and has not even sent a report this year. Barbadoes Lodge continues, despite many difficulties. Nairobi Lodge has suffered, owing to the growing antagonism between the Indian settlers of long standing and the later European settlers, who, by threats of violence, have succeeded in having all their own way. Despite antagonism, the Lodge keeps the flag of Brotherhood flying.

China. We have received no report from Shanghai of either the European or the Chinese Lodge, though, from a private letter, we learn that both are working well. Hongkong has now a Lodge, formed last March, and thanks to the help of two Indian friends, it has a room rent

free. It has a promising prospect. Hankow Lodge was inaugurated last July, being much helped by the Shanghai brethren. Here, also, the prospects are "exceedingly bright".

HEADQUARTERS

Adyar has grown much in well-directed activity and strenuous work, and may well feel proud of its increasing usefulness. The old workers remain ever faithful, and we have the constant unwavering help as Treasurer and Recording Secretary of Bro. A. Schwarz and Bro. J. R. Aria.

The Treasurer's report shows that the Gardens, under Mr. Jussawalla's careful and skilful management, have begun to show a profit. The Library shows a deficit and the support given to it is unsatisfactory, seeing not only its usefulness, but the credit it throws on the Society in the outer world. No less than 2,279 volumes have been lent for study outside the Library. Another volume of 14 of the Minor Upanishats has been published and a second is in the press; one, the sixth volume, completing these, is ready for the press. The Library has had many gifts of books, among which are notable a valuable gift from Mr. K. S. Venkataramani Aiyer of Triplicane, of palm-leaf MSS., comprising two Samskr̥t works and 98 Tamil on Medicine and other subjects; also sixty valuable volumes from Mr. Leonard Tristram, on Anthropology, Ethnology and Linguistics. Mr. Mosca presented some Italian works on Occultism, and Dr. Cousins fifty-five volumes specially for the Brahmagyāshrama. One hundred and thirty-four Tamil volumes in an almira have been given by Shrimati Rajamanickka Ammal. Our Director is unwearied both in his own work and in superintendence, and Mr. F. L. Woodward is assisting him in the Pāli and Buddhist Department of the Library.

The Brahmagyāshrama sends a modest report showing solid work, and it adds a most necessary element to the Headquarters. Much gratitude is due to Dr. James H. Cousins, and his enthusiasm and devotion inspire all the students.

The T.P.H., under its Superintendent, Mr. S. Rajaram, is a hive of constant activity, and a band of admirable workers provide us with *The Theosophist*, *The Adyar Bulletin*, the Asian Library and many new books.

The Vasanṭā Press, guided as ever by its Founder, Mr. A. K. Sitarama Shastri, has reached a point of excellence which proves that a Theosophical business can be as clever with its physical fingers as with its brain and heart. It is worth a visit for its well arranged work-rooms, and the happy faces of the workers.

The Brothers of Service form a band of splendid workers, worthy of all honour for their devotion, self-sacrifice and specialised efficiency. Rooted in Theosophy, they go out into the world as Servers, a rare group of Karma-yōgis.

SUBSIDIARY ACTIVITIES

The Order of the Star in the East. The Indian Section sends in a report showing very good and solid work, both extensive and intensive. The Brazil Section is the only other which has sent in a report. It shows steady progress. I should be glad to receive more reports next year, as I know the widespread work it is doing and the energy of its members. I may mention the building of a huge and very beautiful amphitheatre at Mosman, Sydney, facing the Heads which are the gateway into the wonderful Sydney Harbour; it is built for the World-Teacher when He comes, and will be used for all useful and beautiful presentations of truth by music, drama, lectures, etc. It is due to the initiative and strength of will, dedicated to service, of Dr. Mary Rocke, and the foundation-stone was laid by the Rt. Rev. Bishop C. W. Leadbeater, on the full-moon of Ashada (July 28) last summer.

The Order of the Brothers of Service, just mentioned, has its report here, with its varied activities. I see they mention as their only "safe surplus fund to fall back upon in cases of emergency" their Brother Server. I fear that she is not particularly "safe," as for some years she has had an empty treasury, occasionally filled by gifts and by borrowing at interest, and lives from hand to mouth, fulfilling up to the description given of her and of herself by H.P.B., as "paupers with possibilities". The "possibilities" generally materialise in time to avoid disaster. To enter the Order education to the level of the graduate is required, with some special line of study or work, and a dedication to Service. They are, literally, a *corps d'élite*, ready to go anywhere and do anything that is needed by the great cause.

It will be seen from the report how varied are the activities, all Theosophical but not committing the Theosophical Society. A very useful activity within the Woman's Movement, through Mrs. Cousins—who is, by the way, the first Woman Hon. Magistrate in India—is the Welfare Centre, attended daily by about 100 small children who come for a good bath, and by many babies in arms, and girls learning lace work and rattan work, and many home industries, to improve narrow incomes.

The Theosophical Educational Trust. In this Great Britain and Ireland take the lead, thanks to the invaluable services of Mr. Baillie-Weaver, Mrs. Beatrice Ensor, and Dr. Armstrong Smith. The report is so terse and condensed that it cannot be summarised further, except as an Index; I can only note that at Letchworth the schools are doing well, and that three co-operative Guilds have been established; that there are fourteen Sections of the Theosophical Fraternity in Education; that the New Education Fraternity had a most successful Conference at Montreux; and that its organ, *The New Era*, is published in English, French and German.

In India, the Trust is resuming the administration of work at Madanapalle, which the Society for the Promotion of National Education was unable to carry on. A second grade College was re-established and recognised, and the District Board—which had set up a school there when the Government of Madras, under Lord Pentland, took away recognition from ours in consequence of my Home Rule work, which was justified by the recognition of Self-Government as the goal of British Government in India and by the passing of the Reform Act of 1919—has agreed to place its school elsewhere, so that we may again have one in connection with the College. The blessing of education carried on in an atmosphere of religion and of the brotherly relation between elders and youngers will thus be restored to Madanapalle, our Bro. Krishnaji's birthplace. The Guindy High School for Boarders, under the S.P.N.E., has been supported out of its own resources this year, and by grants from the T.S. Public Purposes Fund. It is an ideal school, and a delight to visit. The Theosophical Boys' School at Benares has gone on well, but the burden falls on too few shoulders, the P. P. Fund having contributed Rs. 500 per mensem only. This must be doubled. The Theosophical Girls' School and College, also at Benares, has been generously helped by Government, and its work is going on well.

The Round Table. The only report so far received is from Australia, where the work has gone on steadily and well, a very large amount of helpful assistance having been given to various movements for the benefit of children.

Theosophical Order of Service. A very long report of excellent work is sent by the energetic Secretary, Mr. Burgess, to whose work I drew special attention last year. Mr. Burgess toured in Austria, England and Wales, and the Order is at work in twenty-two additional European countries. Most useful meetings were held during the Vienna Congress. The amount of work done has been very great, and we cannot print the whole. The Annual Report of each country should give the details, or the Society's world-wide activities would form too big a volume.

There may be other activities to add, but they have not yet reached me.

CONCLUSION

Brethren, it is needless for me to say to you that the world to-day is in the midst of a crisis, a crisis which will either result in a period like that which followed the fall of the Roman Empire, and the subsequent slow climbing of the new sub-race towards civilisation, or—as we hope—in the avoidance of that catastrophe and the peaceful evolution of the new civilisation, based on the recognition of Brotherhood in every relation of life. You are, or ought to be, students of Theosophy, and most of you should have mastered sufficient of its teachings, as to be capable of applying them to the helping of the world. Of what use your knowledge, if you wrap it up in a napkin and leave it on a shelf? What are you doing, what is each of you doing, to bring what you know to the rebuilding of our shattered world? I am not asking you to commit the Society to any special religious, political, social or economic view. But I am asking you to apply the treasures of wisdom which you have acquired to the ransom of our world in the country to which you belong, by solving its problems by the Light of Theosophy. The Theosophical Society includes all parties, for each party holds but a partial view of truth; and it therefore preserves its neutrality, that all may enter within it and bring their fragment of truth to the helping of all. But Theosophy is not neutral, but all-pervading, all-enlightening, all-directing, for it is the Divine

Wisdom which sweetly and mightily ordereth all things. Nothing useful to humanity is alien to it; no science, no art, but is within its purview; every department of life is illumined by it, and only in its Light can we find the Truth of anything. Do you ask me how we, with our partial knowledge can venture to apply it to the healing of the world? My answer to you is that Theosophy is the Parāvidyā, the knowledge of Him by whom all things are known. You are Gods, but the God who is your Self is enveloped in the matter that blurs and blinds His outlooking. Seek for Him, find Him, set Him free, and you become Saviours of the world. Do you say that you are ignorant and helpless? Rise out of your illusion, and shine out as the Gods you are. O ye of little faith; wherefore do ye doubt? Believe what you profess; let the Light in you shine out upon the darkened world. You know at least, that ignorance, dirt of body, emotions and mind, poverty, dying of want and wealth, dying of satiety, cruelty of man to man, of man to animals, impurity, greed, hatred, separateness, are all crimes against Brotherhood. Use this knowledge: where you see ignorance, carry your knowledge; where you see dirt carry your purity of body, emotion and mind; where you see poverty and wealth confronting each other, seek the causes in the Light of Theosophy and apply the root remedy of fraternal economics; where you see cruelty, interpose to stop it, not by hasty denunciation which increases anger, but by compassionate tenderness to the doer of it even more than to the victim. Let not a day pass that you do not give something of help to others, something of yourself; then as you rise and share what you have, you shall find your emptied hands filled to overflowing with more wealth to share, wealth of knowledge, wealth of insight, wealth of intuition, wealth of understanding, shall fill you with power, and the God within you shall call out the Gods around you in those who, as a Master said, turn their backs on the sun, and standing in their own shadow call it dark. Have confidence in your Self; have confidence in the Self in all you meet; realise that all selves are One Self. Go forth into the darkness and change it into Light. Make every department of life consciously Divine, as it is Divine in reality. From God come all Power, all Wisdom, all Love-in-Activity, and these three are the world's Redeemers. Then shall the desert through you blossom as a rose. That is your work. Go forth, and do it.



MOODS AND JUDGMENTS

By ALPHA

FIRST-HAND experience is acknowledged as the best and, perhaps, the only real teacher; and in this respect it hardly matters whether the experience be high or low. We can learn much, for example, from the fluctuation of our moods. The swing of the pendulum from insight to darkness, from coldness to enthusiasm, has its lessons of no small value, if we allow memory and reflection to play over it afterwards and extract what it has to teach. One of the most important of these lessons is that no lower state of consciousness can ever judge of a higher. This is because the latter is not merely higher; it is in an altogether different dimension. The touch of Buddhi, which is almost always the life-breath, or

essence, of the higher mood, is sufficient to lift it out of the world of Manas and to make the outlook of our more exalted moments uncapturable by any mere upward reaching of the mind.

Most of us will have found this to be true, if we have ever returned, in a less exalted mood, to a book which we have recently read, or read some time ago, in one of our more elevated hours. Something seems to have faded out of the text. The very page appears to have lost something of its vitality—of the clear starting forth of black print from white paper. There is less friendliness in the feel of the covers, as we open them. The margin has lost that air of conscious participation in our joys, which it had when it was the living frame of our still more living delight. Many books suffer this alternation of sunlight and obscurity ; but the wisest and greatest books most of all.

It is perhaps the peculiar gift of the great Teachers that They can say the simplest things in such a way that these become filled with an infinity of meaning. When the Lord Buddha gave, as the summary of His teachings, the verse :

Cease to do evil ; learn to do well ; purify the heart ;—this is the religion of the Buddha.

He said something, which no ordinary lecturer, no curate, would venture to introduce into a discourse, for the very reason that it is too simple and too obvious. But the fact is that its content depends upon the spiritual level from which it is uttered, and heard. If it be true that the Sacred Word, intoned with full knowledge, contains within itself the heart and mystery of all unutterable things, then it is clear that what may be called the literary simplicity of any group of words has nothing to do with its real fulness or emptiness of significance. When the Lord Buddha speaks of ceasing to do evil, it is with an eye that has pierced to the very inmost centre of things and has seen what is the true nature and the scope of that element in life which we conventionally call

"evil". When He speaks of learning to do well, it is with a richness of meaning, in the word "well," of which the ordinary intelligence can have no idea. As for "purify the heart," who can tell what these apparently simple words imply in the mouth of a Buddha?

Nothing could illustrate better the incommensurability of two different levels of consciousness. Yet we need not go to the extreme instances, to derive the lessons which such variations have to teach. Our moods of yesterday and to-day will teach us all that we need to know. The very smallest piece of grit, stepping into the machinery of consciousness, will produce, for the passing moment, a different attitude towards life. A touch of irritation will be as a poisoner of the wells. A slight exaltation will turn the prose of the casual moment into poetry and unleash hopes and aspirations that were kennelled before. The negation, which is darkness, can tell us nothing of the affirmation, which is light. Nor, in the same or greater measure, can the partial affirmation, which is the light of smaller souls, tell us anything of the fuller and more ample affirmation, which is the Light of the truly Illumined. Before that greater Light we should, if we would be wise and humble, reverently remove our shoes, even though we may not enter into the place where it dwells.

There is much need, now and always, for the simple recognition of fact, which will take these varying amplitudes of light for granted. Such acceptance does not imply blind faith—for has not each of us, stored up within his memory, the living witness to the kind of refutation, which the higher mood has for the lower? All that moment when he was at his highest and best (how the memory lives!), with what unforgiving scorn did he not dismiss the petty doubts and ignobilities of the self which he had temporarily transcended! How paltry appeared the timidities, the self-regarding calculations, of that lower level of being! Yet, sinking back to that

level, how often does he impugn, in after times, a wisdom and an insight which are, normally and permanently, as much above that temporary illumination of his as *that* was above his ordinary state of consciousness! What has happened to him, that he has forgotten? How is it that the simplest and most familiar of personal experiences has left behind it a practical wisdom no greater than this?

The mistake lies in attaching any value whatsoever to the vision and the outlook of the moment. However exalted my mood, there are levels above it from which its ardours look cold and mean. My utmost transfiguration of spirit is strictly conditioned by my growth. It has been truly said that the virtues of the ordinary man are the vices of the saint. Equally true is it to say that light of the ordinary man is the darkness of the illumined.

There are many corollaries to this theme; but none is more important than the wise refusal to clinch any passing mood, particularly if it be obviously a lower mood, by converting it into a judgment upon that which is equally obviously above us. The word "obviously" is here used twice with definite intention. There are tests for moods, and there are tests for greatness—both equally plain and sure, if a man will only bring himself honestly to apply them. Is there in his consciousness, at the moment of passing judgment, anything of bitterness, of anger, of uncharitableness? If so, his mood is a lower mood, and he has no right to judge another under its influence. As for the person judged, there is ever the simple test of the life lived, the work done and the habitual reaction in small things. Nothing further need be asked. To the outsider the decision in such cases is usually instantaneous. A glance will enable him to decide between the two, the judge and the judged; and he will often be tempted to put down to sheer madness—to a demented deficiency in all sense of proportion—the readiness

of the lower to rush into condemnation of the higher; but will be checked if he remember, what is really the root of the whole matter, the persuasive tyranny of all moods during the period of their dominance.

That is the real danger. For this tyranny kills remembrance and forbids its victim to recall that he was ever other than he is now. The heights which he once reached (even though it were for a moment only, or at rare intervals) are blotted out by the present mood as though by a cloud. The simplest of all personal experiences, with its abundant and irrefutable witness, fails to teach anything, merely for the reason that the man is, for the time being, unteachable.

How terrible this peril is, is something which is in need of no demonstration. No one ever went really wrong, until he had first lost his faculty of judgment. *Quem deus vult perdere, prius dementat*; and madness here is nothing else than a submersion in the present mood—a submersion so complete that the simplest of memories is clouded over and the A. B. C. of human psychology is ignored.

Surely, if there be any prayer, which every aspirant ought to breathe with devout heart and uttermost self-mistrust—particularly if he be entering upon any reach of the upward path which will entail weariness, discomfort and strain—it is a prayer to the Genii of Memory that a wise remembrance may never wholly forsake him: “O Genii, let me never, in my dark moments, forget my moments of light. Let me never, when the shades close over me, convert my own obscurity into judgment!”

Alpha

ARCHITECTURAL TRENDS

By OCTAVIA HARCOURT

WHEN Jeanne d'Arc had liberated France, the spirit of that nation, released from foreign pressure, sent heavenward songs of joy—songs in stone with rhythmic curves and soaring pinnacles, ever richer and finer as they rose higher and higher. Where modern ruthlessness was forced to turn back, Gothic monuments still sing of freedom, of a freedom which sought the heights in aspiration, in worship.

When a modern sky-scraper seeks the heights it is with a visibly and painfully different motive. It has risen stark and sheer, with row upon row of monotonously regular windows, suggestive of cells where legalised greed and scantily veiled fraud may safely flourish. Such buildings stand as witless symbols of our democracy—a democracy sadly unlike the mystic democracy of the mediæval guilds, a democracy majestic from afar but crass and sordid in its details. Buildings which from a sky-line beloved of every artistic soul entering New York repel, when examined closely, every true lover of true art. Symbols they seem of illusive concepts—concepts noble in their beginnings but turning intolerably selfish, imitative, puny and paltry in their particulars. The sky-scraper, pushed upward by economic pressure from below, has soared in a kind of freedom, the freedom of a democracy which, as Lowell said, gave every man the right to be his own oppressor, and which has now apparently added the right to

oppress his less fortunate brother ; a freedom which, furthermore, has become the right to violate principles of proportion and beauty in the interests of engineering and utility.

A recent New York City building law unintentionally yet sternly makes for beauty, and has been the basis of one of the most interesting architectural developments in America. This law decrees that, as an edifice is carried upward, its stories must recede gradually and in stages prescribed by a specific ratio of height. Compliance with its demands has produced some buildings as pictorial in outline as the ruins of Melrose or Tintern. Compliance with it is teaching architects the value of mass design as opposed to mere superficial ornamentation. We have been complacent about our building (we are about almost everything), not realising that imitation and engineering had played the major part, and that the larger aspects of architecture generally had been missed. It seems quite possible that some of the Agents of the Grand Architect of the Universe (our Elder Brothers), finding us impotent to produce an architect and engineer combined such as Leonardo da Vinci or Michael Angelo, forced our hands by indirectly getting a law enacted which would compel a degree of nobility in building. At any rate, money-grubbing utility has been forced upward in pyramidal profiles, and forms suggesting temples are being lifted, forms objectifying Whitman's vast vision :

The main shapes arise !

Shapes of Democracy, total—result of centuries ;

Shapes ever projecting other shapes ;

Shapes of turbulent, manly cities ;

Shapes bracing the earth and braced with the whole earth.

There is poetry in the inexorable situation. The significance of mass design and its noble possibilities have been forced upon the national consciousness by the very exigencies of modern, living masses. The superficial thinker would weaken the effect by mumbling something about "mere chance." To

the philosopher, mere chance is non-existent. The ultimate form of the skyscraper will probably be the result of gradual, almost organic growth, somewhat analogous to the growth of the Gothic. If a finished Gothic cathedral had suddenly been placed before an eleventh century architect, he would probably have uttered his version of the common, modern, "There is no precedent for it": whereas he contributed his mite cheerfully under the necessity of solving the vaulting problem and of substituting stone for the wooden roofs so easily fired by vandal invaders. Some, having believed that the Gothic Order was inspirational, have paused in dismay before the irrefutable archæological testimony of its gradual evolution. Yet that does not preclude an inspirational source for those who understand that all things first exist on subtler planes, and are densified and sometimes amplified down here on the ground, to re-exist again in etherialised matter. Mystic democratic beginnings were fostered and strengthened by the mediaeval guilds, and the Master Architects guided the democratic and as yet pure force into certain replicas of those mystic forms which accompany aspirational-group as well as individual strivings upward. Modern architects, for the most part, having ears, hear not, having eyes, see not beyond physical matter; but, under this arbitrary building law, they are producing beautiful structures which in considerable measure solve problems of style and fitness for soaring steel. Their towering, tapering masses suggest an ideal, a mystic democracy, the coming democracy which shall rise above the present "obscene, capitalistic industrialism". They are erecting buildings which will be widely copied; but in their self-complacency they scarcely dream that they are the puny agents of One Whose laws shall yet be written large in this and in all lands.

During the past twenty years there have been conscious, sustained efforts to evolve a national style of architecture in

America, which should owe little to the past, and which should express the present age. Any actual embodiment of this foolish and raging epoch could scarcely be less than a calamity ; yet some, striving toward this ideal, have unfettered themselves from a slavish adherence to formal tradition. But there has been little inspiration ; and, where there is no vision, the projects perish, or turn abortive, or, after a flare of newness, sink to a commonplace level. From some of these men a school of design sprang up, a school of horizontality, claiming to represent the great prairies and therefore to be the national, architectural style. When Initiates taught peoples to build, always the nation's characteristic expression, its need and its further development, were bases of the building schemes. The architectural ideals for this nation are varied at the present time, necessarily ; and, until the people are welded as a whole, architecture must be a kind of adaptation at best. Later, the ruling spirit will find expression.

This mid-western group (sometimes termed Secessionists for their kinship with those of Vienna) endeavouring to express, as the national ideal, the spirit of the prairies, seemed to forget the many other prominent physical features of the land. They ignored (perhaps did not know, having lived much in cities themselves) the fact that the habitual prairie dweller longs for variety and has often an untamed desire to smash any horizontal thing which adds to the flatness of his already cleated and battened-down life. After the refreshment afforded by mountains, or by the relative verticality of cities, some prairie folks have said that, upon their return, their houses looked as if they had been pounded into the ground. The prairies, in so far as they resolutely refuse to rise, do undeniably express our present democracy ; but, aside from the obvious vapidness of flatness for the already flat, should not verticality be dominant in structures which shall endeavour to embody the spirit of a truly democratic people ?

This mid-western group have made attempts (commendable even when unsuccessful), toward characteristic expression in architecture. They wished and willed, for example, that a Court House should look like a Court House and like nothing else. They have sometimes fully succeeded in making it look like nothing else. One of these Court Houses, while refreshingly unlike the stereotyped, domed, colonnaded buildings copied from Washington, D.C., suggests a grain elevator much more than a hallowed spot where Justice shall be enthroned if the lawyers are not too clever. The building is an enigma and, as such, is perhaps a fitting domicile for American justice.

The question of fitness underlies the interminable discussion of the Pennsylvania Terminal in New York City. Critics assert that a railway station, if it can't look like one, at any rate should not look like a cathedral. Others ask what, in the names of Palladio and Vitruvius, could be done to make it suggest a railway station. G. K. Chesterton who, no matter where he stands in an argument, always walks away with the literature, has replied that if the mediaeval craftsmen who made cathedrals had also made the railways and therefore railway stations, the architecture would probably be all alive and kicking with the characteristic life of the railways.

The Gothic craftsmanship is full of the comedies and tragedies of common life . . . of pictures of priests not only depicted in the act of preaching, but caricatured in the act of practising the very opposite of what they preached . . . Conceive what would be the appearance of a modern railway station if adorned in a style as popular or even as vulgar as a mediaeval cathedral.

Turning abruptly from Gothic, he cheerfully predicts the advent of an irrational school of architecture answering the futurist taste in the other arts, but modifies the blow by pointing out the inherent, inevitable sanity of architecture. He says :

The art of building remains as an unconquerable barricade against any riot of anarchic art. Other arts can go mad; but architecture, if it were mad, would really go . . . You can paint a picture upside down, but you cannot build a house upside down.

Unfortunately, being upside up does not always constitute sanity. Many are the lunatics who do not walk on their heads. There is a restlessness and a grotesqueness about some of the newer architecture (especially that termed dynamic), which suggests insanity either going before or treading hard on its heels. For it has heels and other protuberances, and leaping lines and other activities. However, if any building has the right to appear restless, it is surely a railway station ; and dynamic architecture may find its field in a railway yard. The air of classic repose contributed by the column and beam system in the Pennsylvania Terminal is unconvincing and unfit.

That forms should be determined by the nature of modern building materials, out of function, use and expediency, is one of the tenets of the Dynamists. Unfortunately, many of them are wholly revolutionary, wishing to break immediately and forcibly with all old architectural forms. Some are as candidly destructive as the Futurist Marinetti, who wished to destroy the hallowed beauties of Venice. To brush aside all architecture because it is not of this age, would be akin to destroying all old literature. To build without reference to any architectural law, to make a building bulge merely because the material is plastic, is a little like trying to write a book by inhibiting grammar.

Broadly considered, architecture is of universal scope. Study and thought will open many Gates. The cultural value of a general knowledge, not of technicalities, but of principles, meanings and the symbolism of architecture, is greatly underestimated. The true force functioning in true architecture is, in the last analysis, a force planetary, interplanetary, systemic, cosmic. Architectural connexions, connotations, correlations and correspondences are of vast significance. There are mystic links between earth architecture and race building ; between architecture down here and the building of the

individual; as well as with the architecture and symbolism Above. On higher planes, architecture is much more beautiful than the loveliest earth structure suggests. Colour and form are exquisitely adapted to each other, and form soars in lofty majesty or in delicate loveliness; or, midway, it massively shelters and endures.

Referring to only two—the Romanesque and the Gothic had each a place in the development of races and sub-races, as well as in the growth and expansion of architecture itself. Races are linked with building problems and their solutions—sub-races evolving variations suitable to their developing needs and desires. The “Golden Section” was used in Greece and Rome by some of those who are now connected with the Theosophical Society. They were instructed at initiation in some of its most potent architectural uses. The proportions which were ideal for one nation were not so appropriate for sets of egos needing quite different vibrations for their best development under the then prevailing conditions. There is no proportion, or ratio of space, suitable for all races, at least not while they are down here on the ground. The gradual growth of an Order means development, side by side with it, of human character. The Gothic, for example, was a growth only in the limited way of bringing into physical consciousness *ideas* which above form the real manifestation, the prototype Gothic. To work it out slowly developed many desirable moral qualities.

Some, studying earnestly but lacking occult keys, would apply the term architecture to only those structures which consciously embody an ideal. Structural architecture begins with first principles, which are none the less beautiful for not being ornate. These are often intuitively used by builders who are unconscious of an ideal. Architecture, in early stages, cannot be severed from shelters and monumental relics. *Æsthetic* considerations become separated from structural

principles only on lower levels. Above, in the real, they are parts of a magnificent whole, of which only slight, broken gleams reach the physical plane. A structure sometimes means much more than the physical consciousness of the people can comprehend. Architectural matters are of deep import to the nations at this time and the immediate future. Their attitudes, whether aspiring and receptive, or positively materialistic and negative, in reference to occult bearings—their attitudes will largely determine their ability to share in the wealth of knowledge attainable through meditation, through mystic stillness, and through actual teaching by the Master. The architectural tradition, as it exists down on the ground, is of much value to those who lack genius, imagination and initiative. Historically, it is important to all. But New Era architecture will be a new tradition, and a practice exquisitely adapting that tradition to earth conditions. It is a tradition on mental levels which is basically akin to world conditions; but it does not so much reflect them as answer the needs which are the outgrowth of the epoch.

This answer to a need (a need circumscribed but nevertheless related to cosmic purposes) is one of the secrets of the deep charm inhering in primitive shelters, from the thatched cots of the old World villagers to the pueblos of the North American Indians. These latter, boldly asserting by line and by mass composition, their kinship with primal things, with mountain outlines and with earth's solidities, have a dignity not apparent in the various introductions and adaptations of domestic architecture from the old World. Poor taste, much money and lack of building regulation, have made a hotch-potch of most American towns, and have ruined some beautiful scenery. One style, however, the "Mission," adapted from the Spanish by the Padres who brought civilisation to the Pacific Coast, is so fitting as to appear indigenous. Built frequently around three sides of an open court, it gives an air

of spaciousness to even a lowly dwelling. In certain sections of Southern California it has been so widely adopted as to prove the beneficial effect of harmonious architecture extending over wide areas. The opposite and prevailing effect, of buildings standing close in a perpetual warfare, or flaunting one another in pretentious dishonesty, offers at least one plausible reason why so many of our young people are inhabiting penitentiaries. The architecture of dwellings will be an important consideration of the New Era, when effects on the plastic bodies of children will be considered carefully.

No spot in America now seems safe from architectural heterogeneity. In a mistaken sense of security, a small group of artists, authors and musicians settled on a pine clad slope overlooking the Pacific. Such love and reverence had they for Nature that they made their simple homes conform to the character of the landscape. So unobtrusively did they incorporate woodland tones and lines that the presence of a dwelling was often unsuspected until the foot was almost on its little, unpainted, redwood porch. Unfortunately, the place popularised itself. Monied heterodoxy invaded it. Now the lovely sweep of the Coast line is degraded by a stoney, Norman-French alien in conflict with a pink plaster, part-Spanish concoction, while a large residence, belonging neither to past nor future Orders, looms high and straight and hard, inviting invective all the way up. The investive is the only "well-articulated" thing about it. Even before the New Era really comes, we hope there will be architectural zoning, whereby those incurably fond of Dutch Colonial will have a plot allotted; those wedded to Italian Renaissance will have their district; while anyone wishing to put a Corinthian column on a little stucco house will be prosecuted.

On some astral levels, builders make hotch-potches. If sufficiently advanced, they sometimes link with their past incarnations in Rome, Egypt, or other lands, and reproduce some

portion of those characteristic architectures. Others build according to the taste of their last earth-lives. Newcomers from below sometimes complain about old-fashioned things, even as they did when down here on the ground ; but usually an alteration or an addition contents them, and they do not seek to destroy. These astral structures, if long used, or much loved, inhere for a long time in the matter of the plane. This sort of construction differs radically, of course, from archetypal architecture.

It is important yet difficult for the novice in psychic and psycho-spiritual matters to distinguish between definite, authoritative vibrations from the heights and those generated in quagmires below. Some who, unpurified, have begun teaching too soon have added manifold to the normal perplexities. They have gained a certain limited power by a degree of transmutation of their lower desires ; but some of them have merely changed the old longings for wealth or sensual pleasure into a frantic desire for occult fame. Unwilling to compare notes with others, or to wait until Time shall have enabled them to sift for themselves the chaff from the grain, they are flinging upon a susceptible public a mass of immature matter, thus fulfilling the prophecy about the hordes of teachers to arise in these latter days. Their procedure presents a two-edged sword ; and the people react, on the one side, with undue credulity, and on the other, with a disproportionate distrust of everything that cannot be nailed to the physical plane. For one who takes the middle path, the attestations of another have great suggestive value—but suggestive value only until after they shall have been elaborated and verified within his own being. Even one's own experiences must be sifted, tested, compared, weighed ; very few are attended with the sure knowledge of their Reality. When they are so attended, nothing can shake them. One who, in search of her beloved son, stormed the gates of heaven and took them, as it were, by

violence, knows beyond all possibility of doubt or cavil, of a certain Gothic temple with multiple, delicate spires ; a temple as solid on its own plane as any earthly building, yet of a texture which, down here, can be suggested only by the texture of an Easter lily. It has, too, the glistening whiteness of the lily. A few planes lower is a rose-coloured replica where she can meet her son without so nearly wrecking her physical body as premature heaven-storming tends to do. Those temples contain more reality than our steel-boned New York sky-scrapers. Other and very different bits of architecture which have been seen by her were accompanied by utterly different vibrations. One, an imposing structure with several towers, she learned was the outgrowth of her own endeavours to paint the picture of a large church. She had worked with dedicated purpose, but with no thought of reproduction on higher planes than the physical. The effect in subtler matter was an edifice much more handsome than the original, much more spacious and elaborate, yet, upon analysis, unmistakably its outgrowth. Very different in effect from the Gothic temples above, and from this creation of her own, was another edifice, on which a powerful symbol, occupying the entire triangular façade, had been carved. This latter was for her instruction. Symbols in her possession were to be used thus in the New Era architecture. A lovely pillar was also shown her with this intent—a pillar differing in form from any she had seen on earth, differing also, very distinctly, from another pillar seen at another time, which seemed linked with cosmic affairs—a pillar in the House of our God. It was gigantic, and of a golden hue which seemed to be a living part of it rather than a colour.

Many are the symbols on the walls, both outer and inner, of the temples we visit at night. These symbols, reproduced on the physical plane, may either partially or fully awaken the memories of students. One who had been painting some of

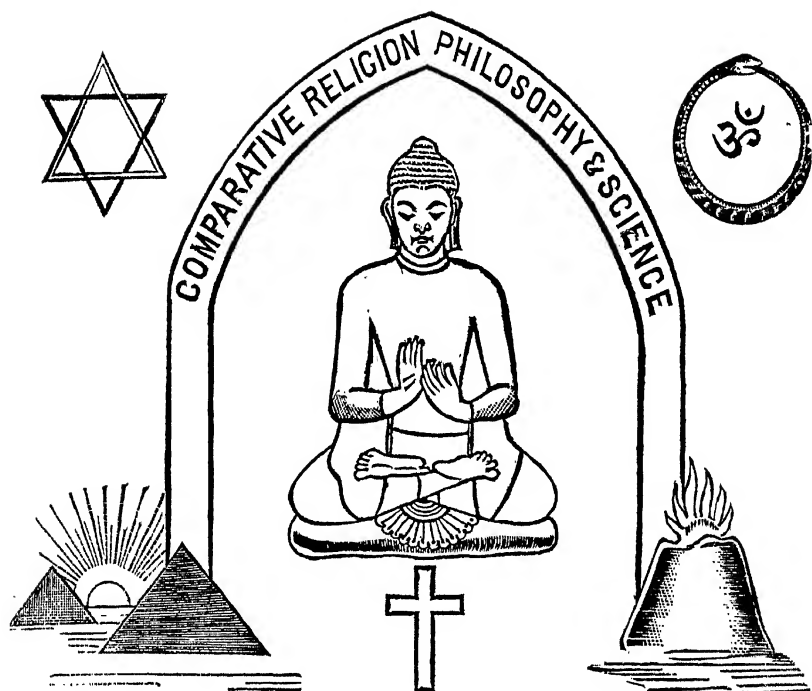
them submitted several to a Fellow. After describing his various reactions to them (some stimulating one, some another center of consciousness), he said: "Here is one I don't like at all. It makes me feel like swearing." This symbol was shown to another who exclaimed joyously, "I know that one well. It blazes in glory over the door of a temple which we enter at night." The reason why the Fellow felt like swearing has since appeared. His deeds have proved him unworthy. The symbol blazed over a portal which, for him, barred the Way.

The symbolism of architecture runs from very simple to very complex, and is fully known only to high Initiates. Architectural considerations link with symbolism in a wide way, as symbolism is allied with religion and all true art and all great undertakings. There is a deep and high symbolism in structural forms, dictated by the Ruling Hierarchies of cosmic manifestation. Structural forms are not what an average architect would limit them to; but building structures in stone, or other physical material, are based on "structural forms" *when* the buildings are "true". The study of symbols in connexion with architecture will be a means of rapid growth. As a basis for a beginning, we have, in numerous physical plane books, many references to architecture and architectural symbolism, in *The Ancient Wisdom*, *Isis Unveiled*, *The Secret Doctrine*, some of the Gnostic documents, *The Bible* and other scriptures. An example, drawn from *The Secret Doctrine*, is sufficiently suggestive. The Egyptian temples, the Tabernacle of Moses, all sacred square buildings, obelisks and other square erections, are connected with the Four Mahārājahs—the Protectors of mankind and the agents of Karma on earth. A different form and spirit are manifested by the Lipika, concerned with humanity's hereafter, as figured in Ezekiel's vision, and elsewhere. An American, after seeking long years for the relation between the spirit and

the form in Greek architecture, has found, in the Doric and Ionic, that which satisfies him—*viz.*, an evidence of an acceptance of the conflict of life. To his mind, the spirit of humanity rises adventurously through the fluted columns to meet the entablature, which, to him, symbolises the “thus far and no farther” decree of Fate; and, in the capital, this spirit acquiesces in calm beauty, to both factors of life—the need for conflict and the ultimate decree of destiny. The unimagina- tive say he has read too much into it. The occultist know that, by limiting it to the partial, human spirit, he has stopped far short of a complete statement.

The symbolism of architecture itself is, of course, different from symbolism applied thereto as detail suggestive of spiritual beauty and truth. Some symbols, however, are used structurally as well as decoratively and illustratively. Interchangeable are some symbols with the architectural forms which are the outgrowth of them. Simple figures often have great potency and also direct, strong meaning for the initiated. The various types of architecture are linked, each with very many abstract symbols. As a basic source, symbolism is both abstract and concrete, the latter being the early outworking of the former. The abstract symbols expand beyond their first concrete outworkings, and are embodied on one or more planes. The astral embodiment of a Gothic structure is more elaborate and much more ravishingly beautiful than the most perfect physical plane cathedral. The abstract symbolism is somewhat difficult for lower manas to conceive. It is not so wholly abstract as to have no form at all, yet is sufficiently so to have less detail, less positive definition, in space, than its concretions which follow on lower sub-planes. Its expansions are scarcely expressible in words; and words would do little more than give a starting point for meditation.

Octavia Harcourt



NIETZSCHE AND THE OLD PHILOSOPHY

By CHARLES WHITBY

(Concluded from p. 493)

BUT because the influence of Schopenhauer upon his successor was the most obvious it by no means follows that it was the most profound or lasting. As a matter of fact, I believe that it was neither, and that, perhaps unconsciously,

certainly unavowedly, Nietzsche owed far more to Hegel than to Kant, Schopenhauer or his acknowledged but remote master, Heraclitus. Of Heraclitus, who flourished about 500 B.C. merely a few fragments remain. He ascribed reality only to becoming, symbolising as "fire" that eternal flux and conflict, that sundering and reuniting of contraries which he believed to be its essence. "Strife," he said, "is the father of things"; and following his lead Nietzsche too rejected in favour of a fundamental dynamism the very conception of static being or substance. But in Hegel's paradoxical logic, the same idea is incorporated: abstract being, he said, is nothing; the unity of being and nothing, the conflict of thesis and antithesis, the reconciliation of contraries and the emergence of new antitheses, were for him, too, the beginning and end of philosophy. Only it suited Nietzsche's pride better to acknowledge an obligation to the remote Hellene than the recent compatriot. Adopting Schopenhauer's identification of will as the ultimate principle, Nietzsche intensified the element of conflict by making it not merely a will to *life* but a will to increment or *power*. In so doing he seems to me to have incurred an equal debt to Schopenhauer and Hegel—the one apparent, the other easily overlooked. And, of course, to Darwin also, and through him to Malthus, to say nothing of Adam Smith!

In Hegel's assertion: abstract being is nothing, the emphasis is on the word abstract: he means that everything real is concrete, and must be cognised synthetically. Stripped bare of all attributes but that of characterless entity, it is indistinguishable, he held, from its opposite—nonentity. I do not consider this position tantamount to a denial of being, but here, as elsewhere, Nietzsche, unconsciously influenced, I believe, by the scepticism of his generation, assimilated the negative and rejected the positive element of his predecessor's doctrine. It is at once the strength and weakness of Hegel's philosophy that the most contradictory conclusions can be

plausibly deduced therefrom : his disciples were distinguished as those of the right and left : the former orthodox in religion and politics, the latter materialists, atheists and revolutionists, as, for example, Karl Marx.

The fact that Nietzsche was an uncompromising atheist is not therefore incompatible with his having been profoundly influenced by Hegel. And on this point I must remark in passing, that the whole movement of modern philosophy, from Spinoza onward, at any rate, has been subtly but increasingly divergent from theology. The expulsion of Spinoza in 1656 from the Synagogue of Amsterdam aptly symbolises this parting of the ways. Summing up a long discussion of "Spinoza and Theology," Sir Frederick Pollock decides that

the God of Spinoza is not the personal God often said to be required by the innate religious sense of man.¹

Spinoza's God was, in fact, what we now call the Absolute ; and so, broadly speaking, has been that of every theistic philosopher since his time. Let me quote the conclusion of one of the last and greatest of these. Dr. F. H. Bradley says :

The Absolute, is not personal, nor is it moral, nor is it beautiful or true . . . The Absolute stands above, and not below its internal distinctions.²

I must not pursue this digression : the point is that the breach with theology merely *culminated* in Nietzsche ; it did not *begin* with him. He made it explicit, brought it into the open ; and, true to his negative bias, rejected the transcendental alternative surreptitiously substituted by his fore-runners for the anthropomorphic Deity whom they, too, had abandoned long before.

¹ Spinoza. *His Life and Philosophy*, 2nd Ed., p. 328.

² *Appearance and Reality*, p. 533,

Of his first book, *The Birth of Tragedy*, written in the glow of his new friendship with Wagner, Nietzsche, sixteen years later, writes thus in *Ecce Homo*:

It smells offensively of Hegel; only in one or two formulæ is it infected with the bitter odour of corpses which is peculiar to Schopenhauer. An idea—the antagonism of the two concepts Dionysian and Apollonian—is translated into metaphysics; history itself is depicted as the development of this idea: in tragedy this antithesis has become unity.

Of the two Hellenic art-deities, Dionysus and Apollo, the former is regarded by Nietzsche as type of the orgiastic impulse, the latter of the formative, hence restraining or individualising tendency. Dionysus expresses himself by preference through music and the dance: Apollo through epic poetry or plastic art. Dionysus is carried away by an intoxication in which he becomes merged in the primæval unity underlying the myriad forms of life; Apollo dreamily absorbed in the contemplation of the pictures which float before his mental eye. Of the conflict between these two deities is born Tragedy, the vision of beauty and terror evoked by the choral dance of Satyrs. On the one hand, in its personages, individuation is carried to an heroic pitch, yet, on the other, they are helpless to withstand the levelling and annihilating wrath of destiny. The æsthetic appreciation of Tragedy, a synthesis of Dionysian and Apollonian art, is acclaimed by Nietzsche as the highest form of “yea—saying to life”.

Somewhat analogous to the distinction between Dionysian and Apollonian art is that between pessimism and optimism, as represented, say, by Schopenhauer and Hegel in philosophy. Here, too, Nietzsche, by his claim to be regarded as the first *tragic philosopher*, is evidently attempting in Hegelian fashion to transcend the antithesis. Applauding the pessimist for his insistence on the ugly facts ignored or slighted by optimists, he censures him for his condemnation of these facts, and of life on their account. Life is to be accepted without

reservation, *just as it is*. It can be justified only as an æsthetic phenomenon; its tragedy and beauty are inseparable. "Culture," he said, "can by no means dispense with passions, vices and malignities." The "evil," that is, at bottom, the *new* unrecognised impulses have, he declared, in their different way a racial value equal to that of the "good" ones. Rejecting optimism, and pessimism, his tragic philosophy led him to a transvaluation of life, resulting in a "saying of yea and an attitude of trust to all that which hitherto has been forbidden, despised and damned".

In regard to this, it should be remembered that Nietzsche lived at a time when the intellectual world was dominated by scientific materialism. He was, I believe, by no means devoid of spiritual insight, but he was also intensely sceptical, and seems to have made it a point of honour to suppress the former and encourage the latter tendency. And while I entirely agree with him in rejecting both optimism and pessimism, I am not sure that in his own "tragic philosophy" he has achieved a final resolution of the antithesis. To my mind his doctrine leans strongly to the pessimistic extreme, and this bias I attribute largely to the deliberate starvation of the spiritual potentialities of his nature, which ultimately betrayed him into what is really a static view of the universe—that doctrine of "eternal recurrence" which by his own confession he adopted with such extreme repugnance.

Those who are shocked by Nietzsche's wholesale justification of evil should remember that it is based upon an *æsthetic* not an ethical judgment.

What does the fact that to-morrow will bear matter?

asked Flaubert, *apropos* Comte's Utopian schemes and he continues:

We see only the face of to-day. It cuts hideous mugs truly, and therefore enters the better into romanticism,

From a novelist, this may pass muster ; but when in a *philosophy* we find the æsthetic principle supreme we are entitled to regard it as a symptom of decadence. Nietzsche's ghoulish taste—I had almost written *preference*—for horrors reminds me of the glee with which a small child, turning over a picture book, pounces on the portrait of a tiger or a boa-constrictor. It should also be remembered that Nietzsche was a determinist and says :

Although the most intelligent judges of the witches, and even the witches themselves, were convinced of the guilt of witch-craft, the guilt, nevertheless, was not there. So it is with all guilt.¹

In his attribution of racial value to crime there is at least a modicum of truth, for doubtless the world *is* so ordered that in the long run both deeds and events generally condemned as utterly evil frequently subserve ends recognisably good. And, for aught we know, some at least of these benefits might be unobtainable on any cheaper terms.

V

It may perhaps be objected that the fact that Nietzsche's first book shows the influence of Hegel is no proof that any enduring impression was made on his mind and work by that philosopher. True enough ; but the title of one of his last works—*Beyond Good and Evil*—in itself almost suffices to prove my contention that, whether he realised it or not, such an enduring impression he did sustain. A better way of expressing the situation may be that it was to Hegel that Nietzsche owed the suggestion of the terrific problem which he confronted with such desperate courage—that crowning antithesis of good and evil whose resolution he accepted as his predestined task. Problems of this magnitude are not assailed with impunity by mortal minds : they lure them into deserts haunted by Furies of remorse and madness.

¹ *The Joyful Wisdom*, III, 250.

Nietzsche's later works are permeated by a deep-seated mistrust of accepted moral standards, a tendency to deny the supremacy of the type of man that is generally regarded as the highest—the *good*, the *kind* and the *charitable*. It is easy to see why these neighbourly qualities are acceptable, but it does not follow, Nietzsche contends, that they are from a racial standpoint the best, or for that matter of any value at all, and not positively deleterious. When their universal exaltation and inculcation are, as he suggests they now are, accompanied by the persistent decrying of the self-regarding tendencies, they must he says favour degeneration. He asserts that:

To consider distress of all kinds as an objection, as something which must be done away with, is, the greatest nonsense on earth —nonsense of the most disastrous sort:

To desire everybody to become a "good man," "a gregarious animal," "a blue-eyed, benevolent, beautiful soul" . . . would mean robbing existence of its greatest character, castrating man, and reducing humanity to a sort of wretched Chinadom.

All this is strongly reminiscent of Hegel's justification of the deeds of great men on the ground of necessity, despite their criminal aspect from the viewpoint of ordinary morality.¹ It is the same principle, universalised, and carried to a fanatical extreme.

It is not really a new principle: we all recognise in what we call "greatness" a quality transcending the accepted moral standards; and of many men universally recognised as "great," we should be hard put to it to say whether they were "good" or "wicked" men. But so much at least is undeniable, that all greatness is rooted *in* and at least takes its departure *from* a strong egoism, commonly labelled "self-will" and as such condemned without investigation. The substitution of "greatness" for "goodness" as the ethical ideal, is, then, perhaps a fairly accurate epitome of the general tendency of Nietzsche's doctrine in this department. That he regarded it

¹ Cf. *Philosophy of History*, trans. by Sibree, p. 70.

as of universal application is unlikely, although he shows no misgivings as to its obvious dangers.

Many noble ones are requisite, and noble ones of many kinds, *in order that there may be nobility*, is one of the sayings of Zarathustra, suggesting to my mind, a higher order of pioneers or creators and a lower order of those who imitate their virtues. It is to the former class that Nietzsche really addresses himself. Those who having no direct knowledge of Nietzsche's works, have been misled by abusive references to regard him as a crude scoffer at holy things, may learn with surprise that his criterion of nobility in a soul is *its instinct for reverence*. He says :

There is an involuntary silence, a hesitation of the eye, a cessation of all gestures, by which it is indicated that a soul *feels* the nearness of what is worthiest of respect.

Still more decisive of rank is the possession or lack of

some fundamental certainty which a noble soul has about itself. Something which is not to be sought, is not to be found, and perhaps, also, is not to be lost.—*The noble soul has reverence for itself.*¹

There is at least an aroma of Hegelianism in the stages of spiritual advance described by Zarathustra in his chapter on "The Three Metamorphoses". In the first the spirit becomes a camel, that is "a beast of burden that renounceth and is reverent". In the second, the spirit becomes a lion. "To create for one's self freedom and a holy Nay even towards duty," is the lion's task. Finally, having become a child, and as such acquired innocence and oblivion, the spirit is ready for "the play of creating".

It is by no means clear sometimes whether Nietzsche in speaking of "higher men" is referring merely to the great ones of the past or present, or to the much-discussed "superman," whom upon the whole, he no doubt conceived as a biologically distinct, hitherto-unrealised species. In this intoxicating dream, which is the true corner-stone of his philosophy,

¹ *What is Noble?*, G. E. pp. 238, 256.

Nietzsche had his predecessors. Goethe called his Faust a superman (*Ueberschensch*). According to Tille, Prince Puckler-Muskau was the first to moot the idea of leading the human race to a higher perfection by means of artificial selection. Radenhausen in his book *Isis, Man and World* embodied the same suggestion, as did Wilhelm Jordan also in his *Demiurgos* of 1854. Five years after the publication of the *Demiurgos* Darwin in his *Origin of Species* gave to the idea of evolution a scientific basis, and after this the same poet Wilhelm Jordan in his epos *Die Niebelunge* returned to the *motif* of the higher development of the race, making it the pivot of ethical obligations. Galton, the true founder of that science of applied Darwinism now known as Eugenics, published in 1869 his *Hereditary Genius* embodying the first-fruits of his enquiry "how far history may have shown the practicability of supplanting inefficient human stock by better strains." The composition of Nietzsche's astounding prose poem *Zarathustra*, purporting to be the inspired exposition of the eugenic ideal, occupied the years 1881 to 1885; it was first published in full in 1892. It may confidently be predicted that Nietzsche's right to be regarded as the true revealer of the vast significance of this new religion—for that is what it purports to be—will, despite all obligations to his predecessors, be acknowledged by posterity.

"Ye lonely ones of to-day," Zarathustra said, "ye who stand apart, ye shall one day be a people: from you who have chosen yourselves a chosen people shall arise: and from it beyond-man." Tasks of such import will never be accepted by humanity until they have been given out with that air of unquestionable authority, in those tones of passionate conviction, those unforgettable words, which genius alone commands. "He who writeth in blood and apothegms seeketh not to be read but to be learnt by heart."

Charles Whitby

THE PATH OF ASHA¹

A STUDY IN COMPARATIVE RELIGION

By I. J. S. TARAPOREWALA, PH.D.

THE Indo-Iranian people had, beside the traditions mentioned in a previous paper,² one fundamental doctrine of Faith which was common to both the peoples.³ When exactly the doctrine came into the religion of these peoples we have no means of judging, but even in the earliest strata of the Veda some of the Hymns to Varuṇa show a clear appreciation of this great idea of *asha* or *ṛta*.⁴ The words *asha* and *ṛta* not only connote exactly the same idea but they are also philologically identical. It seems at first sight rather hard to understand how two such utterly differently pronounced words could be identical. But one of the maxims of modern linguistics says paradoxically enough that "sound etymology has nothing to do with sound" and these two words exemplify this maxim.⁵ The Avesta shows a whole series of words (all implying the same idea), which shows fairly clearly the phonetic connexion between the two :

asha—*arsh* (or *ērēsh*)—*arṭa*—*arēṭa*—*ērēṭa*—*ṛṭa*⁶

¹ A Brahmagvidyāshrama Lecture, December, 1923.

² A paper read at the Brahmagvidyāshrama, November, 1923.

³ See December number, page 343.

⁴ e.g., in the fine hymn R.V., I, 25.

⁵ Other striking examples are Skt. *cakra*, and Eng. *wheel* Skt. *garbha* and Eng. *calf*.

⁶ The combination *ērē* (usually written *ere*) is the Avestan equivalent of the Skt. "vowel" *ri*. The two *ē*'s in *ērē* are to be pronounced *very short*. This connexion was first clearly pointed out by Prof. Chr. Bartholomæ, hence it is known as "Bartholomæ's equation"; *asha-ṛṭa*.

The change from the consonant *śh* to the combination *ṛṣ* (whether vocalic or consonantal) is accompanied by a change of accent. This is not the place to enter into phonetic details about this point, but it may be pointed out that the Samskr̥ṭ words *ṛṣhi* and *ṛta* are also words belonging to a similar series and show an identical shift of accent.¹ The word *ṛṣhi* really means he who understands (and follows) the *asha* or *ṛta*.

But the phonetic identity of these words, striking as it is, is the least important part of the question. The identity of the *concept* of these two words is our most important consideration. The original conception of these two words is so sublime and so fundamental that one is forced to admit that it must have first come from a great Teacher who possessed full Wisdom.² The two words are rather loosely translated by "purity" or "righteousness". Though near enough for all practical purposes, these translations by no means give us an adequate idea of the original concept. It is true that the words "purity" or "righteousness" might be more or less accurate translations of the word *asha* as used in the later Avesta³ and in the Pahlavi works. But as we go backwards to earlier and earlier ages we find the concept gradually getting fuller and fuller until in the *Gāthās*—the chants of the Great Master of Wisdom, Zarathushtra—we get the full depth and breadth of this concept exposed to our view. It would therefore be better if we try to trace this concept in gradually widening circles until we reach the thought of the Teacher Himself. But we have to remember that Zoroaster but revived and emphasised the idea of the Ancient Wisdom which was the joint inheritance of India and of Iran.

¹ I have treated this subject in detail in an article entitled "*Ṛṣhi*" in the *Sri Asutosh Mookerjee Silver Jubilee Volumes*.

² I believe that all great Religions rest on Wisdom and not Ignorance.

³ e.g., in the *Vendidad*.

We Pārsīs have inherited this idea through an immemorial tradition. We name it *ashoi*, which is the same word, though to most of us the idea is predominantly that of material purity. This does not of course mean mere *bodily* purity—baths, clean clothes, etc.,—but also implies mental purity. But still the idea is confined to our earthly life; hence I have used the words “material purity”. The implication of a higher degree of “spiritual purity” is at best vague in this word *ashoi*. We may understand this better if we compare the word *dharma* as used by the Hindū to-day as compared with the concept of Bhīshma or of Manu. Or again, if we compare the word “righteousness” as used by an ordinary Christian with the same word as used by the Christ, we shall clearly see that the word *has fallen* from its high original level. The Gaṅgā comes down from Heaven from under the feet of God Himself, but only Shiva can receive her on his head. We ordinary mortals must be content to bathe in her waters as they flow through the level plains of our earth.

The Pārsī conception of *ashoi* is thus principally of righteous conduct upon earth—cleanliness of the body and fair and just behaviour to our fellow men. What a Sage or a Master of Wisdom might understand by this word is something quite different. Hence we find that the nearer we go to the time of the Founder of Zoroastrianism the clearer is the conception and the higher it rises in spirituality. Some find that the compilers of the latest books of the Avesta in the early centuries of the Christian era¹ have a clearer notion of *Asha* than the Pārsīs of to-day. The great Dasturs (Religious

¹ We must be careful to bear in mind that the later books of the Avesta were put together in their present form probably at this period. But it was not a fresh composition. It was merely a re-editing of the precepts and traditions inherited from a hoary past. The first compilation of Avestan texts were made early in the Achaemenian days (about 500 B.C.) and the royal collection was completely destroyed when Persepolis was burnt by Alexander. What little was preserved by private individuals together with a great deal preserved in the memory of priests was put together again when the Āryan rule was re-established in Persia by Artakshathra the Sassanian.

Teachers) of the early Sassanian days ¹ like Ārdarbad Marspand and Arta-Virāf must undoubtedly have had much clearer notions of *Asha* based upon their inner spiritual experiences. Hence we find that there is some sort of higher spirituality indicated in the Vendīdād as a whole by the word *Asha*. In fact another word (*yaozhdāo*) is used to indicate purity in earthly life as distinguished from "purity" as an occultist or a Wise Man understands the word. From later Sassanian days it seems that the higher idea of spiritual purity disappeared more or less from the minds of the masses at any rate. This decay of spirituality combined with the intolerance of the priests who resorted to fierce persecution of the Christians and of the followers of Mani and Mazdak, led to the sure and rapid downfall of the House of Sassan when the new and the more vigorous gospel of Islām stood up against them. The Empire, though large, was essentially devoid of its true inner strength which religion alone could give. The Athravans apparently had lost their grip upon things Spiritual and hence upon the hearts of the people. The fall of the Empire was exceedingly rapid and the conversion of the people to Islām was also equally rapid. The people who desired spiritual food found more at the hands of their accredited leaders and hence they naturally turned to the new doctrines of Islām. This latter was, moreover, distinctly meant to be acceptable to the masses and to inspire them, while the older faith of Zoroaster was so overlaid with outward ceremonies, and mere bodily purifications and penances ² that people ceased to care for such outer forms of purity, which neither inspired nor gave any satisfaction to their thirsting souls.

At a still earlier period as is evidenced by the later Avestan hymns the *Yashts*, the *Yasna* (except the *Gāthās*) and

¹ In those days, Zoroaster's religion was a *living Faith*. The inspiration of Arta-shaithra was essentially a spiritual urge, not mere political ambition.

² The larger part of the *Vendīdād* is filled only with these and kindred matters. Washings, penances and punishments for petty ritual offences became an obsession in the later Sassanian days.

the *Vispered* we get more and more of the spiritual sense in the word *asha*. We get closer to the idea of the angels (who are the *Devas*¹ of the Hindūs) holding their high positions in the spiritual world by reason of Their *asha*. Their *asha* stands for a fundamental truth of the spiritual world a truth which being understood and obeyed has led these great Beings to their various high positions. As a matter of fact even Ahura Himself is said to have "reached the highest through *asha*"; a passage of deep occult meaning. These hymns have mostly come down to us nearly unchanged through the millennia: for most of these hymns and prayers, especially the *Yasna*, have a ritual use and hence they have been handed down orally through a long line of teachers, as was also the case with the Vedas in India.

Finally we come to the concept of *asha* in the *Gāthās*. The five *Gāthās* are reputed to be the words of the Master Himself. In any case they are linguistically and also from other internal evidence the oldest extant part of the Avesta Texts. In point of time their composition would be nearly contemporaneous with Zarathushtra even if we are not prepared to ascribe to Him their authorship. They embody the highest and the best of His Teaching, the message of the World-Teacher given through the great Iranian race. Here we have the purest form of the Teacher's philosophy of life, His solution of the Problem of Life. And, here we find *asha* the very keystone of the whole structure. Sometimes vaguely personified, but never sufficiently anthropomorphic, *asha* becomes a mighty Being, standing next to God Himself. But most often the meaning is that of a deep Spiritual fact or a Spiritual Law on which the whole of the Government of the Universe depends. All that happens in this world is through

¹ The usual translation of the Skt. word *deva* by "god" in Eng. (with a small *g*) has led to a great deal of misunderstanding about the Hindū Religion. These *devas* are no more God than are the Zoroastrian *yazatas* (the angels) Ahura Mazda.

asha, we have to obey *asha* and it is *asha* that leads us ultimately to God. This deep fundamental importance of *asha* colours the whole of Zoroaster's Teachings.

And what is this *asha*? Scholars translate it variously as "Purity" or "Righteousness" or "Truth," but it is far more than any of these concepts. It is the ETERNAL TRUTH, the ONE REALITY that is the mainspring of all Manifestation and Evolution. It is hard to express the concept in mere words for it has to be meditated upon and realised within ourselves. It is the TRUTH which upholds God's Own Throne. It is the GREAT LAW, the PLAN made by God for the World. The best definition of *asha* can be given in the inspired words of Tennyson as:

That God who always lives and loves,
One God, One Law, One Element,
And one far-off divine Event,
To which the whole Creation moves.

Asha then is, in short, the *Divine Plan*, or the LAW, which rules the whole of manifested creation. By it Spirit descends into matter and re-ascends. One aspect of *asha's* working is the eternal conflict between the good and the evil; another aspect is the Law of Action (and Reaction) or the Law of Karma. These two aspects of *asha* are dealt with clearly in Zoroaster's philosophy. A full comprehension of this *asha* must inevitably lead the human soul to help in this great Plan of God, to go with the "Creation of Asha"—with those who are working along the upward arc. Hence, very often the word is used in the secondary sense of *the Path to God*. And of course with the idea of treading this path is also necessarily implied the Qualities requisite to fit the man to tread it successfully. Hence has grown what may be termed "the tertiary sense" of *asha*, namely "Righteousness" in the sense that Christ thought of. We have already seen the later implications of this last sense of the word.

The Samskr̥ṭ *Ṛta* has clearly the same original sense as the Avestan *asha* and it has followed a somewhat similar trend in the change of meaning and has also ultimately come to mean "Righteousness". The original idea has left its stamp upon the word that has displaced *Ṛta* in the later Hindū books of Religion. The word *Dharma*, mostly translated as "duty" or "religion," implies in the essential, "has to perform" in order to help along the Plan of God. The identity of the fundamental idea is quite evident. Varuṇa is most often the Lord of *Ṛta*, he holds his power, as all the *Devas*, by their *Ṛta*.¹ The word *R̥shi*, as already hinted above seems to have originally meant he who possesses *ṛta*; an exact parallel to the idea of the Avestic *ashavan*, which is a constant epithet of all deities and of all Divine Teachers and Light Bringers. So is also the Avestic *Raθu*² a cognate word. *Raθu*³ is practically the same as the Samskr̥ṭ *R̥shi*, and means a Teacher or a Master of Wisdom, who has trodden the Path and has realised the Great Law within Himself.

In the Avesta there are certain *mantras* which are regarded as specially holy and of great power and all of these turn upon this word *asha*. The three great *mantras* *Ahuna-Vairyo*, the *ashēm vohu* and the *Yenghe hātām* are regarded as specially great in their spiritual contents. Like the *Gāyaṭri* each has got its "esoteric" meaning, which gradually unfolds itself as the life is led, as the *asha* is better understood and as we get further illumination and inspiration.⁴ We shall consider these on a later occasion. The Path, however, is exceedingly clearly

¹ Cf. E. G., *R.V.*; I, 152; V, 63, 6 and many other passages.

² Probably made up from the form *Arēta*.

³ The word is often contrasted in the Avesta with *Ahu* who is the Ruler upon Earth, a King.

⁴ Spoken of as the "Gifts of Good Mind" in the Avesta (see below Lecture IV). Cf. also the words of the *Gāyaṭri*: *dhiyo yo nah pracodayāt*, may he inspire our Reasons.

indicated in the last verse of the *Hoshbām* (or Morning Hymn).

Through the best *asha*, through the highest *asha*, may we catch sight of Thee; may we approach Thee, may we be in perfect union with Thee!¹

Here the three stages of a *vision of God*, the *approach to God* and the *final absorption* in God is clearly stated to be accomplished through *asha* alone, the best and the highest *asha*. Evidently this can only refer to the deepest esoteric sense of the word *asha* as we saw already. The Avesta as also the Veda refers to the "Path of *asha*" (*Ashaha pantao ritasya panthā*). The Veda has a very large number of references to this "Path of *Ṛta*". In the Avesta too the phrase "Path of *asha*" occurs and quite in the fitness of things it occurs in the last line of the long book of *Yasna*. The words as it were sum up the whole ritual and religion as preached in this book. These last words are: *awo pantao yo ashahe, vispe anyaeshām apanthām*.²

I. J. S. Taraporewala

¹ Compare with this the statement of Vasishta in R.V., VII, 65, 3, that by the Path of *Ṛta* he would reach *Mitra* and *Varuṇa*.

² There is but one Path, that of *asha*, all other Paths are False Paths.

THREE DESTINATIONS

AND THE SIGN POSTS

FORGING ahead hopefully,
Confident, Optimistic, Sincere,
Genuine in appearance and purpose,
Accepting Opportunity quickly, completely,
Loving, Encouraging, Appreciative, Poised.

Leads to the Crystal Pool of the Great White Garden
Where Love and Peace and Safety abound.

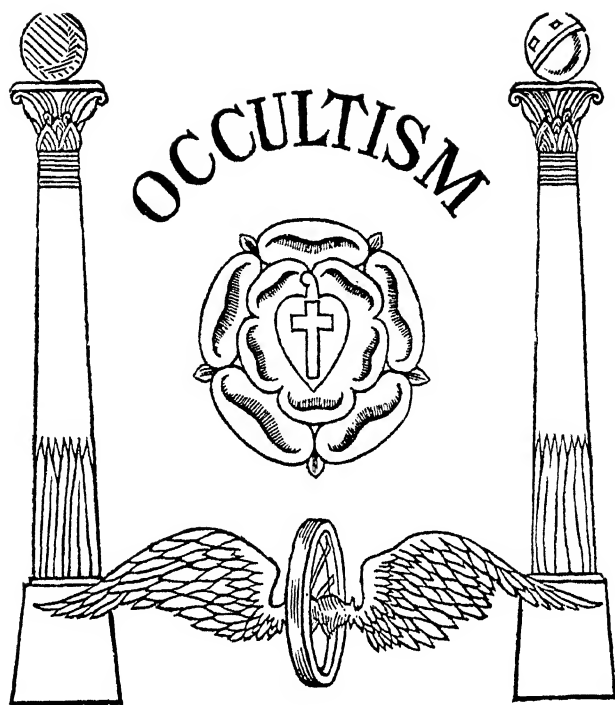
Bitter, Cunning, Deceitful.
Oppressive in power, Unrelenting.
Keen enjoyment of material pleasures.
Sensual, Brutal, Destructive, Cruel,
Sarcastic, Sneering, Hating deeply,

Leads to the black tempestuous waves of the Great Shadow,
Where the Dark Face ever frowns triumphant.

Fault-finding, Doubting, Objecting.
Proud and Vain, Aloof, Indifferent,
Denying, Refusing, Suspecting, Sad,
Loving but selfishly, Jealous, Gloomy,
Strict, Self-sufficient, A closed heart.

Leads to the stagnant pond of Isolation,
Where regret and remorse await.

F. T. S.



BROWNING ON REINCARNATION

By G. HILDA PAGAN

BEFORE looking into the subject of "Browning on Reincarnation," it is well to pause and consider the very marked change in the attitude of the public towards the doctrine since his day. When in early youth Browning published *Paracelsus*, in which the hero states he seems to have "dim memories" of previous lives, his readers must have felt this was something strange and obscure, dragged into the poem from the author's learned studies and researches. Even now, the majority of the dictionaries on our shelves do not contain the word

reincarnation at all, although it is in such common use that quite often yesterday's dinner reincarnates as this morning's luncheon, and indeed the idea of rebirth has so permeated general conversation that the comic papers employ it frequently as a topic known to everybody.

I hope to shew in this paper that, with Browning, the subject was not one for merely theorising about, but that, as he came fully to his power as a great man and a thinker, he made it a vivid reality in verse several times.

There is a very important thing to notice in this connexion, and that is the immense value Browning sets upon this earth-life of ours. The whole of it was, to his mind, a means of growth. The mixture of the good and evil in the human heart may have been, in his eyes, "a marvel and a curse," yet, nevertheless, material life had a purpose and a use of its own and was an essential phase in our evolution. The human in us was dear to him in every aspect—a point fitly illustrated by the fact that his little book called *Men and Women*, consisting of fifty short pieces in all, is among the very best he ever wrote. In later and more fanciful work, his robust nature is still forcibly enlisted on the side of man's endeavour here on earth. This is, for example, strikingly brought out in the little legend of *The Boy and the Angel*. In it, we have the story of the child Theocrite leaving the workman's bench where, at his trade, he had praised God "morning, noon and night". He leaves to become Pope of Rome, for he hopes in "that great way" to praise God better. So, to take his place at his former work, the angel Gabriel

Like a rainbow's birth
Spread his wings and sank to earth.

Entered, in flesh, the empty cell,
Lived there and played the craftsman well;

And morning, evening, noon and night,
Praised God in place of Theocrite.

Of the angel, the poet then tells us

He did God's will, (to him all one
If on the earth or in the Sun).

God said, "A praise is in mine ear;
There is no doubt in it, no fear.

"So sing old worlds, and so
New worlds that from my footstool go."

This brings before us the ceaseless activity of the Creator and the song of life accompanying it—Plato's "music of the spheres". The keynote of the poem follows in the next words which the Deity also speaks:

Clearer loves sound other ways;
I miss my little human praise.

Gabriel—whom Browning has chosen apparently merely as a type of the heavenly host, and not with regard to the particular traditions that belong to the name—again obeys God's will on the instant. Theocrite at the time, in his position as Pope, is meditating in a moment of solitude upon his strange story, and thanking God for all his good fortune and advancement, when

To the East with praise he turned
And on his sight the angel burned.

Here is an instance of Browning's knowledge of the occult; for visions of higher beings ever come best during prayer, and Fire—here implied by the words "the angel burned"—is a symbol for Spirit frequently employed by poets and seers. Shelley's strange phrase, "the fire for which all thirst," will readily come to mind. We shall find several other instances of Browning's use of this elemental metaphor as we proceed with our subject.

But let us come back to *The Boy and the Angel*, and we at once see its lesson that human life with its struggle and effort is something "worth to God"—to borrow a phrase from *Rabbi ben Ezra*—for its own sake—something that no angelic creation could replace.

This very idea is worked out in *Rabbi ben Ezra* as well; not, of course, this time as legend, but as a homily in verse, spoken by a mediæval scholar. This learned man, like the prophet Jeremiah, makes use of the metaphor of "the Potter and the vessel he made with clay," and the poem ends with these two stanzas:

But I need, now as then,
Thee, God, who moulded men!
And since, not even when the whirl was worst,
Did I—to the wheel of life
With shapes and colours rife,
Bound dizzily—mistake my end, to slake Thy thirst.

So, take and use Thy work,
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

This conclusion is a little disappointing to one who trusts in a series of many lives for each of us, to give time for our development. The old age of one life can hardly take us very far. It is to be remembered that these are the words of the Jewish sage whom Browning is impersonating at the moment, and not necessarily the poet's own view in its entirety. We shall find several striking instances of a more fully elaborated scheme later, for several of his characters refer definitely to rebirth. For instance, the speaker in the poem *Old Pictures in Florence* does so—although in no very respectful terms, one must confess! In spite of considerable vagueness in his notions of the matter, his account of the process and its purpose is interesting to read. He calls it only.

A fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And, through earth and its noise, what is heaven's serene—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod,
The uses of labour are surely done;
There remaineth a rest for the people of God :
And I have had trouble enough for one.

The last line is an echo of a phrase only too familiar to the ears of those accustomed to broach the subject of reincarnation; many of their hearers say they have had "trouble enough". Others, however, readily admit they can readily believe that they have lived before, because they have a sense of recollections from an unknown past. In this they resemble Paracelsus, in the passage already mentioned, in which he says, while declaring his certainty that he must dedicate his life to the pursuit of knowledge

At times I almost dream
I too have spent a life the sages' way,
And tread once more familiar paths. Perchance
I perished in an arrogant self-reliance
Ages ago; and in that act a prayer
For one more chance went up so earnest, so
Instinct with better light let in by death,
That life was blotted out—not so completely
But scattered wrecks enough of it remain,
Dim memories, as now, when once more seems
The goal in sight again.

We see from these words that reincarnation appears to Paracelsus evidently more as a possibility than as a Law. The blotting out of the former lives puzzles him, one may almost say, as it certainly puzzles many people still, and he goes on to call his idea "foolishness". Although fitting perfectly into his own mental condition, and explaining it as nothing else can, he expects his friends to think him merely fanciful, though their faith in him is great.

In the poems *Christina* and *Evelyn Hope*, the disappointed lovers treat reincarnation more sympathetically. Christina's lover, keenly aware of the great revelation that his love has

been to him—how he caught “God’s secret” and can never lose it—tells, in broken sentences, how *little* love has meant to *her*, and how short-lived it had been. Yet to her also he ascribes at least one moment’s illumination and understanding of the truth, when (as he puts it) “her and my souls rushed together”. And he asks:

Doubt you if, in some such moment, as she fixed me she
felt clearly,
Ages past the soul existed, here an age ’tis resting
merely,
And hence fleets again for ages.

He does not make any assertion that after more ages the soul will come back. The lover in *Evelyn Hope* is more confident. The reference in this poem is, I believe, one of the best known among the instances of Browning’s insight into the question of reincarnation. Evelyn has died as a young girl with no knowledge of his devotion to her, and he refers quite naturally to his expectation that, after “more lives yet,” his love will find fulfilment in some “new life come in the old one’s stead”.

Delayed it may be for more lives yet,
Through worlds I shall traverse not a few;
Much is to learn, much to forget
Ere the time be come for taking you.

But the time will come, at last it will,
When, Evelyn Hope, what meant (I shall say)
In the lower earth, in the years long still,
That body and soul so pure and gay.

I have lived (I shall say) so much since then,
Given up myself so many times,
Gained me the gains of various men,
Ransacked the ages, spoiled the climes;
Yet one thing, one, in my soul’s full scope,
Either I missed or itself missed me:
And I want and find you, Evelyn Hope!
What is the issue? Let us see!

Even here, the poet does not refer to lives repeated “in the lower earth,” but, if we come to poems written in Browning’s own person, we get the idea more and more clearly. In

one of the last that he wrote he seems to long for recurrent existence *here*. The poem is entitled *Speculative* and consists of two short stanzas :

Others may need new life in Heaven—
Man, Nature, Art—made new, assume!
Man with new mind old sense to leaven,
Nature—new light to clear old gloom,
Art that breaks bounds, gets soaring-room.

I shall pray : “ Fugitive as precious—”
Minutes which passed—return, remain!
Let earth’s old life once more enmesh us,
You with old pleasure, me—old pain,
So we but meet nor part again !

In *One Word More*, a dedication written in his own person to his wife, at the period when his powers as a writer were at their very highest, he tells her of his wish that he might do something in some quite *new* art, just for her, but that that ambition cannot be fulfilled, in his present life. All artists—so he says—have this longing—

Once, and only once, and for one only
(Ah, the prize !) to find his love a language
Fit and fair and simple and sufficient—
Using nature that’s an art to others,
Not, this one time, art that’s turned his nature.

In this last phrase we have a most suggestive description of the manner in which faculty is gained—whether in our working lives or between one incarnation and another, is no matter : the process is the same—here expressed as art turning nature. The poet continues :

I shall never, in the years remaining,
Paint you pictures, no, nor carve you statues,
Make you music that shall all express me ;
Verse and nothing else have I to give you.
Other heights in other lives, God willing.
All the gifts in all the lives, your own, Love !

It is fairly obvious that the arts of the musician, the sculptor and the painter would belong, by their nature, to life lived in this world. For if in any material world, why not

this one? Is it not as good a school as any! Browning does not often formulate a creed upon the matter so exactly as in the above instance, but, as we have said, in many others of his works he brings out his faith in the uses of this world. In his verses on *Rephan*, the star where life was faultless, perfect,

Where weak and strong,
The wise and foolish, right and wrong,

were all of one neutral uniformity, we are told that happily at last God's hand "unbarred the prison-gates" and *troubled* the soul stagnating there.

And I yearned for no sameness but difference
In thing and thing, that should shock my sense
With a want of worth in them all, and thence

Startle me up, by an Infinite
Discovered above and below me—height
And depth alike to attract my flight,
Repel my descent.

Then, after tracing for a moment the suffering, aspiring qualities that are characteristic of mankind, the verse returns to the imaginary experiences of this soul from a distant star, and asks us whether, despite the contrast with our own, we have truly

No assurance that, earth at end,
Wrong will prove right? Who made shall mend
In the higher sphere to which yearnings tend?

Why should I speak? You divine the test.
When the trouble grew in my pregnant breast
A voice said, "So wouldst thou strive, not rest?"

"Burn and not smoulder, win by worth,
Not rest content with a wealth that's dearth?
Thou art past *Rephan*, thy place be Earth!"

Almost on the next page, in a *Reverie* on the "common heritage of man," he speaks of

Stings of his soul which dart
Through the barrier of flesh, still keen
She climbs from the calm and clear

Then life is—to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less
To the heaven's height, far and steep.

This is true for us, of course, whether we have one life or a thousand; the earth-life is temporary—a *means*, he tells us in this same poem, by which *the mind grows fit*. His viewpoint, therefore, is anything but materialistic.

But after looking into all these various poems, we shall find that it is when Browning speaks "in a parable" that his best reincarnationist views can be found. For it has been suggested that in the romantic fantasy *Childe Roland to the Dark Tower Came*, a *series of lives* is understood, all of them belonging to one individual soul. At the outset of the poem, we find the hero, just at dusk, in a dreary desert country on a lonely quest. Apparently he does not fully know what is expected of him, or what reward will be his at his journey's end. He only knows he must go on—that he is one of what he calls

"The Band"—to wit
The Knights who to the Dark Tower's search addressed
Their steps.

Browning is known to have denied the presence of any special allegory in this poem. The critics, therefore, have long agreed to regard it as an instance of an author setting down on paper a great deal more than he consciously intends at the time. The story he has evidently partly found in Sir Walter Scott's *Bridal of Triermain*, where it is more fully told. The title, from *King Lear*, is simply a song-fragment of Gloster's son Edgar when feigning madness; but it has evidently carried such a sense of mystery in its sound, that Browning has worked out a great thought from it, increasing it to more than thirty compact stanzas, all of them bearing, in the most wonderful way, the sombre and mysterious tone of

Shakespeare's line. When we speak of "mystery" in this connexion, a comparison with the *Ancient Mysteries* at once presents itself. In them were taught many sacred truths—usually by means of parable and drama—and one of the secret teachings thus given out was this very doctrine of reincarnation. The use of the word "band," gives us a new term for the *group* or *chain* of personalities that successively take birth in this material world and form *one whole*.

On the earth the broken arcs ; in the heaven the perfect round.

The destiny of this completed man we cannot yet foresee, but at least we learn from this romantic tale that it is something with a set purpose and a heroic finish.

The story opens with the hero's profound discouragement. He is absolutely alone, and believes he has been deceived about the way. His mood of extraordinary bitterness is quite unlike the usual tone found in chivalrous romances, but it is all the more striking and original for that, and no one can deny its resemblance to the attitude that many a tired traveller holds towards life at the present time. Success is very near, if only he knew it ; and it is useful to us to notice, therefore, how idle was his despair. Even the old cripple who mocked him, and who he had felt certain was maliciously setting him wrong, must have been a true guide ; for, before this same evening is over—and just at a moment when he found himself shut in by some "ugly heights and heaps," and was on the point of "giving up *one time more*," he suddenly achieved spiritual perception of the truth :

Burningly it came on me all at once
This was the place !

A drowning man is said to see all the events of his life passing before his eyes in a series of rapid pictures. In the same way the soul, at the end of its long pilgrimage, in a flash

of intuition perceives all its former personalities. Roland does so, and not by sight alone.

Noise was everywhere. It tolled
Unceasing like a bell. Names in my ears
Of all the lost adventurers my peers—
How such a one was strong, and such was bold,
And such was fortunate, yet each of old
Lost, lost! one moment knelled the woe of years.

He *sees* them also

There they stood, ranged along the hill-sides, met
To view the last of me, a living frame
For one more, picture! in a sheet of flame
I saw them and I knew them all. And yet
Dauntless the slug-horn to my lips I set,
And blew *Childe Roland to the Dark Tower Came*.

So much for this ballad as "an earthly story with a heavenly meaning"! It is no travesty to treat it so. Have not the great scriptures of the world the reputation of no less than seven such meanings, each to be apprehended as our inner senses are opened to receive them? The lesson we discover from this special piece of inspired writing is that, while Roland and his fellow knights must die, they have been but reflections of a higher self in the world of reality—"pictures" as they here are called—of something more stable and enduring "eternal in the heavens," where sorrow and shame and failure are unknown.

And what is our failure here but a triumph's evidence
For the fulness of days?

Abt Vogler asks. Indeed, Browning is such an optimist that he will not admit life's failure. Even the verses that he wrote after looking on the dead bodies of the suicides in the Morgue at Paris, he called *Apparent Failure*. Where effort has been made, success is certain, and once or twice he even advocates action of any sort or kind, rather than weakness and lack of initiative. In the short poem called *Before*, where someone has got hopelessly involved in wrong-doing, but has

not the strength of character to own to it, Browning sees that he will at least learn now, through having sinned.

Better sin the whole sin, sure that God observes;
Then go live his life out; life will try his nerves,
When the sky, which noticed all, makes no disclosure,
And the earth keeps up her terrible composure.

In *The Statue and the Bust*, he takes very much the same view.

Let a man contend to the uttermost
For his life's set prize; be it what he will,

he urges. For the lovers in this case had only refrained from crime through sheer timidity and procrastination, and not in the least through moral strength. What must it be like, he asks, for two such souls in the after-life? And he answers his own question by fitting them with the same "frustrate," dead-alive existence that they led while here. His words might be thought to be very cutting at this point, but they are, more likely, a simple statement of fact as seen by the poet, without any irony at all.

Still, I suppose, they sit and ponder
What a gift life was, ages ago,
Six steps out of the chapel yonder.

This implies the really terrible idea that the pair have never even had the pluck to move a few paces from the places where their friends had buried them. Getting no nearer Heaven, (may we not add?) they are still further off from returning to be of any service as yet on earth. The verse goes on:

Only they see not God, I know,
Nor all that chivalry of His,
The soldiers-saints who, row on row,

Burn upward each to his point of bliss—
Since, the end of life being manifest,
He had burned his way through the world to this.

These lines—to use a phrase of his own—are "well worth thinking o'er". The warriors of God lived in the spirit while here—*burned* their way through the world—and vividly do

they enjoy their bliss above. We see, therefore, that to Browning, the individual quality of what he somewhere calls "the next world after this," follows naturally on the kind of life we have lived here. We must make a start in this world; the next might otherwise be only dreams. And "No dream's worth waking, Browning says," is a line which he puts rather quaintly into the mouth of one of his own characters; and yet we often see how deeply he cared for a life of thought and feeling. In the lyric *Amphibian* we find the three worlds contrasted—the three as they surround us now: the spirit or airy life, the life of poetry (here compared with the sea), and the dry land or material existence. Disporting himself in the sunlit waters of the bay one day at noon, "such a strange butterfly! Creature as dear as new," comes "floating" over him, and sets him thinking of it as of "a certain soul which early slipped its sheath". And he muses on the life of our friends in the heaven-world.

Whatever they are, we seem :
Imagine the thing they know.
All deeds we do, they dream ;
Can heaven be else but so ?

His bathe in the water is as near as he can get to their sort of existence; and he frankly states he is most at home on "land, the solid and safe," where he comes back to "chafe the body and don the dress". Yet here we get the poet's view of poetry. It is his "substitute" for heaven, and in it does he

Swim—heaven above, sea under
Yet always earth in sight.

It is a middle world, a connecting world between the heavenly condition and the earthly;—an astral or emotional world if we like to call it so, between a more ethereal existence and our own. Yet, strong swimmer as he was, we gather from this pretty little poem again that he would rather be doing than dreaming; and of course he is right. We are not

present in this world in order to dream of other states of consciousness, or we ought not to have come. To put it in other words, one might rather say that *we incarnate so as to get a grip on matter, and to help its evolution forward*, while at the same time building our houses “not made with hands,” by our thinking, our feeling, and our doing.

In *Æschylus’ Soliloquy*, an unfinished draft of which has been published in *New poems by Robert and Mrs. Browning*, we find again our poet’s exalted view of poetry; for he makes his ancient forerunner, musing over an early vision of his own genius, say :

And then it was revealed, it was revealed
That I should be a priest of the Unseen
And build a bridge of sounds across the straight
From Heaven to earth whence all the Gods might walk.

These words we may well apply to Browning himself—and that in more ways than one. Of the bridges of sounds he has built himself evidences of his mastery of “the irresistible law of right utterance”—this has not been the place to speak. They are bridges which, nevertheless, at times seem to give us access to a quickened and a larger life, as should these keys by which the priesthood is intended to unlock Heaven and shut out hell. But—still as “a priest of the Unseen—we have found that we can turn to him for guidance towards the understanding of the Occult Laws of human life; and of such, most indubitably, is the revived and now widespread doctrine of reincarnation”.

G. Hilda Pagan

OCCULTISM AND MAGIC

By JOSEPHINE RANSOM

(Continued from p. 516)

CHEIROMANCY has a close connexion with Occult Physiology, but here the planetary lore is related to the hand, and the influences the planets may have on human character are supposed to be read from the various parts of the hand. What is the origin of the cult it is difficult to say, but at present it is to a great degree an abused science of divination, and degraded beyond most of the occult arts.

In hypnotism and vivisection we find ourselves confronted with two subjects that are much condemned and much praised. For the sake of our present theme all we have to do is to see how much of them is true occultism and how much is magic—selfish occultism.

H. P. B. says :

The Voodoos and Dugpas eat drink and are merry over hecatombs of victims of their infernal arts, and so do the amiable gentlemen vivisectionists and the Diploma-ed "Hypnotists"—of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are conscious sorcerers and the hypnotising crew unconscious sorcerers. Thus, since both have to reap the fruit of their labours and achievements in the Black Art, the western practitioners should not have the punishment and reputation without the profits and enjoyment they may get therefrom. For we say it again, Hypnotism and Vivisection, as practised in such schools, are sorcery pure and simple, minus a knowledge that the Voodoos and Dugpas enjoy, and which no hypnotiser can procure for himself in fifty years of hard study and experimental

observation. Let then those who will dabble in Magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Ātma Viḍyā or Occultism aside—go without it. Let them become Magicians by all means, even though they do become Voodoos and Dugpas for the next ten incarnations.¹

Motive, as we have seen, being almost everything, there will of course be a side to both hypnotism and vivisection where the motive is of the noblest and the cruel methods are regretfully used as a means for serving humanity to alleviate its sufferings. The story of Pasteur comes into this category. His passion for service to his fellows obliterated all other considerations. In the light of this passion he worked; but the facts of his methods come unequivocally under the classification of Black Magic. His nobility would modify his karma enormously, but it is open to question whether it would obliterate entirely the reaction due to the line he pursued—which meant pain and destruction to countless helpless creatures and has increasingly meant so ever since.

We must now turn to consider the methods pursued by the Obeahs, Voodoos and Dugpas. It must be borne in mind that H. P. B. sought out these sects to learn from them what their secrets were. She understood them and it was out of her experience that she deliberately related them to hypnotists and vivisectionists.

Obeah Wanga means the “killing cult”. Any important ceremony among them is preceded by the shedding of blood, especially where the astral body of a dead person is evoked. This astral is called the “Dappy”; the astral of a living person is called the “Jumbi”. These astrals in both cases are evoked or called and made to obsess, or manifest through, someone. There are innumerable stories to be read in books about these people, which are of great interest to the student of psychic phenomena. The Obeah men certainly have a

¹ *Practical Occultism*, p. 37-38.

remarkable knowledge of how to control the lower astral and the corresponding physical forces of nature. One of the meanings of "Jumbi" is "nature spirit". Here it is the killing that is the point of resemblance between the Obeahs and the vivisectionists. Both shed blood in their efforts to attain results. The Obeah uses the effects of the shed blood and the mysterious properties of its effluvia; the vivisectionist endures the results unconsciously, but suffers them all the same. He equally evokes the strange creatures to whom shed blood is irresistible.

The Obeah is specially addicted to the use of the "spell of sounds". These are not a series of connected and intelligible sentences. In all spells and mantras it is not so much the words employed that are effective as the sounds used at a certain pitch with a certain rhythm and repeated many times. Glamour is one of the results of spells. The Obeah does not use human words; rather he uses the sounds of nature, the natural sounds of trees, of animals, etc. The result is that the Obeah using a spell can make his victim see harmless sticks turn to snakes and other objectionable creatures, can make him think himself bitten by them and die of the poison. Trances also are induced most effectively. One of the best stories of these trance effects is that of a little girl, Jeannette, in Haïti (one of the homes of Obeah). One day she forgot to bring her lunch to school. The other girls promised to share theirs with her if she would show them how her grandmother (a witch of evil repute), with whom she lived, "changed her skin". The child promised to do so, only begging them not to touch her till she sat down with them again. She went away a short distance and stripped herself, sat down, and began a strange chant. Very soon she was lying flat upon the grass with another Jeannette standing at her head. The other children were so frightened that they fled to the schoolmaster, but by the time he arrived

Jeannette was calmly seated, clothed, awaiting her share of the lunch.

The resemblance between such practices learnt from nature and the modern hypnotist is the trance result produced, and the evil of both is the dominance of the separated bodies by the will of the operator.

The fetish of the Obeah is a long-legged, greyish or brownish-black spider (anausi) which generally carries a large white bag with it. It moves rapidly and its bite is venomous to other insects. There are many stories relating to it, and some of them show a brighter side of Obeahism.

One other story will show the Obeah power of spell-working, or hypnotism through sounds. A priest in Trinidad was sent for inland to take charge of a parish. He had to put up in a small house one room of which was occupied by an old woman and a little girl. The woman was dreaded. She had a great deal of exceedingly heavy furniture in her small room and the only way of egress was through the room given to the priest. The only other openings in her room were two small windows. At night when the priest went to bed he put a chair against the door leading to her room. Presently the old woman began a crooning sing-song. The priest longed for her to stop, but refrained from asking her to do so, and presently fell asleep. In the morning he heard no sound at all from the adjoining room and at last he removed the chair and looked in. It was absolutely empty and swept clean!

Voodoo: Of this sect there are two branches, much the same as the two described above under Obeah. About its practices there are the same kind of stories from Africa, Ethiopia and the West Indies.

Dugpas: Tibet had and still has in parts a kind of nature-religion, a form of ancient and primitive Shaivism, the ritual of which the present Lāma-dances are a relic. Buddhism, according to Waddell, entered Tibet very early.

The same authority thinks that Patañjali's Yoga methods were engrafted on Buddhism and on to Theistic Mahāyāna by Asaṅgha (who came from Peshawar). This was known as Yogācharya Buddhism. Next came Tāntrism—a powerful kind of magic with, in its lower aspects, a sex-basis of a forbidding character. It was called also Shaivic mysticism, or the worship of Nature's feminine energies—mostly of a malignant type in the hands of the self-seeker, but for the unselfish transforming a terrible procedure into an extraordinary power. Then was added Manṭrayāna (sound-vehicle), which is, perhaps falsely, attributed to Nāgārjuna as introducer. All this gradually developed into a polydemonist doctrine, the Kāla-chakra (black-bolt) and calling itself also the Vajra-Yāna, the Thunderbolt vehicle, the followers composing which were the Vajrācharya. This is said to have developed in Sambhala (Shamballa?) described as a fabulous country. To Guru Paḍma Sambhava is given the honour of being the founder of Lāmaism in Tibet. He belonged to the Tāntrik Yogācharya School and came from the great Buddhist Nālanda College. Adyāna, his native place, was famed for the proficiency of its priests in sorcery, exorcism and magic. Hiuen Tsiang said of them :

The employment of magical sentences is with them an art and a study.

St. Padma overcame the Tibetan "devils" by the use of Vajra (force) and spells from the Mahāyāna and subjected them to his will. The Bon-pa, or original Tibetan worship, was seemingly largely a nature worship and full of incantations, etc. The meaning of all this I take to be roughly as follows :

St. Padma was a thorough adept of the Yoga School and had awakened in himself the "serpent fire," and all the "Chakras" were in working order, and of course many occult powers were in his possession. He was possibly clairaudient,

clairvoyant and could move about astrally at will, and so on. It sometimes looks as if the thirty-five disciples he is credited with were really the powers he wielded. He checked the Bonpas from making human and other blood sacrifices and substituted for living creatures figures of dough. However, he is represented with a bowl of blood, and blood was sprinkled about his image. Undoubtedly this was a later development. Thus was Lāmaism, or the order of "superior ones," begun. Several attempts were made to destroy the power of the Lāmas, but the order held on its way always growing in influence.

In 1038 Atīsha reformed Lāmaism, and three and a half centuries later this reformation settled into the Gelugpa sect, now dominant in Tibet. This was due to the influence of Tson-ka-pa, also a reformer, from whose immediate descendants came the first fraud or Dalai-Lāma—priest-kings. He built Pōtala and took on the symbols of Avalokīṭa—the God who looks downwards, *i.e.*, the manifested One. There was also a partial reformation of other sects notably of the Mu-mapas, or "old Ones" sect. This sect affected to discover "revelations" of St. Padma in caves and other places and thus made their practices legitimate. These "revelations" treat mainly of Bon-pa and other demoniacal rites which are permissible in Lāmaist sects and they prescribe forms for such worship. There were of course certain credal differences, but all had a "demoniacal Buddha" and a "guardian" demon of Tibetan type.

The early Gelugpas (celibates and ascetics), the Rah-dampas, wore red caps. It was under Ison-ka-pa that the name Gelugpa, or, "Follower of the Virtuous Order" became the popular name. This sect has the mystical Vajra-dhara as its Adi-Buddha. Theosophists may see in Vajra-dhara the "Lord of the World" spoken of by H.P.B. and mentioned in *The Voice of the Silence*. The Gelugpas derive their divine

inspiration from Maitreya "the coming Buddha," through the Indian saints ranging from Asanga to Atisha, and through Tibetan saints from his disciple Brom-ton to Ison-ka-pa. It is through Atisha that this sect claims the special inspiration of Maitreya. Since 1640 it gradually deteriorated, but is feeling again to-day the revivifying influences that are stirring every religion.

The Kar-gyu-pa sect was more thoroughly mixed with Tantra practices. Oddly enough one of its symbols is the same as in Obeah, (another is Solomon's seal). This sect was founded in 1010. The tutelar deity is the "thunder-dragon". It was the nearest approach to the Mu-ma-pas with all their strange animistic rituals, and it became the supreme sect in Bhutan.

The real "red caps" are the Bon-pa, or Mu-ma-pa sects. Their guardian "demon" is the "Lord Gur"—a two-handed entity. They worship the Guru Padma Sambhava in a variety of forms both divine and demoniacal. These people exhibit great laxity of living, it is said. They use the ashes of human bones in necromancy. They use charms, cast spells, make sacrifices—all characteristic of the same thing the world over. One thing to note is that they use the two words of destruction—Hrim and Hri.

For domestic broils the cure is a charm—some special thing wrapped in a mouse-skin. For preparing charms against bullets and weapons they use as one ingredient human blood. For getting rid of offensive kitchen smells they sacrifice to the gods the blood of a bull-calf. In their monasteries a sorcerer is always to be found.

One writer says :

The belief both in ghosts and in witchcraft and the practice of exorcism was so deep-rooted in the country that Padma Sambhava gave it a prominent place in his system, and even Tson-ka-pa could not do otherwise than take them over into his yellow-sect. And that position within the Lamaist priesthood once granted to the

heathen-sorcerer, it naturally became dogmatic and scholastic and seems to have been given its present organised shape by the fifth Grand-Lâma : respectable Lâmas despise it.

All of which statements can be taken with a certain amount of reserve.

Such, then, are some of the reasons why H.P.B. classed these sects with modern hypnotists of her day and with vivisectionists. In hypnotic states the hypnotised person is literally "under a spell". He is as much the slave of another's will as are the victims of sorcerers. The methods differ and that is all. The records of hypnotic experiments can be read up and each student may convince himself that in all cases save those of noble endeavour to release a victim from the strangle-hold of some vice—the use of hypnotism is on a level with the practices of the ordinary spell-maker. Under such a spell things may be heard seen and done by the patient which exist only in the mind of the operator.

The danger to the subject is very great in that his will is held at the mercy of another. In the hands of an unscrupulous operator such a power is simply Black Magic of the most detrimental kind.

With regard to vivisection we touch on much more delicate ground. Vivisection has its warm supporters, its earnest opponents. The only points I want to bring out here are its two inevitable concomitants, one—the destruction of a sentient creature in a cold-blooded manner ; two—the fact of blood-shed. The effort to gain knowledge at the cost of killing some animal attracts to the scene evil invisible creatures. They use the operator for their own purposes and goad the mind of the operator to still further experiments. Also there are attracted the invisible creatures who would protect the animals from their doom and who are fiercely hostile to the operator. Not all vivisection is cruelly carried

out, only some vivisectors are distinguished by devilish cruelty and desire to inflict pain. Here is where the vivisector of such a type joins hands with the Obeah and Voodoo who inflicts horror and torture upon his enemy through the effects of his blood sacrifices.

An old treatise says that in ancient days magic was the learning of the science of the wise men, but that later it degenerated and came to mean the sway of the devil and therefore degrading. White magic is the sunlight of life, black magic the shadow and gloom where evil things lurk and fasten upon human hatred as the means of their perpetuation. For all who care and are not fascinated by the excitement of evil, white magic is the exercise of growing love and compassion till they culminate in the power of perfect self-sacrifice—the crowning glory of occultism.

Josephine Ransom

CREATIVE CONSTRUCTION : THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

(Continued from p. 523)

II. THE MOON, MIRROR OF THE SUN. MORTAL INSTRUMENT, REFLECTING SOLAR GENIUS

The Moon above, the Church below,
A wondrous race they run ;
But all their radiance, all their glow,
Each borrows of its Sun.¹

The Sun floats over the sea like an immortal God, which every evening is immersed in the maternal water and is born again renewed in the morning.²

She rises with her silver bow.
I feel the tide begin to flow ;
And every thought and hope and dream,
Follow her call and homeward stream.
Borne on the universal tide
The wanderer hastens to his bride,
The sea's white shepherdess, the Moon,
Shall lead him into harbour soon.³

THE Moon's destiny is to reflect the Sun ; to receive, direct, and distribute his rays, to refract them outward, into the realm of material manifestation.

The Moon is the Economic Minister, by appointment, to the Planetary hierarchy. Economy, as distinguished from

¹ *Hymns Ancient and Modern*, p. 168.

² *Psychology of the Unconscious*, by Dr. Jung, p. 131.

³ *The Torch-Bearers*, by Alfred Noyes, p. 82.

waste and parsimony. By discriminating lunar investment, Solar Gold reissues as wealth, from the bank of life, producing that just and equable rate of interest, proof in itself of life put to its true use, neither hoarded nor dissipated.

A clear understanding of the functions of the Moon, in any given horoscope, supplies the clue to the power and limitations of the Sun's instrument quâ instrument. In every nativity, the Moon must be first related to the Sun as life-orientation ; then "the cold lunar beams" will shine and glow with spiritual inspiration and illumination. Then the lunar focus must be registered in consciousness as the soul, the temperamental, psycho-physiological self, middle principle of the first astrological triad.¹

Next, the sign and house positions, followed by each Planetary relationship formed by the Moon, in due order of precedence: when each is studied, and related to the horoscope as a whole, added to the realisation of the Moon as the Sun's consort or shakti; then, gradually the path of each silver ray shines forth with ever clearer, more revealing light, and the way of the mortal instrument is made plain to the student of the life-side of astrology.

All tidal, alternating, fluctuating forces, attributes, qualities and defects, circle round the lunar orb. Secrets of sequential recurrence, curves of undulation, wave-lengths of temporal spatial periodicity, these and many similar mysteries connected with cosmic and human magnetic relationships, man's sympathetic affinity with Nature as physical parent, lie hidden within

The bright and silver waters of the Moon,
to be discovered by that combination of insight and intuition,
which, together, enable the student of the life-side of astrology
to plumb depths and scale heights.

¹ i.e., Spirit, soul, body—Sun, Moon, Ascendant.

The Moon, affiliated with water, from immemorial association, is naturally happiest in the parent element. The waters of Scorpio, her sign of fall, being Martian, illustrate the invariable rule-exception here; for an equally immemorial temperamental antipathy exists between the Moon and Mars. The lunar exaltation in Taurus provides a tower of strength for the temperamental personality, a rock-temple, a house of defence, wherein direct affiliation of the etheric vehicle with that of higher Manas (Venusian correspondence—*i.e.*, Venus rules Taurus) ensures temperamental sublimation via self-identification with aspiration and harmony.

When the Moon occupies Cancer, known as its "Dignity" (because intimately connected with lunar essences and substances), the lunar self is organically and temperamentally constituted and attuned to receive and reflect solar inspirations and illuminations, helped by grace of congruity, conferring "power from on high" as natural translator and transfigurator of lunar forces, attributes and faculties.

The Moon is likewise "at home" in airy signs, whether the serene limpid Aquarian ether, rippling golden light of Gemini, or Libra's seventh sphere.

Realms where the air we breath is Love,
Harmonising this earth with what we feel above.¹

When the Moon occupies a fiery sign, passionate or adventurous episodes and vicissitudes follow as a matter of course. Here, by spiritual-chemical transmutation, the Moon is gradually transformed and absorbed, till it becomes a perfect mirror of solar life, heat, light, and love,² as we our food into our nature change.

With regard to the two remaining earthy signs, Virgo gives temperamental adaptability and versatility, together with

¹ P. B. Shelley.

² Sir John Davis, *Alchemy of Poetry*.

constitutional hesitancy, difficulty in forming conclusions, though good reasoning faculties, if cultivated; likewise an objection to face unpleasant facts.

Capricorn's Saturnian earth, though exoterically "detrimental," provides good soil for experimental research into earth's secret depths, a faculty of psychological penetration to the root of the matter, when determination gives power to the elbow.

"A spark disturbs our clod," when Moon in Capricorn gets to work, as direct emissary of the Sun.

For the purpose of present illustration, the following has been chosen because of its combined incitations to godhead, and strong frustration-interpositions and interpolations on the part of the unregenerate lunar members of the realm.

The Moon occupies Scorpio, in third house, where it opposes Venus and Neptune, and squares Mars.

A Gordian "knot of human fate," indeed, at first sight: when to this is added—Sun in Aries, in eighth house; Mars, solar and lunar ruler, in Aquarius, in sixth house, square Neptune, squared by the Moon, sextiled by the Sun—such a nativity presents a Martian dharma and karma, together with a strong secondary Saturnian "complex," for not only does Mars occupy Aquarius, but Saturn, "the subduer," stands nearest the Sun, in Planetary proximity, in Aries, though not conjoining.

Fierce preliminary skirmishes are inevitable, for Mars is both on his mettle and on trial. To the fire and water of Aries and Scorpio, however, is added the calm fixed-ether of Aquarius, as military commander of the spiritual and lunar ruler: the mutable earth of Virgo, Mars' house of occupation, provides favourable soil for seeds of service in the cause of the Aquarian spiritual power now directly inspiring and illuminating the Earth's Spirit. Mars is certainly committed to an eventful paradoxical destiny and career.

Pledged to peace, conscripted for active service, detained for home defence! How shall he fulfil such diverse, warring obligations and claims?

Sun exalted in Arian fire, Moon fallen into the crimson-tinctured Scorpio waters, the Ego must "take arms against a sea of troubles," by karmically-carved obligation. By "opposing," however, how, when, where, will he "end them"? That is the question. The answer remains with the Ego, and depends upon him. Sun in Aries, Mars in Aquarius, must dominate the horoscope, and take possession of Moon in Scorpio. Until this is done, one solar plan of campaign after another will be marred and thwarted by a stubborn, unregenerate, lower Martian mortal instrument. The positions in this birth-map are sufficiently critical to warrant the assumption that the Ego has reached a transition-period, the significance of which cannot be over-estimated.

The cycles of death and rebirth ever mingle monsoons and cyclones of the last struggle for separate, unregenerate lower-self survival with the new life-breath whose Aquarian word of power comes from the four winds' breaths and raises those so lately "dead in trespasses and sins" of division, to a new life, a rebirth into unity and the bond of peace.

Scorpio is the sign of generation *and* regeneration, death *and* rebirth, "the old serpent," *and* the new spiral-Kundalini, in bondage to the lower, here breathes out its last fiery breath, reincarnating as the servant of the Ego.

The passage through the Red Sea, immediately following on the spoliation of the Egyptian foe; these, and many other like transitions will be performed and accomplished, in this troublous life-story. The career of a fighter, whose "rest shall be glorious," if spiritual determination arm to, and spiritual resolution sustain through, this earthly strife. Genius, here, should find direct expression through the medium of some form of *pioneer-pacifist* activity, taking both words in their widest sense.

Even the three difficult aspects from the Moon, Square Mars, opposition Venus and Neptune, when viewed and energised alchemically, will be found and prove themselves priceless opportunities, engines of spiritual warfare, "open-sesames," into secret treasure-houses of otherwise unrealised un-used wealth.

The square to Mars corresponds to the thrusting of the spear into the side of the heavenly, but still human, man, and the issuing thence of blood and water, "agony and bloody sweat," culminating in precious death and burial, last act in the mortal drama, precursor of the glorious resurrection and ascension of the Ego to its throne in the human realm. Here Golgotha and Gethsemane give dark hostages to the future golden fortune of triumphant spiritual victory.

From division, discord, and anarchy, to unity, harmony, and restoration of the rightful monarch to his throne, runs the gamut of this Martian life-song of degrees.

Transference of consciousness from desire to will, as central self-identity, will be found the secret of power, and the lever of progress. When the mortal instrument "signs on" in service of the genius, the tide turns; though the warfare be not yet accomplished, yet the final issue is decided; though many a battle remains to be won, yet internecine disputes will no longer rend a kingdom divided against itself.

In persistent continuance of interior spiritual will-pressure, exerted from above and within, downward and outward, and in progressive gaining of true vision, the rate of progress here depends.

Proportion and perspective alone maintain true balance of power, in every realm. Discrimination must accompany determination, or wastage will result. Discrimination must be slowly and gradually acquired, for it belongs to the "education department of human training, and must thus go through every intellectual stage, for it is born through mental travail,

not instantaneous-intuitional" in nature and origin. Patience must have her *perfect* work, before the transfiguration of Mars in Aquarius, in the sixth house, can be accomplished.

The oppositions from the Moon to Venus and Neptune, as emotional conflict complexes, will prove themselves purgatorial purifiers, washing away all base, pernicious, injurious poisons, both earthy (physical material oppositions to spiritual expression and progress) and watery (personal-emotional unregenerate opposition to the advance of the spiritual self as conqueror).

No bloodless victory is here! No weary conquest, nor "walk-over" for the native of this horoscope. But a series of priceless kârmic opportunities!

Hostages to fortune are here given, through direct incitation to one conflict after another, each increasing in cumulative intensity, till at length the last bastion falls, and the heavenly kingdom yields to that spiritual violence which proves that the hero has gained complete control over all lesser factors and issues, and that "the god in the chariot" leads on the human army to "victory or death". Mars in Aquarius must *master* each situation in this series of campaigns, thus only will the "warfare" of the lower, be "accomplished," and the "iniquity" of the lesser selves, find "pardon": for the final transference cannot be effected until Moon in Scorpio co-operates with Mars in Aquarius, "the heavenly man" united with the human, after passing through the Red Sea.

In such an occult and kârmic type of horoscope, it is impossible to predict and foresee the exact nature of the conflicts brought about by one complex after another, in a realm full of factitious "insequence". Rebellion, pride, selfishness, fierce kâmic desires and strivings; one and all of these will make earth-life "a struggle for existence" so far as the higher powers are concerned. Many "a new way to pay old debts" will be discovered and practised by the ingenious

Mercurian personality, acting for the Martian Ego; though at first Mercurian guile and will, added to Martian self-will and the stubborn Taurean trio, will constitute a formidable phalanx of usurpation! So soon, however, as the Ego realises the heavy kârmic heritage, he will put his shoulder to the wheel of repayment, and when the mortal instrument and physical vehicle form a triple alliance with the Ego as commander-in-chief of the allied forces, the day of redemption will draw nigh! The solar centre represents the father, the lunar focus, the mother "complex": both these terms must be understood in their wider, more cosmic significance: when thus realised, one key and clue after another will be put into the native's hand. Here again, discrimination alone will prove the deciding factor as to the use or misuse made of each!¹

Progressive understanding of true relativity will enable the weaver of the combined threads of destiny and fate to weave "the death-shroud of the old, the birth-robe of the new". Many an old knotted strand must be unravelled, and cast out of the life-web, many new threads spun, ere the whole begins to shine and gleam with the hue of the fabric of truth.

"The golden evening brightens in the West," when the Sun occupies the eighth house. The silver lunar threads of the third house intervene naturally with the golden Mercurian strands, flashing with light from the mind, dedicated to the fashioning of the Spirit's vesture.

Life and form, spirit and letter, no longer opposed and conflicting, but unanimous in resolution to join forces, naught now remains for the triumphant warrior save *to lay down his arms* before the throne of Life.

Leo French

(To be continued)

¹ Mercury, Venus, Neptune, in Taurus, ninth house.

THE EARLY HISTORY OF THE T.S.¹

WITH ANNOTATIONS BY C. JINARAJADASA

XI

JOHN KING'S PICTURE

Letter 1

PHILADELPHIA,

*Sunday.*²

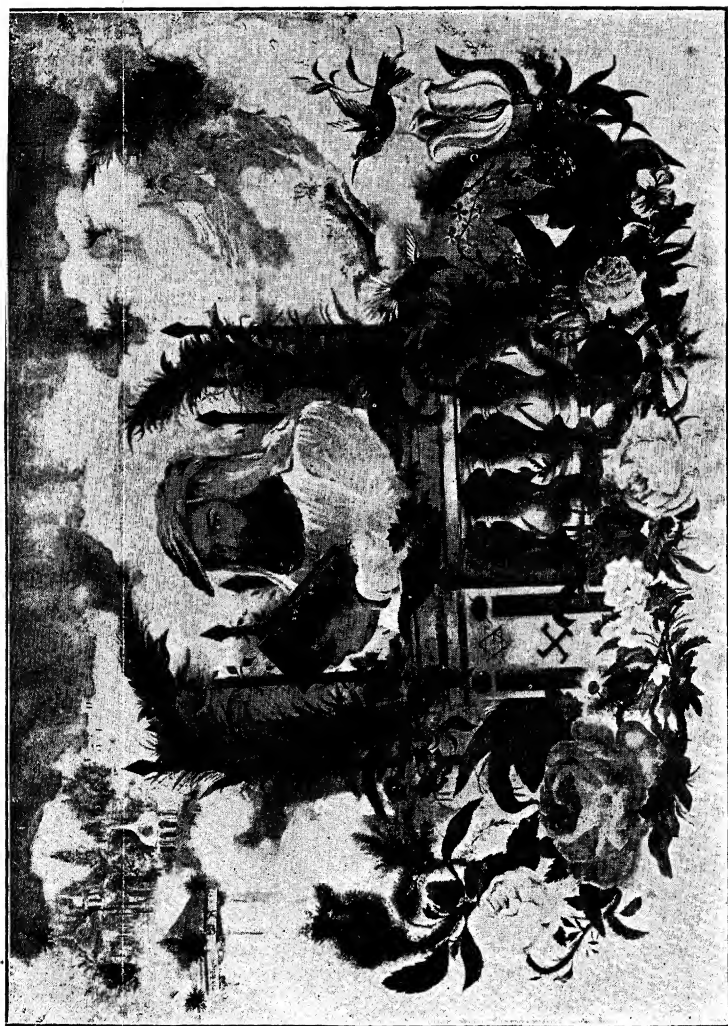
GENERAL LIPPITT

MY DEAR SIR,

Did I discover any fraud in the materialisation of the Holmes? Allah is one and Mohomet is surely *his* prophet! Why, my best beloved General, did you not discover it yourself, the first time you saw Katie's face and recognised Mrs. Holmes's *phys* instead? They are mediums, no mistake about it, but neither Mrs. Gennie Holmes nor her spouse Nelson Holmes will ever offer you a *genuine* materialisation in a bag, basket or washtub, unless they are in a *genuine, deep* trance, one or the other of them. Fraud is their nature, both of them were surely conceived in a moment of some cheating or some humbug as Mr. Sterne in his "Voyage Sentimental";

¹ No. X of this Series appeared in August, 1923.

² General Lippitt has made a note on the letter that it was received on March 9, 1875.



JOHN KING BY HIMSELF

(From the original painted on silk, now at Adyar.)
The white in the upper half of the picture consists of blue clouds.
The two pillars bear in Hebrew characters the names J. . . . and B. . . .

they are two incarnated *bipède* lies, and the less you have got to do with them the better for you. I have never believed *them*; I believe *my eyes*, *my senses* and *John*, and know *for a certainty* that Katie has materialised through them, when Nelson Holmes was in the cabinet in deep trance, and *four* times in all when he was outside. The balance of those *Katies* was Mrs. White, child's confederate and—a young medium now out of town. I have said. Believe me or not as you like it “ad libitum”.

Mr. Colby is very unjust, very unfair and—God help him, but I think him controlled for the present by some Diakka,¹ extending his fatherly protection to Dr. Child. Did you read his “Sunshine”? There is an energetic answer for you. I sent a reply to Colby; if he does not print it and that immediately as I have a right to claim it, for Child accuses me of fabricating stories, I will have it printed in the *Springfield Republican* or somewhere else and pay for it *anything they like*, but I am determined to show the public who fabricates stories, I or Child. Please let Colby know it, let him know that if I had to give \$ 100 for it I will have it published, *but* in such a case I will add something to it, to show *why* a *leading Spiritual [ist] paper* declines to publish the truth and nothing but the truth. For the Lord's sake, do not lead your unfortunate Cambridge investigators into such a company as the Holmes. Why do you want them to throw their money for? My advice to them if they are so rich and generous as that, to have an “Artemus Ward” with *his* show, if the said gentleman is to be found somewheres in flesh and bones in preference to such *unreliable* mediums. They are sure to play tricks and if they are caught, all that is genuine in them will go to the four winds and their trickery will harm spiritualism once more and hurt the cause and *yourself*.

¹ “A Diakka is one who takes insane delight in *playing parts*, in *juggling tricks*, in *personating* opposite characters,” etc. This term for a spirit was coined by A. J. Davis. See *Isis*, Vol. I, 218.

John says: "*Either of them,*" "*I will try*". I suppose he means by that that you can go to Mumler or Hezelton¹ and he will do his best. I will send you his picture on his *balcony*, in *summer-land* next week. He has finished it at one sitting, but he ordered me to paint some nice flowers round it like a frame and I work very slow when he does not help me or do it himself. I feel very sick and miserable; why, I know it not myself. I find but one reason or cause for it: I wish I *were home upstairs*, and spirits do not want me.

How can you think the Holmes have lied about the photograph? The only time they spoke truth it was when they told you of it; they were very reluctant about it, for truth scratches and tears their throats like lies with some honest people. Have not you the testimony of . . .² and others besides that?

Believe me, dear General, that what I tell you about them is TRUTH. It's only when they speak true that they are under psychological influence.

I read Mr. Epes Sargent's "Proof Palpable" and I am in love with him, he writes so very cleverly and so well. His book has interested me more than any other book in Spiritualism in America. You may tell him so if you see him and say to him, that he has perfectly psychologised a true born Cossack and made her fall in love with him. My best leg *won't* heal and seems determined to remain lame.

Write a little more than you do—don't be so stingy with your letters.

Yours truly,

H. P. BLAVATSKY

¹ Photographers, I presume, who used to take spirit photographs. See later, Letter III.

² Name undecipherable.

*Letter 2*PHILADELPHIA¹

MY DEAR GENERAL,

John sends you the following wise answer that I copy "verbatim" (I asked him if he would tell you who the spirits were on your picture).

"Tell him, that John never keeps bad companie (sic). Those are ungodly sprites. Let him wait and see if he recognises some of the spirits on my picture."

He means I suppose the picture he is about finishing for you. *It's one yard square* on white satin and full of very funny things. His own portrait in the centre ; on his balcony, surrounded by verdure and so forth. I only am perplexed how to send it without spoiling it. I suppose the best will be to roll it on a round stick and sew it up in oil cloth. Only please do not *let everyone know* it was done *through me*. I do not want at all to be considered a medium which *title* is synonymous to "*fraud*" in our days. Besides, I am not a medium at all and never was, at least a medium as you understand it, all of you mortals. Bâsta.

Now, my sweetest of generals, you must do me *one* favour. Notwithstanding my efforts and the combined efforts of Professor Carson, Mrs. Andrews, Col. Olcott and many others, *Colby* has sent me back my MSS. John told me he would not publish it, John was very mad with him and even (I did not verify if he said truth or not) went so far as to tell me a few days ago that he knocked down "that ungodly Colby" and *made him sick*, because "he made my labour *slake*". What does John mean by the expression "slake"? I do not know, but he has expressed of late some very funny words, which Col. Olcott tells me [are] old saxon words. Well, *en désespoir de*

¹ Received by General Lippitt, March 24, 1875,

John says: "*Either of them,*" "*I will try*". I suppose he means by that that you can go to Mumler or Hezelton¹ and he will do his best. I will send you his picture on his *balcony*, in *summer-land* next week. He has finished it at one sitting, but he ordered me to paint some nice flowers round it like a frame and I work very slow when he does not help me or do it himself. I feel very sick and miserable; why, I know it not myself. I find but one reason or cause for it: I wish I *were home upstairs*, and spirits do not want me.

How can you think the Holmes have lied about the photograph? The only time they spoke truth it was when they told you of it; they were very reluctant about it, for truth scratches and tears their throats like lies with some honest people. Have not you the testimony of . . .² and others besides that?

Believe me, dear General, that what I tell you about them is TRUTH. It's only when they speak true that they are under psychological influence.

I read Mr. Epes Sargent's "Proof Palpable" and I am in love with him, he writes so very cleverly and so well. His book has interested me more than any other book in Spiritualism in America. You may tell him so if you see him and say to him, that he has perfectly psychologised a true born Cossack and made her fall in love with him. My best leg *won't* heal and seems determined to remain lame.

Write a little more than you do—don't be so stingy with your letters.

Yours truly,

H. P. BLAVATSKY

¹ Photographers, I presume, who used to take spirit photographs. See later. Letter III.

² Name undecipherable.

*Letter 2*PHILADELPHIA¹

MY DEAR GENERAL,

John sends you the following wise answer that I copy "verbatim" (I asked him if he would tell you who the spirits were on your picture).

"Tell him, that John never keeps bad companie (sic). Those are ungodly sprites. Let him wait and see if he recognises some of the spirits on my picture."

He means I suppose the picture he is about finishing for you. *It's one yard square* on white satin and full of very funny things. His own portrait in the centre ; on his balcony, surrounded by verdure and so forth. I only am perplexed how to send it without spoiling it. I suppose the best will be to roll it on a round stick and sew it up in oil cloth. Only please do not *let everyone know* it was done *through me*. I do not want at all to be considered a medium which *title* is synonymous to "*fraud*" in our days. Besides, I am not a medium at all and never was, at least a medium as you understand it, all of you mortals. Bâsta.

Now, my sweetest of generals, you must do me *one* favour. Notwithstanding my efforts and the combined efforts of Professor Carson, Mrs. Andrews, Col. Olcott and many others, *Colby* has sent me back my MSS. John told me he would not publish it, John was very mad with him and even (I did not verify if he said truth or not) went so far as to tell me a few days ago that he knocked down "that ungodly Colby" and *made him sick*, because "he made my labour *slake*". What does John mean by the expression "slake"? I do not know, but he has expressed of late some very funny words, which Col. Olcott tells me [are] old saxon words. Well, *en désespoir de*

¹ Received by General Lippitt, March 24, 1875,

cause I sent my MSS. to Mr. Gerry Brown, Editor of the "*Spiritual Scientist*". His is a nice paper and beginning to be quite worthy of consideration of late, for he tries evidently all he can to give it a serious direction. You find therein some very good articles, and I mean *even if he cannot publish my articles* for some reasons, to protect him and find him as many subscribers as I can. I found him *four* already, amongst others John Morton my friend, who is going to be elected Governor of Philadelphia. Well, my darling General, you just run will you to, 18 Exchange Street to the aforesaid Mr. Gerry Brown shake hands with him and *do* ask him if he can print that blessed article or not. If not, upon my word, I write the whole thing up and send it to the London Spirit papers. Won't I give it to Colby then, and to other cowards too! Will you do that for me, my dear General? You will oblige me ever so much, for I am sick of that article and sick of fighting, and want to get rid of it. (Read it please and tell me how you like it.)

Did you hear the trick John has played with Olcott? He actually wrote him a long letter, posted it himself it appears, and told him in it some wonderful secrets. He is a trump, my John. Well, you will be surprised at *his* picture. Wait and see, I think I will be able to forward it at the end of the week, if my *under-standing* is to be relied upon.

God bless you for ever and may you never see your shadow diminish in size! as the Persians say.

Yours truly,
H. P. BLAVATSKY

P. S.—So you are determined not to give up your Holmes? are you? Well, let me tell you that your bag and seal and crucial tests will prove of no avail and that they shall both of *them cheat better than ever*. I stake my head, she will. Just you

catch the first materialised face by the nose, and see what will come of it. It is no use, General. They *are* cheats and you will only hurt the cause.

Letter 3

March 22, '75

MY DEAR GENERAL

Your's with pictures received. Accept my thanks for helping our business. I have not the slightest doubt, that in a few years I will be able to open a large trade between Russia and America.

John told us, that Colby is sick in bed. Is it true? John said, he made him sick, because he was mad with him.

John is making a splendid picture for you on Satin. I have not seen it yet, and he don't wish anybody see it, before he is through with it. He is making most mysterious and remarkable manifestations with us almost every day. This evening I forgot to deliver a letter to Mme. I brought from P. Office, and, when we were sitting at the dinner table, John went on rapping and telling, and abusing my bad memory, how and why I did not give the letter to her, etc., etc.

Since we came to this house, John took away his own picture from the frame twice, kept it several days and brought back—and all this as quick as lightning. There is no end of these wonders. Although a spiritualist of only 5 months standing, I have seen and witnessed more spirit manifestations, and see it more every day, than a great many others have seen in their long lives.

I have neither space nor time to tell you all what, J. K. does with us but, if told, it will make the most remarkable story ever written on spirit manifestations.

I want to try a spirit picture, taking if I could get some of my spirit friends. Suppose, I send a photograph picture of

mine, could Mumler take spirit picture from it? Please write particulars, and also how much Mumler or Hezleton charge for it? Also, who is the best of them for spirit photographs?

With great esteem and respect,

GEN. F. G. LIPPITT,

I remain, Yours truly,

13 Pemberton Sq.,

M. C. B.

Boston, Mass.

(To be continued)

INTERCESSION

JUST slip into thy brother's soul
As does the hand into the glove,
And reach toward your common goal
Of evergrowing, perfect love.

Another's joy and suffering
Are thine tho' not yet felt or known
By thee. All join in everything.
Each being is each other's own.

I. R.

MUSIC BEFORE LECTURES

By MARGUERITE WARNER

Introduction by C. Finarājādāsa

IT is quite usual in most Western countries to have a little music both before and after a Theosophical lecture. The aim is obviously to produce an "atmosphere," that is, a general quieting and harmonising effect on the audience, who are all of different temperaments and have come in with thoughts of curiosity, worry, faith or doubt as the case may be. But the creation of the "atmosphere" depends entirely on the type of music. Much has often been done for my audiences, to prepare them for my lecture, by music, when it has been of the right kind. But there have been times when what has been sung has been utterly beside the mark, and has not in any way helped either the audience or the lecturer. The members of the Fellowship in Arts and Crafts of the Theosophical Order of Service in England have very greatly helped by appropriate music and musicians for Theosophical lectures.

At my request Miss Marguerite Warner, the Secretary of the Fellowship in Arts and Crafts, has compiled a list of suitable songs for use before and after Theosophical lectures. I have little doubt that each country can make a suitable list for itself. It would be most useful if each National Society could have some members who specialised in helping the general work by the selection of appropriate music, not forgetting music that is suitable for children.

C. J.

SUGGESTIONS

1. The selection should be made for entirely different reasons from those governing the choice of concert items.

2. The aim is to bring the audience into a receptive frame of mind before spiritual teaching is given. Nothing else should be considered. Applause should be discouraged.

3. When possible, the musician should be unseen, and in all cases should feel only that he is giving impersonal and lofty service.

4. Music must be of the finest quality, and preferably simple. It may be more or less intellectual or devotional, according to the type of lecture which follows, but technical showiness and banality must both be avoided.

5. Music in compound time, or of a faster tempo than andante con moto, is seldom appropriate.

6. It has been found a good plan to begin with a piece containing rich, dignified chords, to harmonise the audience. This is well followed by a piece of definite but tranquil rhythm, and in conclusion, something of a quiet, melodious character may be played, ending on a soft chord or single note, preferably not C major. When only one piece is played, the effect of the last half page should be especially considered.

7. In vocal music, the suitability of the words needs care and thought. Sentimental ballads should be excluded.

8. It sometimes happens that the music of a song gives a very good effect, while the words are inappropriate, or there may be no satisfactory translation of words which are in a language unfamiliar to the audience. In these cases it is suggested that the song be vocalised, 'a,' 'e,' or 'o' being used according to the tone-colour required.

9. If the singer has taste, a high standard of training in voice-production is not essential, but intonation must be pure, and rhythm and phrasing good. When words are sung, they must be pronounced so that everyone can hear them clearly.

10. As the work is impersonal, a dramatic style should be carefully avoided.

SONGS WHICH ARE APPROPRIATE BEFORE LECTURES

This list is merely suggestive, and not inclusive. The songs vary in style and degree of difficulty. Where they are especially suitable for a particular lecture, this is indicated. It is hoped that readers will send in other lists, stating, if originally written in another

language, if an English translation already exists. The Secretary of the Fellowship in Arts and Crafts (3 Upper Woburn Place, London, W.C.1) will give any help that may be required in obtaining copies.

TITLE	COMMENT ON WORDS	COMPOSER	PUBLISHER (When known)
The Heart Worships ..	(Meditation)	... Gustav Holst	... Chester.
Four Songs for Voice and Violin ..	(Sacred mediæval)	... " "	...
Hymns from the Rg-Veda. (3 sets of 3)	...	... " "	...
Song Offerings ...	(Tagore. 2nd series)	... Landon Ronald	...
Five Canzonets ...	(2 numbers)	... " "	...
Immortality ...	(There is no death. Lytton).	Cyril Scott	...
Panis Angelicus ...	(Violin obligato)	... Cæsar Franck	...
La Procession " "	...
Geistliche Lieder ...		Bach	...
Lord, To Thee ...	(St. Matthew, "Passion")	...	...
Although both heart and eye o'er flow ...		...	...
Bless thou the Lord, O my Soul ...		Harold Craxton	...
Carol of Child Jesus ...		Stanford	...
To Music ...	(Meditation)	... Schubert	...
Wanderer's Night-Song... Courage ...	(We are gods)	... " "	...
Morning Song ...		Rubinstein	...
In Summer Fields ...		Brahms	...
Four Serious Songs ...	(Bass. Biblical words)	... " "	...
Give Thanks and Sing ...		Cuthbert Harris	... Warren Phillip.
Mother Mary ...	(From Symbol Songs)	... Rutland Boughton	... Curwen.
The New Madonna ...	(Art or Dance Lec.)	... " "	... "
Fairy Song from the "Immortal Hour" " "	...
The Fairy Lough ...	(An Irish Idyll)	... Stanford	...
While the Sun was going down ...	(The above 3 for Nature-Spirit Lectures)	... Clive Carey	...
The Year's at the Spring. Acceptation ...	(Galsworthy)	... Mrs. Beech	...
Roadways ...	(Masefield)	... Gordon Bryan	... Chappell.
The Heavens are Telling. Abendlied ...	(Cosmic)	... Vivian Hickey	... Augener.
If I could understand ...	(Tennyson)	... Beethoven	...
Invictus ...	(I am the captain of my soul)	Schumann	...
Numbers from "In a Persian Garden" ...		Lily Boyd	... Murdoch.
Ave Maria ...		... Brubø Huhn	... Augener.
Arise, O Sun! ...		Liza Lehmann	...
Dawn Song ...	(Star Lecture) (2 keys)	Settings by Schubert, Luigi Luzzi, and Gounod	...
What ever is, is best ...		Maude Crashe Day.	Cramer.
Song and Pain ...	(God's Purpose of Pain)	Eric Fogg	... Elkin.
A Song of Shadows ...	(Returning Spirits)	W. H. Kirby	... Metzler.
To One Who Passed Whistling in the Night. Song of the Summer Seas. In the Highlands ...	(R.L.S. Nature)	Rupert O. Erlebach.	Curwen.
Water-Lilies ...	" "	C. Armstrong Gibbs.	Rogers.
		J. S. Stevens	... Curwen.
		Roger Quilter	... Murdoch
		Cyril Scott	... Elkin.

TITLE	COMMENT ON WORDS	COMPOSER	PUBLISHER (When known)
Wild Anemones	.. (Five Canzonets)	Florence Aylward	Collard-Moutrie.
An Erisgay Lullaby	..	Kennedy Fraser	...
A Little Song of St Francis	.. (Unison or Solo)	Ernest Farrar	...
Onwards	..	Liddle	...
Night	..	Rimsky-Korsakov	...
Wang, the Teacher	.. (Leigh Henry) (Chinese Philosophy)	Felix White	...
From the Tomb of an Unknown Woman	...	Granville Bantock	...
Thanks be to God!	.. (For Joy. P. J. O'Reilly) ..	Stanley Dickson	...
My Prayer	.. (Friendship. Bright be the Road)	W. H. Squire	...
Beyond the Dawn	.. (The morning of Eternity begins beyond the Tomb).	W. Sanderson	...
Five Mystical Songs	...	Vaughan Williams	...
Orpheus and His Lute	...	Sullivan	...
Charity	..	Hageman	...
The Sun-God	(Baritone)	W. G. James	...
Wind and Sea	...	G. T. Francis	...
Destiny	...	L. Pascoe-Williams	Escott.
Easter Hymn	...	Frank Bridge	...
The Passing Bell	(Funeral)	Schubert	...
The Guardian Angel	(Robt. Browning. A Picture at Fano)	Granville Bantock	...
Invocation to the Nile	...	..	..
Lament of Isis	.. (English Lyrics. 8th Set.)	..	..
Whence	(Star)	Parry	Novello.
Invocation	.. (Devotional. "Love, raise us.")	Cyril Scott	Elkin.

CHORAL

Hymn of Jesus	Holst
The Hound of Heaven	(Francis Thompson) ... H. V. Jervis-Read.
TENOR	BOYS' VOICES. MIXED VOICES. ORCHESTRA. ORGAN
National Settings of the "Star" Invocation	...
A World Requiem	J. H. Foulds

MUSICAL MONOLOGUES

The Happy Prince	(Oscar Wilde. 20 minutes). Liza Lehmann
L'Envoi	(When Earth's Last Picture) ... Rudyard Kipling

SOME NOTES ON THE BRITISH ASSOCIATION'S MEETING AT LIVERPOOL

By ARTHUR J. WEDD

THE great Meeting of the leading Scientists at Liverpool in the autumn of 1923 afforded great interest to at least one Theosophist, and a few notes on what he gathered from the mass of subjects dealt with may prove not unwelcome to others with the same background of Teaching and Philosophy.

Perhaps it would be as well to state at once that not one theory or fact presented by the Scientist was sufficiently conclusive to give the least shade of doubt to this Theosophist in the basic teachings and ideas that Theosophy is generally understood to stand for, even though some small details may seem to require further research, one instance in mind being the actual discoveries on Eddystone and the neighbouring Islands; but the discrepancies were only hinted at in my hearing after the paper read by Captain Pape on the New Race—a paper mainly founded on *The First Principles of Theosophy* by Mr. C. Jinarājadāsa, and on which the principal criticism expressed was that the division into seven Root and Sub-Races struck the hearers as far too precise and artificial.

Perhaps the approach to the subject would have been easier to them if the points where this outline of the World's History now accepted came into harmony with the Scientific Discoveries, rather than as presented.

What struck the writer far more than the differences was the closer approach towards harmony between the two methods of study and research. After all the skull measuring and the invention of those terrible words like brachicephalous to classify races, the learned appear to have arrived at the three main types—woolly haired, straight haired, and wavy haired—by microscopic examination of a cross section of hair; so, our Lemurian, Atlantean and Aryan now hold the field.

Now the Scientist's position—one which many boldly claim as theirs—is that he founds his theories entirely on facts; but immediately the thought strikes the observer, "What induces him to collect

those particular facts?" Darwin was fully aware how easily a theory can take charge, and so made it a rule to write down any facts which did not fit his theory. He found that his memory actually refused to retain adverse facts.

A further note from the Psychological Section bearing on this is that extremely rare is the gift, often taken for granted, but which one might almost say can never be completely realised (and which those who boast of its possession are often conspicuous examples of its absence)—THE OPEN MIND.

In some test of hearing as to the direction of sound, the lecturer told us of the frequency with which error occurred owing to the mental idea that tests were coming in a series of threes, which led to a wrong appreciation if a fourth were interposed; also how one subject was suddenly misled into several errors of judgment by seeing a tuning fork lying on a table and immediately connecting it with the sound.

Professor Elliott Smith, although he seems to be regarded as unorthodox and revolutionary by some of the others, during a most interesting lantern lecture showed us maps of the world covered with arrows suggesting far greater movements of races and migrations than have gained credence. And Professor P. E. Newberry from a botanist cum Archæologist viewpoint attempted to prove migrations into Egypt from the North-East rather than from the South; his principal being drawn from the need of wood required to build ships, and the types of these found in different places.

It would be of value to know where Theosophists place the Nordenthal and Piltdown Skulls, and the American tooth, the three most recent discoveries that are still puzzling Science, and which have upset the old ladder of Evolution based on skull measurement and brain centre development. The Professor after admitting that he had no place for them, took us over all the old steps, and gave us diagrams of brain cortices neatly divided and numbered, completely overlooking certain experiments in Hypnotism, which have enabled the subjects to read with any part of the body, and also other similar feats; this being an instance of the drawback of keeping to one field and failing to look over the hedge.

The Geologists too are having to re-arrange their categories in the light of the Eoliths, or flint implements found in gravels of the Upper Miocene strata at Aurignac: but there seems great difference of opinion among "the greatest authorities" as to man-made and torrent-made implements, arrow and spear heads and scrapers (I did not gather what other shapes flint would take), and the arguments were not very convincing. One seemed to be that where few were found they were certainly made by man, but where as many as 5,000 together were found, this also implied man's work.

But anyhow the age of earliest man is being driven back and back into the remoter past with every year's research, as also history and culture. One noticed the use of this word "culture" instead

of "civilisation," quite important as a reflection or change of opinion perhaps suggested by Disraeli when he questioned whether we had not mistaken luxury for civilisation; and we may hear less of the boundless blessings we have given to other nations by introducing to them—often by force—the benefits (?) of our civilisation wherewith to replace their barbarism.

In the study of the atom, as explained in Popular Lectures by Sir Ernest Rutherford and Sir William Bragg, Occult Chemistry was more and more vindicated, though we heard too little of gyrations. Their atoms, being represented by coloured balls seemed very solid and motionless—and the nucleus quite immovable—but perhaps the omission to discuss the movements was due to the lecture being for the general public and meant to demonstrate how great was the advance in the knowledge of the structure of matter. Also the arrangement at the angles of platonic solids was not mentioned, the six-sided figure being represented as flat not cubic.

There was a cheering possibility in the Psychological Section of a considerable set back for those who are advocating drastic measures, even mutilisation for the mentally deficient and defective, or various palliatives, in their readiness to scrap their categories as far too rigid in Classification and prove that the majority of those called mentally deficient are very quiet and harmless, emphasis being laid on the need for special trades, and a careful after-care for those leaving Institutions with their restraints, and thrust into an outside society which they were not ready to cope with:—that the deficient boy is not attractive to the normal girl, and that the imbecile girl is generally an unwilling prey to a much more blame-worthy degenerate who is unstigmatised. So there is still hope that the true ideals of continence, chastity, and self-control will not be undermined by teaching ways of escaping the penalties attached to sensuality, lust and profligacy.

The lecture by Professor J. J. R. Macleod of Canada was heart-rending, shattering eager hopes roused in the sufferers from diabetes by a recent newspaper stunt. It is proved that the discovery is only a treatment for the worst stages of the disease, not a cure for the digestive defect, by injecting pancreatic juice of animals into the blood, whereby the effects of the poison are neutralised, but only for the time. It has no real connexion with the sufferer's power to turn (in Scientist Metabolism) the sugar to its proper use.

And the hints as to the vivisection tortures, the descriptions of dogs with livers or pancreas cut out and living two or four months, rabbits in convulsions, and the foreshadowing of endless further experiments in mixing all the different glands in various quantities and trying their effect, made at least one of the auditors very sick and sad: as also the number of different researchers, name after name being mentioned, working on the same line, doing the same experiments. It was a pitiful vision of horror for the imaginative and sensitive temperament.

There were some pleasing notes of brotherhood and appeals for closer working between Educational Sections, but reference to the jealousies between Universities showed how far off the goal was of mutual trust and co-operation.

And so the Scientists lauded each other, as chairman, lecturer or mover of votes of thanks, and the phrases "Epoch making," "foundations firmly set" were used about those latest advances that had upset the preceding set of theories; degrees were given mutually, many rainbow-coloured robes, hoods, and gowns were donned for a crowded procession up stone staircases and along draughty canvas alleys at the University Soirée; and we parted with most grateful hearts for the fine hospitality and generosity of the good people of Liverpool—hospitality in which free tram-rides formed a striking feature—to renew the search for Truth along the many paths that lead finally to the same goal.

Truly the organisation reached a great pitch of perfection, and the liberal allowance of excursions, visits to places of interest, ships, factories, parties, gave a difficult problem in the disposal of time.

There was even one night at the Theatre by invitation to see two plays, one by John Galsworthy that was rather too dismal, and the play "Magic" by G. K. Chesterton that has in it the Roman Catholic propaganda against Spiritualism very thinly veiled, and proved quite amusing where this did not intrude too obviously; though quite unconvincing in the phenomena, the chairs went over with a crash, when at a séance the most curious part of their movements is their noiseless floating movement, and a thunder storm was introduced as necessary to prove that it was evil spirits that were at work; but the wicked Magician married the heroine, so all ended well.

These are a few gleanings from a busy week, and the moral is to encourage Theosophists to keep abreast with the latest developments of Science so that they may work towards gaining at least some consideration of their background, and not but unknowingly against preconceived opinions backed by certain ascertained facts however misinterpreted, but to have the reply ready.

It is a life-time study to get a complete grasp of any specialised subject, and follow the enormous output of books, proceedings, lectures, discoveries and theories: but a general sketch can be obtained by making a visit to such meetings as the British Association, and a really enjoyable time spent, for the wearing of a similar badge breaks down to a great extent that wall of aloofness which is a British characteristic and often prevents our understanding each other better.

Arthur J. Wedd

THEOSOPHICAL LEAGUE FOR THE FEDERATION OF NATIONS

THE above League was founded in Vienna in July last during an International Congress of the Theosophical Society, and consists already of representatives from twenty-five different countries. Its purpose is to help to draw together the Nations of the world, not only of Europe, in friendly co-operation, and to strengthen and support the League of Nations.

This Theosophical League is not confined to members of the Theosophical Society, though it was decided, for the first year only to keep the present title.

Its founders, being already members of a great International brotherhood, with ideals which most of them have been struggling for years to put into practice, realise what an immense force they might be if organised for practical participation in world affairs.

The Theosophical Society as such is excluded from taking part in politics as ordinarily understood because, being truly international and comprising people of every shade of opinion, both religious and political, it is compelled to remain neutral. Within its ranks the religious teacher, the politician, the man of affairs, the business man, the artisan, the peasant, all find themselves at home. At the same time, it is possible for different groups of people from among one or all of these classes to agree to co-operate for definite work along any one line without committing the Theosophical Society.

The members of the Theosophical League for the Federation of Nations definitely agree to combine to work along the line of world politics, believing that co-operation in the widest sense is the keynote of the future and that the League of Nations is the biggest experiment that has ever been made in this direction. They agree with Lord Robert Cecil and others among its keen supporters that the League's greatest need at the present time is a "spiritual basis". This Theosophical League believes that it can vitally contribute towards such spiritual basis, because its conception of brotherhood is rooted in the unalterable conviction that there is only One Life everywhere which everyone and everything shares: therefore in the spiritual world at any rate brotherhood is a fact.

The Theosophical Society has already Sections in thirty-eight different countries; each of these National Societies has many branches, or Lodges, and in addition there are Lodges or scattered members in nearly every other part of the world. Every member believes in brotherhood in the deeper sense, and therefore, whenever

members of the Society meet in any part of the world, they meet with the warmth of friends. It will be understood that this universal friendship gives almost infinite possibilities in international work. It is these possibilities that we are so anxious to gather up and direct in forming this Theosophical League for the Federation of Nations.

We fully realise that such an instrument needs unlimited energy and initiative, as well as idealism, and that its adherents must above all be practical. We recognise also that there are numerous Societies and individuals everywhere who could contribute these qualities in a striking degree, but who have no inclination to join the Theosophical Society. May we make a very special appeal to these for their sympathy and help for our non-sectarian League, assuring them that they will be valued even more highly for the differences in outlook and experience that they will be able to bring. It is not so much good workers in good causes that are needed now, as the mutual recognition that all are working towards the same goal, and the readiness to co-operate, which will inevitably follow from that recognition.

The writer believes that if only the League of Nations could come into its own and know that it could depend upon the moral power in every nation, there is no department of life which it would not take under its protection and so change the face of the world in a comparatively short time.

S. MAUD SHARPE¹

THE YOUNG THEOSOPHISTS

THE All-India Federation of Young Theosophists is an outcome of the T. S. Convention at Benares, 1923. It is formed with the object of giving an opportunity to young Theosophists to organize and work for Theosophy according to the "Youth" Spirit; consequently it is entirely independent of the Indian Section. In order that not a single person should be prevented from joining the T.S. on account of poverty, the Federation has no Entrance Fee and no Annual Dues. The ideal is to carry on work by voluntary donations but, in the meanwhile, the Federation receives 50 per cent of the collections that each Lodge is to make among its members. The Federation retains only a half of what it receives, remitting the other half to the T. S. Headquarters, Adyar. The Federation will issue its own diplomas and charters to its members and Lodges.

The office-bearers for the year 1924 are—Chairman : Mrs. Rukmini Arundale ; Secretary : Mr. K. S. Shelvankar ; Treasurer : Mr. L. E. Tristram, B.A. (Cantab.), and the Headquarters is at Adyar, Madras, S.

K. S. S.

¹ 29 George Street, Portman Square, London, W. 1, to whom application should be made for further information.

THE THEOSOPHICAL FIELD

A RATHER remarkable book has been published here in Christiania a short while ago. The author, Dr. Kristian Schelderup, is a well-known Doctor of Theology at the University of Christiania. Last fall Dr. Schelderup returned from a one-year visit to the Orient. He travelled extensively in India, China and Japan, studying the various eastern people, their habits, religious cults, and general psychology. In *Where Men become Gods* he gives forth his impressions of what he has seen and experienced, and it is indeed to be hoped that the book will have a big sale, as it is nothing short of a message.

In the introduction the author says :

The book has no scientific pretensions As comparative Religion is not my special study, in many cases I have naturally had to rely on the available literature on this subject But my own experiences have given colour and life to the subject treated. I have endeavoured to experience from within the foreign religions, by trying to partake in their cult and pious worship To acknowledge the honest religious search for truth in followers of other creeds he, too, ought to succeed, who regards the Christian religion as the most sublime Creed.

Dr. Schelderup lives up to his own high standard all through the book. In a poetic language he pictures the dazzling eastern life in all its colours and enchantment, never, not even in the midst of dirt, indolence and ignorance, losing touch with the Spirit of the East. Fanatical superstition and gross yogi-charlatanism he has seen a plenty of, but whether it is the maniac, the fakir, or the saint, he always, under all disguises, finds something of the same longing and the same thirst for the realities of the inner world. The book ought to be translated into English to reach a larger public.

* * *

There are two things I might mention this month. The first is about the great activity shown, outside the T.S. as well as inside, in connexion with "Youth" movements. There have recently been a number of meetings, under the auspices of the "No More War" movement, to endeavour to bring the young people of the country into line, and to get them to co-operate with those of all other nations, to spread principles of internationalism, and to work actively against things which are likely to lead to further strife and quarrelling between nations. Of the details of the activities I am not quite certain, save that a committee has been formed to try and put these principles into practice. I need scarcely say that the "Youth Lodge" sent delegates, and that there were also representatives of organisations like the Guild of the Citizens of To-morrow, and all

other bodies of young people. Unfortunately, however, I believe that there was a tendency among those of communistic and socialistic leanings to try and make the meetings somewhat sectarian as to political views—which would be fatal in anything which should be able to embody all shades of religious or irreligious, political or non-political opinion.

The other thing about which I wish to speak is the production at the Albert Hall, on the night of Armistice Day, of a new work, entitled "A World Requiem," by John Foulds. The Hall was packed—though how much was for the sake of the music, how much in honour of Armistice Day, and how much in order to see the Prince of Wales, it is hard to say. The work, however, was planned on a large scale, for soloists and a numerous choir and orchestra. The gist of the words was, first a petition for rest for the dead, followed by a part on the theme of, "O grave where is thy sting," and then a proclamation to all nations to "Keep peace amongst yourselves, for behold! the Prince of Peace cometh".

As to the musical part, it is hard to say much which would not be in the nature of a criticism from the point of view of a pressman. There are some magnificent passages, from the musical standpoint; but, to me, there was something more, in that a new keynote was introduced into the appeal it made: music, so far, has confined itself to an emotional and intellectual appeal; but this seemed to have something more in it, in that it was evidently an act of conscious magic, putting it on a level with a ritual. This is an inadequate way of expressing what I mean, but it was this which held me during the whole of the two hours of the performance, and made me realise the applicability of one phrase in the work, "Behold! the radiance of a million wings!" It was interesting to me, afterwards, to hear from several people who are somewhat sensitive to super-physical influences, that they too were entranced, while some of those who were not so sensitive, owned that they were rather disappointed.

Impressions of a personal nature, however, are scarcely suitable as news of general interest. What I am endeavouring to suggest, however, is that Mr. Foulds has touched inspiration of a different sort from that of former composers, so that he is producing a new type of music—perhaps that of the future race, and prophetic of a new school of art, in which the artists will receive, consciously, the direct inspiration of the Deva kingdom. And herein, perhaps, lies the chief attraction of the work, as well as in the proclamation in this form of the message of the coming of a World-Teacher.

J.

ADYAR AND FEBRUARY 17TH

It was a happy thought to associate the birthday of Bishop Leadbeater with "Adyar Day" for Adyar and C. W. L. are inextricably interwoven in our thoughts. Adyar is the home of the Masters; C. W. L. Their great servant, and Adyar would not be what it is to-day but for the years in which C. W. L. lived and worked there. It is of course impossible to dissociate him and his work from our great President, but she is still the presiding genius of Adyar, its centre and its sun and no one can ever think of Adyar without thinking of *her*, but too many forget how much Adyar owes to Bishop Leadbeater and on his birthday one may be excused for remembering him before all others.

If there is one thing that can be picked out as the chief characteristic of Adyar, it is the beautiful intense purity of the atmosphere, a sort of inner radiance which seems to shine through and intensify the natural beauty of the place. To those who can see them, the *devas* of Adyar must present a very beautiful spectacle; they can be felt even by those who have not the vision.

This quality of intense radiant purity is also the chief characteristic of C. W. L., the quality which strikes one most when coming into his presence. In this he and Adyar are at one.

The second feature of both which strikes one is a sense of utter consecration. Adyar exists as a centre to train workers for the Great Ones, and none who do not go there in that spirit can remain long in that atmosphere of a spiritual hothouse. The same is true of C. W. L. His life is also one of utter consecration, his work pre-eminently that of training those who come near him to become also disciples of the Masters. Some cannot stand the strain of this forcing process and break or rebel. So Adyar and C. W. L. alike have been misunderstood which matters little to them but much to the unfortunate people who cannot recognise greatness when it comes too near to them.

But, Adyar would not be what it is to-day but for the presence of many of those whom C. W. L. has trained. The band of selfless workers who are to be found in every department of the work carried on at Adyar, more especially in the educational field, owe much of their inspiration and power of service to C. W. L. His name is loved and revered in the Master's home, whatever men may say of him in the outer world: his pupils the world over are the greatest testimony that can be given to C. W. L. as teacher and inspirer. If it is permissible to single

out one of these pupils in particular, I should say that the return of Krishnaji to Adyar in 1922 brought with it a new element of beauty, the freshness and glory of the spring. That is, perhaps after all, the pervading influence of Adyar at the present time, it is the embodiment of the spring time of the world which shall surely succeed the dark days of winter, youth in its beauty and freshness and enthusiasm is coming into its own and Adyar is the home of youth because it is the home of those who are eternally young. Adyar is the guarantee of the world's regeneration, the cure for pessimism and despair. But let it never be forgotten that the vow to youth was thrown open by one who has grown old in the world's service, that his voice was the first to proclaim the glorious coming of the World-Teacher, that his wisdom and loving care has trained up a band of workers ready to be His disciples when He comes. In this month of his birth into his present physical body we render homage to one who is called Bishop, Brother, teacher, friend but most loved perhaps as C. W. L.

E. L.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (December), *The Canadian Theosophist* (November), *De Theosofische Beweging* (December), *El Loto Blanco* (November and December), *Light*, Nos. 2236—39, *The Messenger* (November), *Modern Astrology* (December), *Mysore Economic Journal* (November and December), *The New Era* (January), *The Occult Review* (November), *Prabudha Bhāraṭā* (December), *Revista Teosofica* (November), *Revista Teosofica Chilena* (October and November), *Service* (December), *Theosophia en el Plata* (October), *Theosophie in Ned. Indie* (December), *Theosophy in Australia* (December), *Theosophy in England and Wales* (December), *Theosophy in India* (November), *Theosophy in New Zealand* (November), *Theosophy in Scotland* (December), *Theosophy in South Africa* (September-October), *Veḍānta Kesari* (December), *The Veḍic Magazine* (December).

We have also received with many thanks :

The American Review of Reviews (October), *Boletín Trimestral de la Sociedad Teosofica de España* (October-December), *Koinonia* (November and December), *Lotus* No. 1 (XV), *O Discípulo* (October), *Pewartia Theosofie* (November), *Theosofisch Maanblad* (December), *Theosophia* (December).

CORRESPONDENCE

THE ATHEISM OF BUDDHISM

IN his interesting article with the above title printed in the January 1924 issue of THE THEOSOPHIST the Rev. Bhikkhu Silâcara makes a statement implying that in these days atheistic Buddhists are "*looked on askance as persons of dubious orthodoxy in the Theosophical household*".

The atheistic forms of Buddhism prevail mainly in Ceylon and Burma. I cannot claim any knowledge of matters Theosophic in Burma, but speaking of Ceylon, as one who has lived and worked among "atheistic Buddhists" for many years, I can testify that, far from Buddhists being looked upon by Theosophists as "persons of dubious orthodoxy in the Theosophical household," there is the most complete amity and co-operation in Ceylon between F.T.S. of all religions and views.

In fact the boot is very decidedly on the other leg, for, during the whole of the past year there has been a regular bombardment of the "Theosophical household" on the part of the non-F. T. S. orthodox Buddhists, attempting to discredit the T. S. and its Founders and leaders, and to minimise the work done by F. T. S. for the cause of Buddhism here and elsewhere. Anyone who takes the trouble to read the articles which have appeared lately in the Ceylon Buddhist press will see plainly enough that it not Theosophists who look askance at "atheistic Buddhists," but the atheistic Buddhists who have been assiduously trying to impress upon the Buddhists public the idea that *Theosophist-Buddhists* (whether theistic or atheistic) are "persons of dubious orthodoxy" in the *Buddhist household*. (Which means, of course, the "Hīnāyana Buddhist" household, for Ceylon Buddhists regard all Mahāyanists—the vast majority of their fellow-Buddhists—as heretics.) The Buddhist spirit of tolerance of opinions has been set aside for a spirit of the bitterest mockery and persecution. Those who fear Theosophical influence have not scrupled to bolster up their cause by raking up every possible forgotten slander. The most disgusting epithets have been employed by learned "Buddhists" in ridiculing those very Masters Whose "Early Teachings" Rev. Silâcara quotes with so much approval. Every possible means has been employed to destroy the influence of Theosophists and check the spread of Theosophical views.

This sort of thing would be understandable if it were occurring among the mediæval fanatics of some proselytising creed-ridden faith, for there is no doubt that Theosophy is having a deep influence upon the young nowadays, and all those who cling to dogmatic creeds naturally feel their position imperilled, and Ceylon is no exception in this. But it is strange to find the Buddhists of all people employing such tactics—the Buddhists whose Master told them not to believe anything written in holy books, not even His own words, unless it appealed to their reason, and Who placed so much emphasis upon the living of the life, and so little upon mere creeds and opinions. It only serves to show what a long way the modern followers have drifted from the spirit of their Master's teachings. And it is Theosophy which, mainly through the young, is proving to be one of the most potent instruments in bringing back the *spirit* of Buddhism, whatever the sectarians may say.

F. G. PEARCE

MAY I write you a few words about Mr. Arundale's article "A Fragment of Education" which appeared in the December THEOSOPHIST? It is a most interesting article and fits in with the trend of my own recent thoughts on the development of character. I know absolutely nothing about education, technically speaking, but I have brooded for long over the problem of character-building, and so have formed what I always felt were most heterodox views.

Your article is the first hint that I have had that others also are developing heterodox views on education. In a flash I saw that your opening sentences were going to help me to mature my thoughts, and in the course of the last hour your article has indeed lighted up many dark corners in my mind. However, you have not developed your ideas fully enough to please me, perhaps you think it wiser to keep something in reserve, but what you have written is singularly helpful, nevertheless.

May I say, then, what is in my mind. It may help you and you may use the ideas, if you like, as if they were your own. They may not be new to you, probably they are as old as the hills, but I at least have found them my only way of salvation!

First of all, nothing in heaven can be explained as earth except one uses the materials of earth. Too much teaching is up in the air, it misses fire. The flint and match loch gives the idea, to get a spark one must contact the denser matter, then light results.

Again and again I have felt that our T. S. lectures missed fire. They neglected to illustrate Theosophy by taking analogies from nature, they failed to establish a connexions. The Great Teachers always seemed to have had concrete symbols, such as Fire or Light, and

with the Fire burning in the midst of the people, the people understood.

The Montessori method is half way to the ideal, nothing more. The apparatus method is capable of infinite expansion in every direction, if some imaginative soul would only take the matter in hand. Why, however, limit ourselves to apparatus, why have things ready made, there are other ways.

Think of a child's joy in making something. The creative instinct is mightily strong, let us use it. An average child would rather make its apparatus, than have it made, and that is where mad Montessori fails.

Someone will one day analyse the trades of the world. The world will then see the effect of trade upon character, and the results will be intensely interesting. A cutter of diamonds, or a goldsmith or a potter must have developed beautiful traits of character apart from what can be learned anywhere, namely, patience, and it is along these lines, I think, that your thoughts will lead you.

One illustration will suffice. A rough child cannot remain rough if you set him to polish things. Give him a piece of rough granite to polish, show him how to make it shine with smoothness and insensibly he will build that polish into his soul.

And so *ad infinitum*. *Talking is no use.*

WILLIAM H. MANSON

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Rival Philosophies of Jesus and of Paul, by Ignatius Singer (The C. W. Daniel Co.); *The Meaning of Dreams*, by Dorothy Grenside (G. Bell & Sons); *The Book of Formation or Sepher Yetzirah*, by Knut Stenring (W. Rider); *Chalmers of New Guinea*, by Alexander Small, and *Jackson of Mukden*, by Mrs. Dugald Christie (Hodder & Stoughton); *The Inadequacy of the World's Religions*, by Gilbert T. Sadler (Author); *Love Beyond the Veil* (Kegan Paul); *The Six Steps in Mental Mastery*, by H. H. Brown (L. N. Fowler & Co.); *The Light Eternal*, by U. N. Mukerji.

REVIEWS

The Life and Times of Akhnaton Pharaoh of Egypt, by Arthur Weigall. (Thornton Butterworth, London. Price 12s. 6d.)

Recent excavations in the Valley of the Kings have made the discoveries in the tombs of the Egyptians one of the topics of the hour. Tutankhamen has become almost a household word and fragments of ancient Egyptian history have become popular knowledge through the Press. The more intelligent public has been stirred to a deeper interest in the subject and there has been a demand for books hitherto neglected.

The volume before us—*The Life and Times of Akhnaton*—is the story of the father-in-law and predecessor on the throne of Tutankhamen. He is also one of the most remarkable personages in the history of the world. The book has a well deserved popularity, having passed through four editions, and of the last edition there have been four impressions. Mr. Weigall is a gifted historian, he literally recreates the past for us; and only this living representation can rightly be called history. The record of a period becomes by the alchemy of his trained imagination an absorbing human drama. Dead men and women fling off their funeral wrappings of five thousand years ago, and move and live and love as though it were yesterday.

Tutankhamen!! Who was this little sad-eyed prince in reality, born at the Theban Court in the height of its splendour, surrounded from birth with every luxury and advantage the world afforded? Frail of body, of misshapen skull and subject to epilepsy, yet with such force of character and intellectual gifts that in seventeen short years he completely revolutionised his kingdom. He founded a new capital outrivalling Thebes in beauty. He introduced a new canon of art and most remarkable of all, he founded a new religion of such philosophical power and so loftily idealistic that it was thousands of years ahead of the thought of his day.

It is the last mentioned achievement which makes this Pharaoh and Mr. Weigall's book of such extraordinary interest to Theosophists; for, though the religion died with his death, as under the

circumstances was inevitable, it is resuscitated in the twentieth century, to add one more proof of the inextinguishable light of the Divine Wisdom, and the surety of its transmission through the ages.

Mr. Weigall's book is one which every Theosophist should read ; it is difficult to imagine that any should not enjoy it.

A. E. A.

Piqué, A Beautiful Minor Art, by Herbert C. Dent. (The Connoisseur, London.)

Piqué is one of the delightful series of books for collectors published by "The Connoisseur". It contains in addition to the letter-press thirty-six plates illustrating this exquisite art-craft which originated in France in days when art was not yet divorced from industry.

The author, Major Dent, describes this art as ; "Gold or silver in point or strip, on shell or ivory ; and if mother-of-pearl be included as a very frequent added decoration it would, with but few exceptions, cover all piqué work from the time of Louis XIII, to the present day." Owing to its delicacy and preciousness the art was restricted to the manufacture of small objects such as boxes, trinkets, etc. ; although in his own unique collection Major Dent has a wonderfully ornate tortoise-shell cabinet, of the Louis XIV late period. A most lovely specimen of the work is shown in plate IV, a shaped piqué tray of the early period (Louis XIV), and may be said to be the gem of this collection. He also owns a box of peculiar interest on account of its history. It was discovered in an Agra bazaar in 1885, and is said to have been perhaps the property of a French architect, Austin de Bordeaux, who was in the service of Shah Jehan, and is credited by some with the designing of that priceless pearl of architecture—the Tāj Mahāl.

Major Dent has made a most careful study of this minor art, historically and artistically ; and both he and "The Connoisseur" deserve the gratitude of all amateurs and collectors for making this rare knowledge available in such an attractive form.

A. E. A.

Social Efficiency—India's Greatest Need, by Professor S. N. Pherwani. With an Introduction by Professor Patrick Geddes. (The Modern Publishing Co., Bombay. Price Rs. 2-8.)

This is an extremely good book which we recommend to everybody. It gives a detailed outline of an Ideal State, ideal in every way, in Social affairs, in Art, in Education, in Religion. Yet it is the most practical book we have ever seen on this subject. There is nothing in it which cannot be immediately introduced into any state. Its keynote is efficiency, in every department of life, in industry, in housing, food, clothing, art, religion, education, etc. We like especially the chapters on Education, and we are glad to find that the aim of education is the development of Love and good Character, by the modern methods of Montessori, Dalton, etc. We like the chapters on Art, and on Religious Efficiency. The whole book is most practical, containing a complete outline of the organisation of a perfect community, which can be easily evolved from the existing towns. We are so glad that this book is written by an Indian, as showing that at last the Indians are turning their spirituality and intellect to practical purposes on the physical plane. When they begin to do this in earnest they will do it exceeding well.

L. E. T.

The Religion of the Life Force, by R. Eddison Page. (Jonathan Cape, London. Price 3s. 6d.)

This is a philosophical work, the basis of which is a great fundamental truth. The idea is that all life in the world, all consciousness, is the manifestation of one great force, called the Life Force. All matter is a vehicle for its manifestation. The highest vehicle it has so far produced is that of man, which it is ever moulding into a yet finer vehicle. The author believes that evil is the conflict between the higher and lower vehicles of the Life Force. Perfect happiness is attained by perfect identity with the Life Force. With this comes the "freer and fuller exercise of the activities of mind and body; with it comes health and beauty, love and wisdom". It is shown how the Life Force expresses itself principally through Love.

We are glad to find so many of these kinds of books nowadays, which assert the One Self dwelling in all creation. Such books must help humanity to become more perfect expressions of that Self.

O. M.

The Greatest Power in the World, by Paul Tyner. (L. N. Fowler & Co., London. Price 3s.)

This is a textbook of the power of prayer, properly used. Prayer has a tremendously practical side, and its object is Unity with the Source of all Life, in and through prayer. But by prayer Mr. Tyner does not mean the usual cringing appeal which makes the supplicant more depressed and less godly than he was before.

No, by Prayer Mr. Tyner means such an affirmation as the following :

"There is but One Presence, One Substance, One Intelligence, One Life.

And I am One with God Omnipotent.

The God who is ONE God and the only God is in and all about all things everywhere at every moment of time.

And this God is GOOD.

No evil, therefore, can befall me ! "

The book describes the proper method of prayer, and its application to the individual, the church, and the state.

W. I. I.

The East in the Light of the West, by Rudolph Steiner. (Putnam's Sons. Price 7s. 6d.)

This, the latest work of Dr. Steiner, is well translated from the German by Mr. Gandell, and has a preface by H. Collinson. The lectures were given at Vienna at the Congress of the Anthroposophical Movement in 1922. Dr. Steiner shows that the ancient wisdom of the East came to Europe through Ancient Greece. Later on, Northern and Western Europe, and still later America, gained this heritage and added to it. As it is, East and West are divergent, but the East has a faculty to be aroused by interchange of method. He divides man into a fourfold body and traces him back to other planets. Earth has been Saturn, old Sun and old Moon. Man began on old Saturn ; on old Sun the etheric body was gained ; on old Moon the astral body. The Ego joined the three on earth.

Two streams of life flowed from old Atlantis to the East, a northern and a southern. The great event of the northern peoples was the incarnation of the Christ, the Sun Spirit, in the body of Jesus of Nazareth, who is to be distinguished from Jesus of Bethlehem.

Apollo is the spiritual being behind the sun, and in a certain sense the garment of the Christ, but not the Christ Himself. Again, Lucifer, once an earthly god, has now become a cosmic god. "Lucifer will intensify our understanding and comprehension of the world: the Christ will strengthen us perpetually in this."

He then shows, in Chapter 7, the main differences between the organism of the eastern and the western man. In the former, the etheric double was loosely attached, and stood out above and around the body. Thus the Indian was in touch with the subtler planes always. The western, or European, is more concrete because the etheric double is embedded in him, and merely stands out a very little way all round. He returns again to show the contrast between the Kingdom of Lucifer and the Kingdom of Christ. Christ must now be sought within and Lucifer without. The possibility of evil came originally from within, from Lucifer's Kingdom—pride and ambition arose here. We take it that these are the Asuric principles. Earth, Sun and Moon, as stated above, were once one being. Sun separated from earth to receive beings of a higher stage who could then influence earth from outside. Then higher beings separated moon from earth, arousing man from a mummified state, in which otherwise he would now be. We cannot follow further these interesting classifications. We will conclude by stating his scheme of evolution, which is this: In old India wisdom was absorbed through the etheric body; in the old Persian period through the astral body; in the Chaldaic-Egyptian period through the sentient soul; in the Graeco-Latin period through that which we call the intellectual soul. This is practically what we learn in the Theosophical teachings of the different qualities, contributed by each successive sub-race of the Fourth and Fifth Root-Races. The book will be very useful to Theosophical students, as it looks at their "subjects" from a different point of view, and uses a different terminology. There is a danger of our falling into a rut or groove by adopting a fixed phraseology, often repeated parrot-like by the unthinking.

F. L. W.

Our Enemy the State, by Gilbert T. Sadler, M.A., LL.B. (C. W. Daniel & Co., London. Price 3s. 6d.)

A plea for an unarmed Commonwealth of Friends, trained to live by Reason, Love and Freedom, is the little description of itself.

This author is always interesting and he has a way of driving home his points, and this way makes the reader think and ponder.

There is much to ponder about in *Our Enemy the State*. He makes many bold assertions and draws very vivid pictures. His chapter on the Evils upheld by the State is specially true to life and to fact.

The child of a hasty love is cursed for life. But the child of a loveless marriage is regarded as respectable. This is one of the absurdities of the state.

Company law is a State-upheld trick of exploiting the workers, whose work entitles them only to fixed wages, while the shareholders may, and often do, get their money back in five or ten years, and yet go on taking dividends after that, for many years.

The author speaks much of our Prison System, calling for different Criminal Laws: he declares that our Penal System hardens the criminal and does not tend to lessen crime.

The State is a brute, and an unintelligent one, hitting out at any who threaten to take property, whereas the State can steal whole colonies, and yearly steals taxes of millions of pounds and is praised for so doing.

This is one of his hard sayings perhaps but it makes the reader think.

Mr. Sadler manages to put in a lot of information and statistics in a small space, for the book only contains a hundred and thirty pages. He ends by telling us that :

The idea of this book is a call to a Great Change . . . For great reforms come not by men all agreeing to a Programme, one by one, but by a few courageous leaders arising, in the fulness of time, and, by their fearless witness in public, they suffer by the evil thing but so conquer it for ever.

J.

Among the Headhunters of Formosa, by Janet B. Montgomery McGovern, B.L. (Fisher Unwin, London. Price 15s.)

This book is especially interesting, as it is almost the first scientific description of the aborigines of Formosa. It happily combines science with general interest, for the benefit of the general reader. Mrs. McGovern is a very courageous explorer and some of her experiences make fine reading.

The aborigines obviously came from Indonesia, as might be expected. They have all the characteristics of Indonesian culture, —Pile-Dwellings, Bachelor Houses, Nose-Flutes, Musical bows; and the language is very close to the Malay. They are headhunters, but not cannibals. No skull, no wife, is the general rule.

These people are peculiarly interesting on account of their well-developed system of Matriarchy. All the Chiefs and Priests are

women, and descent is in the female line. Some tribes appear to hold some kinds of property communally, and there is a form of fire-worship. They have exact ideas with regard to the etheric double and astral body, as have all primitive people.

Mrs. McGovern was much impressed with the strict monogamy and marital fidelity. The usual method of burial is to break down the hut over the body, but in one tribe they dry the body before a fire for nine days, and then on a platform in the open for three years. The bones are then buried inside the dead man's former hut. This process will interest Mr. Perry!

They are very rapidly dying out, as are all savages in every part of the world.

L. E. T.

The Cathedral, by Hugh Walpole. (Published by Macmillan & Co., London. Price 3s. 6d.)

The title of this book is peculiarly appropriate, because it is the cathedral and not the people associated with it that dominates the situation, not only in a physical sense but in a strange psychological sense also. The Archdeacons, the Canons, the organist and even the irresponsible choir-boys all become sucked-in, merged in the general atmosphere of the cathedral close, inevitably, by reason of the fact that they participate in the daily services. But what is still more strange, an artist, passing through the town on a sketching tour, in stopping to sketch the vast pile, becomes fascinated thereby and remains on in the neighbourhood held almost against his will. In time he seems to lose all initiative. Unable to leave the place, in the end he becomes a morose and gloomy tippler with but one redeeming feature, his love for the great building.

But the chief character is Canon Brandon, a fine, handsome man of imposing presence and of a great obstinacy. It is conveyed that in making the egregious error that the Cathedral could not be run without him he challenges fate. Though devoted to the building, it is evident that at the back of his mind lurks the unspoken thought that it is he who is the scintillating jewel and the cathedral but the beautiful setting. This arrogant assumption is the cause of his final downfall and ruin and Mr. Walpole cleverly suggests rather than asserts that it is the silent, Unseen Presence behind the cathedral who is the cause of the Canon's collapse, working slowly but insidiously to reduce the poor man to a state of humbled helplessness, disgraced in

the eyes of the close and the town alike through one humiliation after another.

Canon Brandon may be broken but not bent, he is too obstinate for that and so in the end he dies under the last and most trying ordeal in the very precincts of the cathedral, the vestry in short, where all the other ecclesiastical officials have combined against his isolated vote over a point that had become an obsession with him and upon which he has set his heart in carrying out.

Previous to this his son, the apple of his eye, equally obstinate and self-opinionated, has disgraced him by marrying the daughter of the worst publican of the place and been forced to go to London. Later, his wife, a lonely and colourless woman, who has been taken for granted as a humble satellite to his Sun for years, suddenly bursts out into independence, forced into such by an overwhelming desire that has become a complex for sympathy and companionship. She converges upon an equally lonely and gentle spirit, a clergyman of the town, and compels him to elope with her openly and flagrantly to the horror and amazement of the Canon and the neighbours.

Somehow, though the book is exceedingly clever and the forbidding atmosphere of the cathedral skillfully maintained, one puts down the book with a feeling that something was wanting. The reason for this is not far to seek, one cares not at all for any of the characters; their sufferings leave us unmoved and we become as callous and detached as the cathedral itself. It is not that we experienced an anti-climax for there was never any possibility of a climax. A climax in a sense includes the probability of the unexpected, and this never occurs. We knew that the Canon would be crushed under the weight of the cathedral and we knew that by no possibility whatever could he escape, from the first. He, his family and the remaining characters are all alike under fate, they do not even struggle against it, and seem totally without initiative; puppets dancing to the gloomy and macabre tune set by the formidable cathedral. It is true Mr. Walpole has carefully put back the clock of his period to 1897, but even so it seems strange in these days of ruthless independence of thought and rush that such could have taken place, almost unbelievable in fact, and the truth is borne home to us we live too rapidly to realise what even the immediate past was like, with its reverence for traditions and custom.

B. A. R.

National Therapeutics Booklets (a) The True Nature and Source of Vitamines, (b) Acute Diseases; their uniform treatment by natural methods. (Part I.) Mental, Emotional and Psychic Disorders (Part II) (Lindlalar Publishing Co., Chicago. Price 50c.) *Vaccination and Small Pox* (Bombay Humanitarian League).

These pamphlets are of very varying merit, the best being the first one. The subject of Vitamines is a very popular one just now and it is treated in a popular way; the information given is correct as far as it goes, but it does not go very far, and the whole book might be summed up in two sentences—Vitamines are necessary to health. Vitamines can be obtained from whole-grain cereals, fruits and vegetables.

The second pamphlet deals, in the first part with the treatment of diseases by cold water packs, and the second with the treatment of mental diseases by common-sense, the weak point being that the cold water treatment may kill instead of curing if applied haphazard by well meaning but unskilled people, and that common-sense is usually conspicuously lacking in people suffering from mental or emotional diseases.

The Vaccination pamphlet is the usual one-sided presentment of horrors, specially calculated to send any fair-minded person into the opposite camp. No one writing in THE THEOSOPHIST is likely to defend Vaccination or any other treatment which involves experiments on animals, but no cause gains anything by ignoring or denying the facts on the other-side.

E. M. A.

Stories from the Russian Operas, by Gladys Davidson. T. Werner Laurie. (London. Price 7s. 6d.)

We were pleased to see this book, it being a long time since we first desired to find some easy means of becoming acquainted with the stories of the chief Russian Operas. This book contains the stories of the 16 most famous of the Operas, written in a pleasing and interesting style. It is one of the best books of short stories we have read. Why are not the librettos of all operas up to this standard? The book is illustrated, the frontispiece being Chaliapine as "Boris Godounov".

A. L. M.

The Wolf Trail, by Roger Pocock. (Basil Blackwell, Oxford. Price 7s. 6d.)

Mr. Roger Pocock seems to have followed every profession under the Sun—policeman, soldier, sailor, missionary, war-correspondent, shopkeeper, pirate, cow-boy, gold-miner, war-scout, explorer, fisherman, author, cook—at present he is organiser of the world-flight of the legion of Frontiersman, and is to command the N. Pacific Expedition in that service.

The book describes the adventures about twenty years after Waterloo, of the son of a drunken Vargeman on the Thames who, in the astral flights of sleep, visits his twin soul, a little Red-Indian girl, who was his wife in former births. After extraordinary adventures as a seaman, describing which Mr. Pocock evidently writes from experience as an able seaman, our hero, Bill Fright, reaches the States—and the couple meet once more in the body.

The language used by the barge is that of to-day, not of early-historian times; it does not harmonise with our mental pictures of love days. Again, the 'planes' of existence of this extraordinary creature are so mingled that at this we are completely mystified as to who is acting or speaking, and where, or in what character, and we must confess that we had to skip a good deal, for the latter part of the book is a Chinese puzzle.

T. I. S.

The Voice of the Beloved, by Arthur Burgess. (Simpkin, Marshall Hamilton, Kent & Co., London. Price 2s. 6d.)

A book, small but choice, both in language and in attire, print and paper. It is a little sheaf of musings on the mystic life, from which we extract a few ears of corn:

Those who would serve wisely and well must ever retain breadth of outlook. They must look ten years ahead, not ten minutes; think in months, not in days; act in days, not in hours. They must plan for lives—not for one day in their school of existence: they have to learn *how* to do these things now. It is the special lesson of those souls who will have these things to do in lives to come [p. 38].

The relationship between the Master and a pupil must not be one big question mark. Within the hidden place of a pupil's Real and Mighty Self can ever be found to light which removes all question; a light which can be kept glowing and bright with the fire of Faith [p. 49].

When thou art weary, pause, look back with understanding and vision in their eyes. See the bricks that thou hast built into the House of Life, if they be true and square and strong. Then, if such be so, to these will surely come a sweet content.

L. O. G.

Chiromo the Witch Doctor, by Frank Worthington. (The Field Press. Price 7s. 6d.)

This is a collection of short stories dealing with the African Negro. They cannot be said to be especially informative, but they make good reading. This kind of book is a relief from the usual sort of novel.

O. M.

An Introduction to Indian Art, by Ananda K. Coomaraswamy, D. Sc. [Vol. IX of The Asian Library.] (Theosophical Publishing House, Adyar, Madras. Price Rs. 3 and Rs. 3-8.)

This little book is No. 9 of the *Asian Library* Series and presents in a small compass some valuable information about Indian Art. It may serve as an introduction to the larger works of Dr. Coomaraswamy, who is a recognised authority on the subject. Indian art, as the author says in his preface, "has been produced by professional craftsmen following traditions handed down in pupillary succession . . . Tradition is a living thing, and utterly unlike *the copying of styles* which has replaced tradition in modern life." Moreover, it has a definite purpose and depicts the national life and sentiment. In this brief introduction we have an admirable selection of the main characteristics of Indian Art, illustrated by no less than thirty-four plates from excellent photographs reduced to suit the size of the book. These are wonderfully clear and instructive. These, together with an improved font of type and better paper, make this volume the best, to our mind, of those hitherto produced in this series.

F. L. W.

CORRECTION

IN the November issue, 1923, the "General Report of the Vienna Congress" should be signed C. Jinarājadāsa, not John Cordes as on p. 266.

THE THEOSOPHIST

ON THE WATCH-TOWER

I sometimes wonder what future splendour of development awaits the Theosophical Society in Russia after its long martyrdom. In the days of Russia's wondrous daughter, H.P.B.—that royal soul that chose for habitation the best body for occult purposes that had been born for 200 years—Theosophical teachings were banned by the Censor, and were kept out of Russia, though a Russian Grand Duke used to have smuggled in to him a copy of *Lucifer*, edited by his countrywoman. Yet could not the Divine Wisdom be wholly kept out. For brave Russian youths and maidens would steal across the frontier, bent on gaining knowledge, and as the gates were closed in their eager faces in Russia, they e'en sought to quench their thirst abroad. So many a foreign university, in Switzerland, Sweden, and elsewhere, welcomed these children of an unkind mother, and they gathered ideas of liberty as well as the lessons of science, and went home enriched with knowledge and with ideals of freedom, to free their own people alike from ignorance and from tyranny. Among these were Anna Rabinovitch, who had gained some Theosophical knowledge during her exile, and thought that

she could give to her people no more precious gift than this. So she and a few others set up a secret press, and printed Theosophical pamphlets and these were passed from hand to hand. After a while the seed began to grow, despite the White Terror, and some Russians came westwards, and among them Anna Kamensky and Nina de Gernet, and a few books were smuggled in, and a small band of Theosophists was formed, a light in a dark place. And, greatly daring, Anna Kamensky dreamed of a Theosophical Society in Russia, and she and a tiny band of devoted women were sent back as sheep in the midst of wolves. Presently came a respite of tyranny, and a little Lodge was formed, and then tiny groups here and there, till the T.S. in Russia became an accomplished fact, and what had been whispered from ear to ear was spoken aloud for all to hear who would, and the T.S. in Russia sent its reports year by year, and the fine genius of Russia spoke through a Pogovsky, an Ootomsky, a Poushkine, and the hearts of the pioneers were glad.

Then came the day of Freedom, so soon quenched in blood, and the Red Terror began. And the Bolsheviks attacked the Theosophists, arresting their leaders, and mockingly offered them liberty if they would teach the people atheism and that religion was the great cause of misery. And as they would not, their Lodges were closed, and they were kept under restraint, and suffered extreme privations. Some died of starvation and hardships, among them brave Anna Rabbinovitch, and many others, and some escaped, and through many dangers reached foreign lands. Among these was the General Secretary, Anna Kamensky who, after many perils came to safety. In 1922, all societies were called on to ask for registration again, and the T.S. applied, but was definitely refused in the spring of 1923, and its library was seized and its seal taken, and Russia became again to all intents and purposes an unsectionalised country, as

before 1908. But as there are many T.S. Lodges of Russian exiles, they can remain "In the Wilderness," with their former General Secretary as Presidential Agent, keeping in touch with them all, as indeed she has been doing during these years of Bolshevik persecution and tyranny, with the Charter suspended until the tyranny is broken and religious freedom is again possible. For nothing can deprive Russia of her inner mystic life, and though it be buried in the sepulchre by the present tyranny, she shall reap the harvest of her agony, and shall have a glorious resurrection.

* * *

In Jugoslavia—or Zagreb, as the people themselves call it—a circular has been issued by a few members, who hope to publish a quarterly journal, as a beginning of Theosophical propaganda. Here are some extracts, poignantly interesting, which breathe the spirit of this land, so little known in the West of Europe.

Be our first word Greeting to all who strive after the same goal of the brotherhood of man in the spirit and in truth! . . . We earnestly wish at once to join the full tide of the world-wide spiritual revival, for thus we shall receive more strength—better, swifter and more direct help, without which we may have to wait and experiment for a long time ere we can serve humanity and progress. In this we want to begin by helping first of all those who are nearest to us—our country and our people, so that they may become a profitable factor and a harmonious element in the scheme of future evolution. . . . We are beginning late, pretty well the last among the nations of Europe, and in a region which has from the earliest times to this day been the point where the opposing influences and interest of North and South, East and West have ever crossed and clashed,—the region which has been the battle-ground of secular struggles, the flint from which were struck the first sparks whence arose the recent world conflagration, and which is even to-day the ring in which the old spirit and the new around us and in us are contending for the mastery. Political unity we have gained at the cost of immense sacrifice; socially and spiritually we are yet seeking to establish ourselves; wherefore we entreat all those who read these lines of ours with understanding to concentrate their thoughts of peace harmony and progress all the more frequently upon us and to direct their thoughts, sympathy and love towards this our land and our people, so that they may thereby purify the atmosphere in which we are now beginning our labours.

Our Yugoslav land, ever martyred and rent asunder, this land between the Pannonian plains and the mountains of northern Greece, between the Ægean, Black, and Adriatic Seas, is full of remnants of the ancient Pelasgians, Illyrians, and Thracians. It was settled by the Greeks and Romans, overwhelmed by Avar, Tatar, and Turk; invaded by Germans, Latins, and Magyars, Papal Rome, Patriarchal Byzance, and the Prophet's Islâm have cast the nets of their ecclesiastical organisations over it. This land of several branches of the Slav race, yet all one in Slav blood, soul and aspiration, achieved its union after the greatest war in history, the clash of two mighty Empires—the Hapsburg and the Turkish, those champions of the antagonistic worlds of the West and East; wherefore this land and the people within it desire and require before all things unity, peace and spiritual growth. . . . Here, around us and among us, in these still undeveloped and insufficiently civilised lands of South-Eastern Europe there is much exceptional material, much healthy promise of high spiritual culture; there are in our national tradition, poetry and customs many memories of the ancient Slav sun-religion; we are told that the forefathers of these heroic clans came to the frontiers of old Byzance without weapons, only with flutes and viols; there are traces of the old Bogumils, spiritual children of the Manichæan schism and fathers of the French Patarenes. There have never been religious wars in our nation, not even at the time of the change from Paganism to Christianity, which was accomplished smoothly and without religious hate. Whatever religious persecution we have known among us has been the work of foreign masters. The saying "My brother is dear whatever his faith" is an old national proverb and the greeting "brother" is the most usual form of address among men; and brotherhood-in-God the most sacred tie. The spirit of co-operation has from time immemorial found expression in the Yugoslav family communes, the foundation, the unit of society in our mainly agrarian, deeply ethical, and highly poetical people.

Already in the early days of Christianity our people had its own apostles,—Cyril and Method—who preached the Gospel in a way suited to its special needs; it introduced and preserves to this day the use of its ancient language in divine service, even in the Roman Catholic Church; it developed the vigorous Bogumil movement and an independent Orthodox Church; it produced great pioneers of the idea of Union between the Churches of the East and West: in the seventeenth century Krizanic, the inspirer of Peter the Great, and in the nineteenth Bishop Strosemayer, the dauntless opponent of the doctrine of Infallibility at the Council of the Vatican in 1870.

Our people possesses a vast store of exceptionally beautiful national poetry, unequalled in Europe—poetry abounding in myths and legends often concealing profound symbols or perchance the initiation through which our people passed in its struggle with the Turks. This is the legend of Kosovo, for instance, enshrining the tradition of the Vitus Day (Vidov dan) initiation . . . Already in the seventeenth century there were Masonic Lodges in our country.

Throughout the whole of the nineteenth century we had a vigorous idealistic and spiritual movement . . . Of those who knew about Theosophy there were but few; of those who were interested in it, very, very few; and of those who seriously tried to become Theosophists, scarcely a one.

Only recently, since the war, a few lectures given in Zagreb have drawn public attention here to this movement, and upon that occasion those who were interested in the subject also became acquainted. Two years have now passed since it became possible to found a small circle which decided to set to work. This circle has so far been recruited in the first place from our intellectuals, because it was considered that in view of our conditions it would be wiser to protect a good and sacred cause from being held too lightly, and to give it a serious aspect.

With this outlook and purpose we in this part of the world are beginning to light the lamp of the Divine Wisdom and preparing ourselves for modest participation in the European Congress in Vienna next July. We do not know whether we shall receive sufficient strength to carry out our work; we do not know when and whether we shall continue the publication of these booklets and of a small Theosophical library which is a first requirement.

This is long, but I have cut out much that I should like to have printed. All will wish Zagreb well.

*
*
*

New York will have, ere very long, a fine building for its Theosophical Lodge. Mr. Eugene S. Wheeler has sent me some of the plans and the following description:

We have bought a plot of ground on 64th Street near the park, size 100×100 and our plans call for a nine storey apartment-house of from three to four rooms and bath. The Society will occupy the full basement, first and second floors, divided as follows. The basement floor will contain a large assembly room 25×40, a dining-room and kitchen and a large swimming pool and showers. The ground floor will contain a large auditorium seating 600 people and will be equipped with the regular opera chairs of the finest quality and also a very fine pipe organ. There will also be an assembly room for 200 people, a library and a very large reception room. On the next floor will be a suite of three rooms for the President to live in and also a suite for visiting guests, a large reading room and a room for the Esoteric School, and a business office. There will be smaller rooms for other uses. It is costing us \$80'000 to furnish and equip the Society Headquarters, and everything will be of the very finest quality.

Mr. Wheeler is himself erecting the building, and is giving the Society a lease of the three floors described for twenty-one years at a rental of one dollar a year. At the end of the lease he

hopes that the building will have paid its cost and it will revert to the Society. It is to be opened in June next, and is named Besant Court. I heartily wish success to our earnest and generous brother, and trust that the New York Lodge will prove itself to be worthy of its helper. I believe it will be.

*
* *

It is surely "a sign of the times" that a Committee should have been appointed by the Lambeth Conference to report to the Church of England on "spiritual means of healing". It was composed of fifteen bishops and clergy and six eminent doctors of medicine. The Committee state unanimously that the

power to exercise spiritual healing is taught by Christ to be the natural heritage of Christian people who are living in fellowship with God, and is part of the ministry of Christ through His Body the Church.

On this assertion the *Observer* remarks :

It is difficult to believe that any Committee so composed could have implied that disease was not directly sent by God or declared that it was the "natural heritage of Christian people" to heal it, even twenty years ago. Such utterances certainly open up a wonderful vista of hope alike to the community and to members of the Church, for nothing could more certainly restore its rightful influence to the Church of Christ as the one true guide and friend of mankind than that it should once more exercise the ministry of Christian healing.

This function is already largely exercised both by the Church, as in Australia, and outside it, and the Church in England is late in taking it up. It is repeatedly stated in the *Christian New Testament* that faith—confidence in the sufferer, self-confidence in the healer—is necessary to the success of the healing act. The patient must feel sure the healer has the power to cure the disease, and the healer must feel sure of his own power to heal, whether that power resides in himself or is transmitted through him from a Being superior to himself. The apostles and disciples of the Christ healed in His name; the Christ Himself healed by His own power. But even He could do "no mighty works" where there was unbelief. This is sometimes used as a proof that His power was not real.

It might as well be said that electricity was not a power because the supposed power did not manifest in a water-laden atmosphere. All natural forces require certain conditions for the production of results, and no one avers that the operator is a charlatan because he produces results when suitable conditions are present, and fails to produce them when they are not.

*
* *
*

This lack of faith is the reason why healing power has disappeared in the Church. Where the anointing with oil in the name of the Lord took place, it was, according to S. James, to be followed by the healing of the sick man; it is done now only when the sick person is believed to be at the point of death. Neither the sick man nor the priest expects the results predicted by S. James, and they do not follow. This same entire lack of faith is shown in the conclusion at which the Committee finally arrives, and the comments of the *Observer* are certainly caustic, but, I think, deserved; it considers the conclusion "strangely weak":

It says that "the Church must sanction methods of religious treatment of bodily disease, but in so doing must give full weight to the scientific discoveries of those who are investigating the interrelation of mind, spirit and body". And it then proceeds to knock away the basis for a ministry of spiritual healing by declaring that "No sick person must look to the clergyman to do what it is the physician or surgeon's duty to do". It is not surprising, perhaps, after this statement that the Committee's only practical recommendation is that clergymen should be "adequately trained" in medical psychology, which is certainly not healing by the "Spirit of God," and that they should be authorised to add Unction (anointing by oil) and the Laying on of Hands as a ritual addition to the traditional offices of prayer for the sick and uplifting spiritual consolation. That is all. Nor do they show great confidence in the practical efficacy of this method of giving effect to the "natural heritage of Christian people".

The *Observer* quotes as against the Committee the words of the Christ, as reported by S. Mark :

And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they

shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick and they shall recover.

It proceeds to ask whether this part of the Gospel is untrue, and the other part which has "transformed the history of the world" is true ? It points out that Christian Science has acted on this message and has proved its truth. The contrast is pithily put. Medical men had been put on the Committee :

This act almost committed the Committee to the view that spiritual and medical methods were but two aspects of one process. The Christian Science view is that spiritual and medical methods of healing are two entirely different systems, which can no more be mingled than can Spirit and the flesh, for "these are contrary one to the other". Christian Scientists claim that it is the understanding of God which heals the sick and redeems the sinner, and that the admixture of any other element simply hinders the manifestation of the power of the Spirit to heal. The Committee manifestly relies primarily on medical means for bodily healing, does not put "the power of the Spirit" first, and consequently confines the clergyman's function to that of acting as a kind of auxiliary to the doctor and not as a healer himself.

Still, as the *Observer* concludes, "the Committee's report marks a definite stage". How marvellously has the world changed during the last fifty years : it has turned its face from materialism to the immanence of God, from matter to Spirit.

*
*
*

A Federation of British Youth Movements was formed on January 5, 1924, at a meeting of 57 delegates from the following organisations :

Ankh Lodge, Band of Hope Union, Fabian Nursery, Federation of University Women's Camps for Schoolgirls, Federation of Working Girls' Clubs, Fellowship of Youth, Girl Guides' Association, Guild of the Citizens of To-morrow, Independent Labour Party, International League of Youth, International Young Theosophists, Kibbo Kift, National League of Young Liberals, No More War Movement (Youth Section), Neo-Vitalists, Order of the Round Table, Order of Woodcraft Chivalry, Poplar Federation of Girls' Clubs, Practical Idealists' Association, Primrose League (Junior Branch Committee), Socialist Round Table, Stepney Association of Working Boys' Clubs, Student Movement House, Young England, Young Friends' Committee, Young Labour League, Youth Lodge (Theosophical Society).

The delegates of the following organisations were not able to attend : League of Nations Union, National Union of Teachers, Royal

Arsenal Co-operative Society (Junior Circles), Social Institutes' Union for Women and Girls, Young Men's Christian Association.

The following organisations sent visitors only: Boy Scouts' Association, League of Young Peoples' Society, Toynbee Students' Association, Young Communist League.

There were two resolutions moved, discussed and agreed to, the first being "that it was desirable to federate British Youth Movement," and the second that the object of the Federation was "to co-ordinate all British Youth Movements, and to collect and disseminate news concerning National and International Youth Movements". A constitution was drawn up after discussion and carried, I have not space to print it this month, so put it into *The Young Citizen* for March. The Secretary *pro tem* is Theodore Besterman, 2 Upper Woburn Place, London, W.C. 1. It is simple and sensible.

*
* *

A circle of Danish Theosophists, "in order to do more effective work for Theosophy in Denmark" have started a periodical, *Tidsskrift for Teosofi*. Much may be done by a Theosophical magazine, well edited. Another effort, this time in Cuba, is the founding of a community. A very high ideal is set, that will prove difficult of attainment for fifth-race people, especially for those of its fifth sub-division, but Cuban Theosophists are very devoted, and may be able to carry it out, and they belong to the fourth sub-division.

*
* *

My readers, knowing that I regard the Non-Co-Operation movement as the greatest setback to India's freedom that has been started, may be surprised that I have put in Mr. Sri Prakāsa's defence of it. For many think, despite all I can say, that I want to dominate the opinion of other people. As a matter of fact I have so strong a faith in Truth and Right Reason that I always give the fullest opportunity to the expression of views from which I dissent, provided that they are expressed in decent language and do not state what is to my

knowledge false about individuals. I shall criticise Mr. Sri Prakāsa's statements next month.

*
* *

A novel, but by no means useless, movement has been set on foot, entitled the Welfare Meditation Union. The idea is to create a "general reservoir of good thought," to send out good thoughts into the mental atmosphere. Thoughts are sent out to the members, or public objects which need such help are mentioned. Doubtless much good might be done in that way.

*
* *

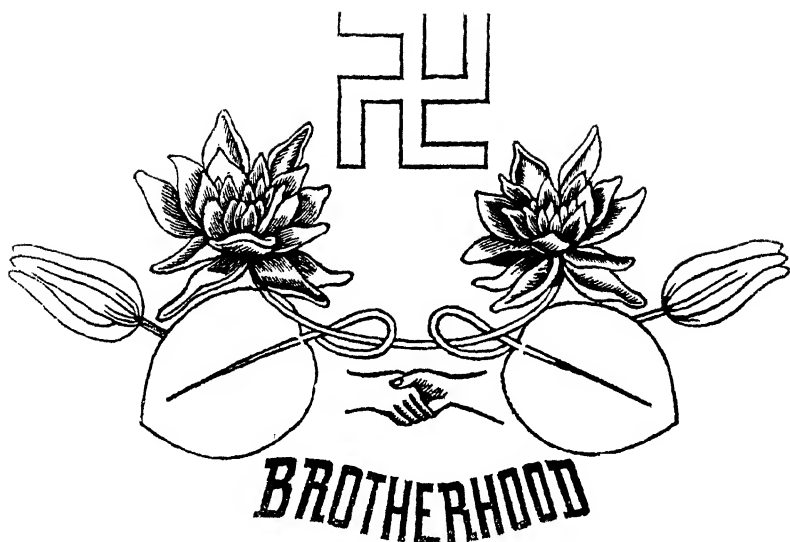
I print the following letter, showing how ready are Theosophists in America to give help to the stranger within their gates. I was a little anxious about a young Indian girl, leaving India for the first time, and going to an American University, so I wrote to Mr. Rogers, the General Secretary, and asked him if some lady could meet her at Boston and see her safely into the train. I have received the following from Mr. Rogers:

Replying to yours of November 6th about Miss . . ., I will say that we have carefully looked after her comfort. In a letter from our Headquarters, forwarding yours to me, the Secretary-Treasurer, Mrs. Maude N. Couch, says: "I have attended to all the details to the last degree, at Boston, New York, Brooklyn, Detroit, and even to finding a girl member who lives five miles from Ann Arbor, who has promised to make week-end motor trips to the College to see Miss . . ." If she does come on to Chicago before going to Ann Arbor, we will look after her comfort here.

Faithfully yours,

L. W. ROGERS

Now is not that thoroughly nice and kind?



THE EVE OF A NEW CYCLE

I

INDUSTRIAL DEVELOPMENT IN THE LIGHT OF THEOSOPHY

By "A HEARER"

INDUSTRIAL development in the light of Theosophy is a vast subject, and yet, if we would understand our position in the evolution of our race, we must make an effort to obtain, at least, a broad conception of the industrial process in its historical setting.

Such a conception was never more necessary than it is to-day. The forces of evolution have been for the last few generations, as it were, speeding up their processes, with the result that we and the peoples of all civilised countries are at the parting of the ways.

It is no strange thought to a Theosophical audience that change and life go ever hand in hand, that there is no such thing as a static condition even as regards inorganic matter; and if this is true, it is also true of humanity, its industry and of all that flows from it.

We Theosophists believe in the operation of law in the affairs of mankind and the Universe. We believe that there is a trend, an evolutionary urge, in the environment and the consciousness of the race, which, by means of processes largely not yet understood by us, has brought us to our present stage of development, which from now onward demands more and more our intelligent understanding of it, and co-operation with it, in order that we may eventually achieve the glorious end in view.

That end may, I think, be briefly stated as involving the highest development of the individuality, together with a full consciousness of the underlying and fundamental unity of all.

We shall all agree that the great law of human progress is evolution, but evolution is many sided, it has many facets and all of these are phases of the great life impulse of the Logos. All are important in their place, all are instruments in the hands of the great Beings who watch over and direct the whole evolutionary process.

And not the least important of these instruments is the industrial evolution. It is by means of industry that man satisfies the needs and desires of the body, it is largely by the concentration which industry demands that man has grown in mental power. It is, therefore, quite in accord with Theosophical teaching that the development of human industry should be of profound importance as an instrument for man's progress.

Like all phases of truth, the truth as to this subject will be found to take its place and to dovetail into a philosophy of human progress, and therefore, I may have to touch upon

other matters, if its implications in connexion with the progress of the race are to be made clear.

According to scientists who have investigated the early history of the race, the earliest known form of society was a primitive communism. Private property was unknown. All industry, such as it was, was carried on for the benefit of the group. Many very useful industrial discoveries were made in this early society, such as the wheel and the potter's wheel; and spinning, weaving, and various other useful arts were practised. These were not undertaken for the enrichment of individuals as such, but for the good of the whole group or clan.

Production for profit was unknown. Rent was unknown. Interest was unknown.

The welfare of the individual was so merged in the welfare of the clan, or family group, that he could not imagine himself as existing apart from it. Banishment was the greatest punishment, even greater than death: for all around the little circle, bound together by ties of blood, was a mysterious, terrible and hostile world.

Ignorant and poor, the member of the primitive group identified himself so completely with the life of his clan, that one might be led almost to suppose that the race was repeating, in that form, the experiences of the group-soul.

I am really inclined to the belief that this was the case. As I shall try to show later, the progress of the race appears to proceed in cycles. At the commencement of each cycle one may, I believe, trace the fundamental unity, always existing, it is true, but at these times dominant—not yet broken into, as it were, by its opposing pole of separateness. Then, as time proceeds, this general consciousness of unity becomes for the time being, and for the purpose of developing some special human faculty, submerged—only to reassert itself at the close of the cycle in a higher form.

So poor were the members of this primitive society that to have allowed individual appropriation of the necessities of life would often have meant the destruction of the group. Its communistic form was therefore forced upon it by the logic of circumstances.

Such a system of small clans or family groups, bound together by ties of blood and necessity into a more or less harmonious unity, was extremely tenacious of life. This primitive communal form, this co-operative commonwealth on a tiny scale, lasted according to orthodox science for hundreds of thousands of years. It was, so far as is known, world wide. All the societies of historical times show clearly in their traditions and customs their descent from the same form. And this being so, the movement toward the higher state of industry was slow, almost imperceptible, but it did go on.

With the domestication of animals the conquest of the rudiments of agriculture, and the invention of such tools as I have mentioned, a time was reached at last when the labour of a man was sufficient, and then more than sufficient, to supply his needs and those of his children with some considerable degree of certainty. A great advance surely? Certainly it was a great advance, but it split the social unity of primitive society from top to bottom.

It is not necessary for us to suppose that a state of society literally as old as the hills, should pass away, so to speak, in a night. "Though the mills of God grind slowly, yet they grind exceeding small."

At this stage of our investigation, we are dealing with periods of time, in comparison with which all written history is but as yesterday. Let us then consider for a moment the natural effects of this increased power of man over nature, taking into account at the same time his degree of mental, moral, and spiritual enlightenment.

I have said that the clan was a tiny group, bound together by necessity and the blood tie, real or traditional; that outside the group was a hostile environment, natural and human. This being so there was no such thing as what one might call an inter-clan morality. Between clan and clan there generally existed a state of war, indeed it was considered a highly moral act to slay the outsider. Prisoners of war were rarely taken. To have kept them alive under the precarious conditions of the food supply would have been a source of danger to the group.

But in other conditions, with other manners, a point was reached in the productivity of labour, when it *did* become profitable to save the prisoners, when it became profitable to force them to work and to take from them all the results of their labour except such as was barely sufficient to keep them alive and working.

Such was the genesis of chattel-slavery and, in fact, of the exploitation and oppression of man by his fellow-man, whatever its form, all the world over.

The effect of this industrial development, working slowly from generation to generation, was to make possible, for the first time in the history of the race, the individual accumulation of property by the strongest members of the clan. Primitive society, under this gradual process, thus became slowly but radically transformed, its internal cohesion was ruptured beyond repair, its members became self centred and individualistic; the executive power of society became ultimately the more or less despotic state of its wealthy and powerful members.

On this foundation of chattel-slavery was reared the power of all the ancient empires of historical times: all were like colossal pyramids, shining like stars at the apex, but with their foundations sunk in the mire of injustice and infamy. But through all this tragic pain and wrong, deep down in the

human heart still lived the innate longing for unity and fellowship, and the memory of the old, old time, when man lived in fellowship with his brother, lingered as the tradition of a long lost "Golden Age," and served as a foundation for hope for the future.

And we, viewing the path of human evolution from a higher standpoint, may, through all the sorrow and suffering, yet trace the influence of a Guiding Hand and of a Directing Spirit which in due time will justify the loftiest aspirations of the race.

I have dwelt at some length upon the primitive society of our fifth race and the cause of its break-up, because this matter is, I believe, of the deepest interest and significance for us as Theosophists. For we believe, as I have said, that human evolution proceeds in cycles, from unity, through separateness, returning again to unity upon a far higher plane.

In this destruction of Primitive Communism can be traced the progress of the race down the arc of separateness, which is selfishness; a painful tendency for the time, it is true, but the necessary preliminary, as I believe, for wider groupings, higher conceptions, and brotherhood upon a far broader basis than would otherwise have been possible.

Here we are witnessing the outgoing into the wilderness. Later we shall, I feel sure, have clear indications that the return journey is already well on its way.

With reference to the great social change we have been considering, with all the Theosophical implications it involves, there is one point of almost paramount importance to which I would draw your attention. The immediate force which accomplished it, was the development of human industry. And why was this instrument chosen, if chosen it was? Surely the explanation is simple.

As I have said, man has been brought to his present stage of evolution, largely by means of forces, the meaning of which

he could not comprehend, and, because of his ignorance, quite beyond his power to control. He was not sufficiently evolved to take the necessary progressive steps of his own free will, therefore he had to be forced onward by pressure of circumstances.

But if he was to co-operate with forces of this nature, it is evident that he must do so quite naturally and unknowingly. Man's natural desire to get his living leads him to concentrate his thinking upon the matter ; this again leads naturally to the development of his thinking powers, and to the invention and improvement of the tools which he uses to assist him in that object. The improvement of his tools so increases his power over nature and so changes the circumstances of his life, that ultimately he outgrows his social clothes and his codes of law, and must needs make himself a new suit of laws and social institutions to fit the altered circumstances.

Therefore we come to this important conclusion ; that the necessary development of man's individuality, in this our fifth race, was mainly achieved through the instrumentality of his industrial development.

And what is to me a truly wonderful thought is that it is exactly this same instrument which is now forcing him along the upward arc towards unity with his fellows.

It must not be thought that, with the break-up of a communistic social organisation, the clan itself dissolved into a disconnected number of individuals. Not at all. It was not necessary that separation should go to such lengths. Side by side with the growth of internal disunity and separateness went the welding of the clan into the tribe, of the tribe into the nation. Neither was this internal antagonism by any means complete and universal. We may safely believe that human affection was not wholly destroyed although it had no opportunity to express itself to any high degree.

We must now approach the consideration of conditions which are well within recorded history.

The old slave empire of Egypt had gone down before the armies of Greece, where art and literature had reached a very high pinnacle. But the glory of Greece was equally based upon the degradation of huge masses of slaves. Meanwhile, the more simple and republican Roman was gradually building up his commonwealth. The law of karma was then, as now, in full operation, and in due time the power of Greece went down before a more virile, and a juster, if less artistic, people.

But humanity learns its lessons very slowly.

With Greece conquered, and Egypt a Roman province, the same canker which had destroyed their predecessors began to eat into the heart of Rome also. The haste to amass wealth followed upon the opportunity provided by their military successes, and the Romans themselves became the owners and oppressors of vast numbers of chattel slaves.

This introduction of slave labour had the ultimate effect, once more, of making work appear ignoble. The free farmers could not hold their own, and lost their estates to the money-lenders and patricians. Vast numbers of handicraft and agricultural slaves were the foundation upon which the luxury of Rome was based, sapping the public spirit and physical energy of its rulers, until at last the Gothic tribes, vigorous in body and still democratic in their social institutions, swept over them like a flood.

What was the root cause of the downfall of all these mighty empires? It was that the principle of separateness or selfishness, expressing itself in the field of economics, had over-reached itself. Thus did men's brothers appear to them as mere tools for the accumulation of riches, and justice, mercy and love were forgotten. It is for us to ask ourselves how far this may still be true to-day.

It is possible that only by the knowledge of evil, that we may, in time learn to love good, by the successive disasters which have befallen mankind, whenever he attempted to build up

a state upon an evil foundation, to prove its utter instability. And so the Roman Empire went down, and our attention must be turned to this mass of victorious barbarians, for from these has arisen modern industry, and modern civilisation.

The feudal society which they established was, on account of the break-up of the Roman system of communications, very much more local in its formation. They were still very largely an agricultural people. Industry, such as it was, was of course in the stage of handicraft. A feudal society was certainly an improvement in many ways upon the Roman slave economy. It is true that the common people were largely the serfs of the large land-owning barons, but they were not without their rights to land and to some extent to the product of their toil. In fact, with the growth of the guilds, a considerable measure of freedom and well-being was won by the craftsmen.

For a century or two, the conditions of the workers was in many respects better than at any time in history, before or since. A workman could, at that time, provide for a year's subsistence with only forty weeks of labour. This is an amazing statement, perhaps, to many people, but such is the historical fact. Industry and labour did in fact at this time reach as high a point as was well nigh possible under a system of handicraft.

From one point of view we can only regard its passing with profound regret, but not from the larger and Theosophical point of view. Separation and individualism did, perhaps at this time, the best of which they were capable, but from the higher standpoint it was not good enough. Out into the wilderness again the mass of the people had to go, in order that they might through further suffering learn the lesson and reap the rewards of co-operation and brotherhood.

The break-up of feudalism was caused by the growing strength of the industrial forces of the country, the greater productivity of labour and the need for its greater mobility, the

growth of means of communication and the expansion of trading ; all these were aided by the revolts of the peasants and the craftsmen of the towns.

The merchant class was now growing in power and importance. A large trade was done with India and the East and Venice and the cities of the Hanseatic League were at the height of their wealth and power. With the growing demands of trade, a new type of industrial organisation was born. Many craftsmen were gathered into one workshop, and subdivision of labour began.

Mental progress was, however, largely held in check by the domination of a bigoted, powerful and worldly Roman Church. Scientific discoveries of profound importance were made, only to be frowned upon and their discoverers persecuted, and it seemed that the progress of knowledge might be hindered indefinitely by an ignorant and powerful priesthood. But, as we believe, human affairs are not left to the play of blind and ignorant forces.

The psychological moment had arrived—and, like a bolt from the blue, the Turks swooped down and straddled all over the trade route to the East. The effect upon the progress of the race cannot be exaggerated.

Relying upon the discoveries of astronomical science, Columbus set sail upon his perilous voyage to the West to find a new trade route to the Indies. He discovered America. He paved the way for the proof of the rotundity of the earth and so helped to carry the mental progress of the race a huge step forward.

May we not recognise here, once again, the tremendous importance of the economic or industrial factor as an instrument of human progress.

Had the trade route to the East remained open, the discovery of America might have been delayed for centuries. This discovery effected enormous changes in the industrial

life of Europe. The whole trend of trade now began to change from the East to the West, the ocean was henceforth to become for a long time the great highway between the nations, and the English as an island people became, by reason mainly of their geographical position coupled with their inventive genius, the pioneers of those tremendous industrial changes, which in a few centuries have revolutionised society and the world.

From this point onwards we must, in the main and for this reason, follow the course of economic progress in England, the classic land of modern industrial development.

I must remind you that in spite of the fact that the beginnings of collective industry, in the drawing together of many craftsmen into one workshop, had already made its appearance, by far the greater part of industry was still of a purely individualistic nature; to use a technical phrase, the tools of labour were "scattered": they were in the hands of a large number of more or less isolated workers. Another very important factor; the land was still very much more in the hands of the common people than it is to-day.

Therefore a workman, owning his own tools, not only also owned the product of the work he did with them, but in a very large number of cases he was also in possession of sufficient land upon which to grow his food stuffs. He was thus in a position of very considerable independence, and conditions such as these provided an important barrier to the extension of the principle of collective industry and the division of labour in the manufactory.

Thus the progress of collective industry involved the wresting from the common people of their rights in the land, and the destruction of their independence.

We have seen how the craftsmen and peasants had been emancipated from the chains of feudal society, and the prosperity which followed upon that emancipation; but, had

they known it, the future was for them black as night with stress and storm. The beginnings of trouble go back even to before the time of Elizabeth, when English wool became in great demand for the textile industries of the Continent. Then began the great robbery of Englishmen, women, and children of the land of their own country to make way for the large sheep farms.

The process of clearing the people off the land was then only beginning. The growth of the manufacturing industries was demanding larger and larger drafts of labour, and the impetus given to trade by discoveries and the enlargement of the world market led the growing trading interests to join with the larger land-owners in a general conspiracy of robbery against their more helpless countrymen. The workman, half craftsman, half peasant, became their common prey, and was driven by force or by fraud from his holding. In England, thousands of Enclosure Acts were passed by Parliaments consisting entirely of landowners, transforming into private property tens of thousands of square miles of land which had been common from time immemorial.

Kings were ready enough to be guilty of gross breaches of trust, and to give away large tracts of the national crownlands to the children of their favourites.

In Scotland, the chiefs of the clans set to work in the same iniquitous fashion, turning the clan lands, of which they were the trustees, into private estates for themselves. Not only was all this wrong and robbery committed, but the world was ransacked for specie, for a greater and greater supply of the precious metals to serve as a medium of exchange. Mexico and Peru were conquered, their peoples butchered, plundered and enslaved, and the trade of the buccaneer had its heyday. With massacre and torture the populations of India and Java, and the islands of the sea, were raped and looted, and the cry of an outraged humanity went up to Heaven.

I said earlier that the teaching of Theosophy was that the evolution of humanity proceeds from unity, through separateness, back to unity on a higher plane.

The break-up of the primitive unity was achieved by economic or industrial forces working, temporarily, in the direction of separation or selfishness. We have now reached the lowest point in the downward direction, *the return journey commences* and we are to see those same forces, developed through history to gigantic proportions, sweeping humanity irresistibly forward, with ever increasing speed, to a momentous and world-wide climax. In a word, we are to witness the operation of powers, whose purpose is no longer the separation, but the unifying of the race.

Industrial history, for the last one hundred and fifty years is the history of the great inventions, and the harnessing of steam power to machinery. The effects of these developments, upon the future of the race, are fundamental in their importance.

In the ultimate, the forms and institutions of any Society largely depend upon the methods of its industrial production and distribution, at any rate until such a degree of general intelligence is reached that these matters are relegated to their proper place in human thought and feeling. No Society, not yet at that high stage of attainment, can remain unaffected by important and far-reaching changes in its industrial processes.

Now in spite of the tendency towards the aggregation of labour in the manufactory, and the measures taken to provide that labour which I have described, there was still left a very considerable village industry. But improvements in machinery and the harnessing of steam power changed all this. The new methods soon threw out of employment numbers of those who had formerly worked by hand, and made all classes of workers depend upon capitalist employers.

England was rapidly becoming the leading industrial nation in the world, but the plight of labour was tragic. The workers in the factories are described as living in *filth* and *rags* and *poverty*. But I have no desire to harrow your feelings with the tale of their sufferings. My object is to give you a wider view of this historic drama. Some of you may perhaps remember those lines of Browning

Our time is in His hand
Who said—"A *whole* I planned".
Youth sees but half. Trust God.
See all—nor be afraid.

So the race for wealth went on and industry and trade continued to expand. From the employers' point of view there seemed to be no end to this amazing prosperity. And then it was that the Commercial Crisis of 1815 struck the industrial world with astonishment and dismay. Continental markets were glutted with British goods, piles of which lay unsaleable on the continent and many manufacturers were in consequence ruined.

From that day to this, similar crises have dogged the steps of modern industry, and must, I believe, continue to do so, as long as our present method of distribution lasts.

We are thus brought face to face with one of the glaring contradictions inherent in the system. On the one hand there are warehouses stocked with goods; there are enormous industrial forces ready to reproduce these goods and more, the moment the market can absorb them; and on the other, are millions of men, women and children who have produced these goods, who have never had enough of them, and who are thrown out of employment because there is what the so-called economists characterise as "no effective demand".

For a system of society so newly born it is amazing that this evidence of disease should so early manifest itself. It was as if some higher Power had very regretfully been compelled

to use drastic measures to achieve its object, and therefore was very careful, right from the start, to make clear to those who had eyes to see, the temporary nature of the expedient.

Not the least important effect of such constantly recurring periods of stagnation was a strong tendency towards the aggregation of capital. As the century progressed, we see the birth of the Limited Company, and following upon this comes the amalgamation of Companies, the Syndicate, and the Trust. Indeed, we witness the erstwhile apostles of free competition leading the way towards huge combinations, whose object is the destruction of the very competition which their organisers formerly preached as a gospel.

Now the point I would emphasise to you at this stage is that industry, under such organisation, has ceased to be *individual* and becomes *co-operative*. For, by gathering together the scattered tools of industry into mighty forces which can no longer be operated by the individual workman, these organisers of industry have all unconsciously been guided to do a very necessary and fundamental work, to wit, the laying of the economic foundation stones of a new social order.

I have shown you that before the Industrial Revolution the tools of industry were more or less scattered. It naturally followed that the men who used them were also more or less scattered and isolated, but side by side with the growth of modern industry and the combinations of the employing class have grown the combinations of the working class. The one is a necessary sequence of the other. From secret societies, made so by laws which condemned as a penal offence any sort of combination which sought to raise the workers' standard of life; these have fought their way, step by step, until to-day millions of workers are united in vast federations, openly treated with by Prime Ministers. I, at least, if I have any historical sense and any trust in a

Divine guidance in human affairs, believe that these men will ultimately be guided to use the vast powers which are coming nearer and nearer to their hands, not for selfish ends but for the uplift and happiness of the race. I, at least, believe that we are now fairly started on the return journey, out of the wilderness of separation, and that the goal of the higher unity is to-day almost in sight.

Briefly I must now draw your attention to other factors upon which I base my belief that we are on the eve of a new cycle.

Turn your attention, for a moment, from England and take a look round the world. We have just emerged from a terrible and disastrous war. What was the ultimate cause of this war? To my mind, the fundamental cause was trade rivalry and the struggle for the markets of the world.

For a considerable period since the Industrial Revolution England had nearly a monopoly of the manufacturing trade of the world, but she could not expect to hold this position for ever. In the nature of the case her machinery and her methods must, sooner or later, have spread to other countries, who would thus begin manufacturing, first for themselves, and then for export.

As early as 1850 these spread to America, and year by year since then they have been spreading outward in ever widening circles through Europe and beyond, until now in the far East a power has arisen whose industrial development is giving shocks of a very severe order to the nerves of our Eastern merchants. We need not be surprised at the process; it was inevitable. The great war, by throwing previously undeveloped countries upon their own resources, has accelerated the process, and, to put the situation into a nut shell, the industrial countries of the World, are now in possession of productive forces of such magnitude that the "effective

demand," under our present system of distribution, is unable to keep them employed.

The disease of trade depression is year by year becoming more and more virulent, so that unless we set ourselves seriously to solve the problem of the consumption of the product, industry will surely be paralysed by reason of the prodigious nature of its wealth producing forces. The need for a new outlet will very shortly become irresistible, and thus the opportunity for a full and bounteous life for all is now within our reach if only we have the courage and the faith to take it. All the forms are now ready ; all the powers are there ; and the world is crying out for a great spiritual inspiration to carry it over into its next great cycle of progress.

If we are rapidly approaching a crisis in the industrial field, what is to be said of developments in other directions ? If the world is shrinking from the point of view of the export market, it is also shrinking, just as rapidly, from the point of view of communications.

Within the memory of most of us here the motor car was a wonderful novelty. Probably all of us remember the breathless interest with which we read of the amazing flight of Bleriot across the Channel. Then came the wonders of wireless telegraphy and wireless telephony, and our scientists, not content with the havoc caused by high explosives, are to-day endeavouring to unlock the atom, and thus to release the most stupendous forces of the physical plane. We may trust that they will not succeed in this until such time as a great spiritual awakening has safeguarded humanity from making this earth tenfold the hell that it is to-day. But quite apart from such a possibility as this, the powers for destruction now in the hands of the nations are such as to fill one with a sickening sense of horror at the mere thought of the next war. Should such a catastrophe be allowed to come to pass, it may be well that our civilisation be smashed to

atoms, and our fifth race go down to history as another terrible warning of the inevitable end of self seeking to the race which will succeed it.

Surely we may trust that some gleam of wisdom from humanity will be vouchsafed to the nations, so that they may see that the only path to peace and well-being lies in fraternal co-operation, and brotherhood between nation and nation throughout the world.

If I have succeeded in making anything clear to you, surely it is that we are rapidly approaching a crisis in the history of our race, that we are, in fact, upon the eve of a new cycle. The possibilities for the race are dazzling ; the perils are commensurate with the possibilities. Therefore should we, in our individual, our social, and our international life, seek to express those aspirations towards unity which Theosophy would inspire, and so in our day and generation help towards the salvation of all mankind.

Our course is clear. We must stand for justice, co-operation and fellowship in our social relations. We must consistently support those forces in the state which appear to us to be heading in this direction. Remembering that "Hatred ceases not by hatred, but hatred ceases by love," we must stand for human and fraternal sympathy between man and man, and between nation and nation all the world over ; and thus, realising our position in the great evolutionary scheme, do our best to be "workers together with God" in the Divinely wonderful enterprise of human redemption.

"A Hearer"

THE PROBLEM OF NATIONALITY

By D. JEFFREY WILLIAMS

A study of the rise of nationalism in the modern sense of the rise of national independence will prove that it is a comparatively recent development. Perhaps we regard a nation to-day in a somewhat different light from the great nations of the past. We speak of the Egyptian, Persian, Indian and Babylonian, the Greek and Jewish nations of antiquity, but we cannot be quite sure that we speak of these nations of the past in quite the same sense that we speak of, say, a French, German or English nation. We may, perhaps, equally well speak of the great nations of the distant past as civilisations, and we find, for instance, that the Greek civilisation rested upon the City-State rather than the Nation-State. We very often find that "the glory that was Greece" as a nation—the "golden moment of the world" as it was described by William Morris—is also called, rather loosely perhaps, the Athenian and Hellenic civilisation.

The spirit of the Roman civilisation, which succeeded the Hellenic was entirely anti-national. Rome evolved from the status of a hill fortress to that of a vast Cosmopolitan empire, but Nationality was incompatible with either condition . . . Rome gave men peace and order, the material apparatus of civilised life, a limited degree of self-government, and a scientific system of law. She received in return a very deep and genuine devotion . . . but it was essentially a civic devotion . . . rather than the simple human love of a native land and its traditions.¹

¹ *Nationality and its Problems*, by Sidney Herbert.

It is interesting also to note that it was in the Roman Empire "that the idea of Universal religion conquered". Both Christianity and Stoicism to a greater or less degree flourished in the Roman Empire, and both were universal in their appeal. To the one there was neither Jew nor Gentile, neither bond nor free; to the other nothing was alien which was human.

It was not upon Rome, but upon the fragments of Rome that the Nations of the modern world have been established. Perhaps the Germanic invasion had no such intention behind it; the Germanic invasion had its visions of empire building in imitation of Rome, but it never succeeded in this great aim. The result was the dissolution of the Roman Empire, leaving the Church supreme in its stead as a universal institution. Feudalism followed upon this great disintegration of Empire and strangely enough:

It is in the feudal age that we see the modern nations springing up, and growing alongside the modern states . . . As we traverse the middle ages, we find the idea of nationality appearing with ever more and more of permanence.¹

Machiavelli's *Prince*, it is said, marks at once the death of one era and the birth of another, in relation to the emergence of nations in the modern sense.

Coming to the eighteenth Century we find it stated that:

It was as a result of the French Revolution and of the Wars which it initiated that the idea of nationality came to occupy the place of importance in human affairs that it holds to-day.

How precisely this result was brought about it is rather difficult to say, and there is much difference of opinion concerning it. At this time, too, the principle of democracy in the matters of government began to find its way into European States, and this principle of consent introduced into social institutions stimulated the growth of the idea of nationality. It is very curious that the intellectual and philosophic teachings of the pre-revolution area, which were so

¹ *Nationality and its Problems*, by Sidney Herbert, p. 66.

cosmopolitan and abstract, and which were concerned with man as a general and abstract concept, and with the rights and status of man in this sense, should in some way, not very easily explained, find themselves translated into terms and doctrines of national unity and national independence in the post-revolution period. The doctrines of the French Revolution were super-national in theory; in practice they speedily took on a strongly national character. And from this time forward the history of Europe, from one point of view, is the history of the struggle and emergence of nationality.

After this brief historical outline it would be well to consider what we mean when we speak of nationality. As a rule, students of the question in the past maintained that nationality was dependent on about six conditions which were considered to be absolutely indispensable. These six conditions were: a definite geographical area or territory; a common language; Government; organisation; a common religion; and a common ethnic type or identity of racial type. All these six conditions of nationality, in various combinations and in varying degrees of importance have been claimed as providing the essential basis of a nation's existence.

To-day, students of nationality do not regard these things as essentials. They point out that a nation may exist without most or half of these essential conditions, and that in any case the conditions by which a nation exists are not to be confused with the thing conditioned by them. Of course, it will be found that other things as well have been claimed as being essential conditions of nationality, one of which is the identity of racial origin. One writer says:

This consciousness of descent from the same original stock, or a common ancestry, never fails to appeal to the national instinct; in earlier days it was undoubtedly a very powerful stimulus to the creation of a national sentiment and a patriotic bond of union . . . But as ages have passed, and increasing admixture of populations has taken place, the incentives which identity of race once supplied have, in such cases, become modified by this admixture.

Especially in the case of conquered races and nations. Consequently there are few nations to-day which can claim pure or unmixed descent from a common stock. Mazzini said :

There is not a single spot in Europe where an unmixed race can be detected.

Of France, he said :

The most powerful nationality of the modern world (this at the time of Napoleon) is a mixture of Germans, Celts and Romans, and, some say, Iberians.

Identity of religious belief in the past was also a very potent bond of union, and this led in many cases to the establishment of a state religion coupled with legal penalties and disabilities very often in case of disobedience. Uniformity of religious belief is hardly anywhere to-day considered to be a test of nationality. Unity in diversity is considered nowadays to be a far nobler and greater thing than strict uniformity.

The part played by territory and geographical considerations in the development of a sense of national unity has also been a very important one, but we must also remember that the influences of mountains, rivers and seas, have been rather different in different cases and circumstances. In the case of the Jews we have an example of a nation having no territory, but nevertheless a nation with a strong sense of unity.

Similarly, economic interests, like religious and other interests, provide no basis for national unity. Nationality cuts across, and very often supersedes, conflicting economic interests that may be found in the national life.

Again, the part played by Government in the development of National Unity and National Self-consciousness is not very significant in this sense. If we take the trouble to read the history of the rise and struggles of nations, especially of the smaller nations, we shall find that Government, as known in the past and very largely in the present, has been far more often the enemy and opponent of nationality than its friend.

The history of nationalism, in practically every case, has been a Cinderella story, and this is putting it very mildly indeed ; in very many, if not most cases, it has been a question of tyranny and crushing and destroying the independence of small nationalities. Mr. G. P. Gooch's little book called *Nationalism* gives a very clear historical outline of the immense struggles and sacrifices which have attended the growth and development of nationality in Europe and Asia. When you remember the history of Poland, which is typical of the history of many of the smaller European Nationalities, and when you think of Ireland, India and Egypt, you will realise at once the part played by government in the development of independent national existence. The examples of Scotland, Ireland and Wales are but a few of many which go to show how nationality may exist in a very strong and proud manner in spite of alien government. Yet we do come across people sometimes even to-day who believe that Government is the greatest nation-making force, and who seem to think that, if other nations are brought together under the ægis of the government of a dominant nation, the good influences of government, tempered by a judicious amount of force, will enable all these subsidiary and subject nations to become welded into one great nation. Such an argument is sometimes seriously put forward in days like these, (and, strangely enough, the last time the writer saw this kind of argument, it was related to the Irish crisis and the Irish nation, of all nations in the world !) The writer is one who believes that the right to self-government is the inalienable right of every nation, and that sooner or later every nation will possess its own state and form of Government.

What, then, is a nation, and what is the essential basis of nationality? It is, of course, freely acknowledged that it is a very difficult thing to define what we mean by a nation. It

may, however, be useful to give some definitions and views of recognised students of the subject. The view of Mr. G. P. Gooch is that:

The Nation is an organism, a spiritual entity. All attempts to penetrate its secrets by the light of mechanical interpretations break down before the test of experience . . . The occupation of a naturally defined territory, which supplied the simplest ties of affinity, will not carry us far; for the conviction of national unity is sublimely indifferent to rivers, mountains and even seas. Nor is identity of racial type an indispensable factor of nationhood; for no race has ever been gathered into in single nation-state, while Great Britain and France, Belgium, Switzerland and the United States remind us that countries where national self-consciousness is most highly developed are peopled by men of different blood. Unity of language, again, despite its immense practical convenience, can hardly be described as a necessity with the example of Belgium and Switzerland, Canada and South Africa before our eyes. Religious unity, in turn, though a potent bond of Union, above all in communities such as the Poles, the Irish or the Armenians . . . becomes ever less essential with the growing secularisation of thought. And, finally, common economic interests avail as little as forced obedience to a single ruler to achieve the birth of a nation.¹

Of course, Mr. Gooch, like other students, does not say that these things have no value and importance as "binding ties"; they all tend, as he says, to produce the cohesiveness and solidarity in which the strength of a nation resides.

Indeed, in the absence of these factors it would be childish to expect a vigorous national sentiment.

After having full regard to the importance of these factors, it must be admitted that they do not provide the indispensable condition and essential of national self-consciousness.

Ernest Renan thought that:

What constitutes a nation is not speaking the same tongue or belonging to the same ethnic group, but having accomplished great things in the common life in the past and the wish to accomplish them in the future.

This view of Renan is interesting because it implies a spiritual unity and a sense of self-consciousness, and this unity of spirit and consciousness as a continuing "something"

¹ *Nationalism*, by G. P. Gooch.

from age to age as an active and energising principle. Here, in Renan's definition, if we may call it so, we see the nation as an individual, organic spiritual whole, which is characterised by its ability in having accomplished certain things in the past and has the wish to accomplish great things in the future. Of course it is impossible to ascribe a wish and the ability to perform any purposive action to anything but a self-conscious entity or being. We cannot say whether Renan saw and acknowledged these implications of his view of what constitutes a nation; it is very likely that he did not do so, for while he frankly said:

A nation is a soul,
he also said:

Two things, which are at bottom only one, constitute this soul. One is the past, the other is the present.

From this we gather that Renan did not mean by soul what Theosophy means by soul, that is, in the sense that a man or a nation is a soul and has or possesses a body.

D. Jeffrey Williams

(To be continued)

HERO WORSHIP

By ALICE WARREN HAMAKER

UNTIL people lose their sense of separateness, and their egos live consciously on all planes, instead of having to have their consciousness on the lower planes through a limited personality, they require some kind of hero or bigger personality to look to, and, as it is called, worship. If a person in the flesh cannot be found, an imaginary one will be made, or an unknown person will be found to fit the need. If that cannot be done, then an ideal personality will be imagined into existence, based on the person's own idea of a religious Saviour or Teacher of some kind. Many a religious person would get a terrible shock if he or she were to meet the real Christ, and realise his or her idea of Christ was so petty or narrow. They might shock themselves right out of Christianity.

People live in this phase of hero worship, often leading good and useful lives, and yearning towards the spiritual life—and suddenly the consciousness expands, and they are face to face with their own ego-consciousness. The shock throws them off their spiritual balance, and sometimes away from their yearnings for a spiritual life, and they are left stranded high and dry. They look back to the hero they worshipped and their expanded consciousness shows them the shortcomings of their hero, and he is their hero no more. Quite the contrary, he is now no more than someone with sundry sins and shortcomings, and they feel they have been defrauded,

For the moment, they forget that, even with the expanded consciousness, they still have sins and shortcomings themselves, but of different natures.

How trying it is when a person in the flesh is the worshipped hero may be seen in what happens to all spiritual guides and leaders, who may induce in any way an expansion of egoic consciousness. No leaders are immune, from top to bottom, and it is becoming a self-evident truth in the annals of the Theosophical Society by this time that an expansion of spiritual consciousness in a disciple means that the sins and shortcomings of the leader in question will be in full view of the departing disciple, however small those shortcomings may be, and the disciple has a sense of being defrauded !

From the point of view of the Logos, not even a Master is perfect. He has quite rid himself of all and every vice contracted in the kingdoms below the human and carried over into the human, but Logoic perfection has not been reached. As everyone is on the way to being a Master and still greater : every leader, however humble, is bound to be faced with disciples that are forging ahead, and finding him inadequate for their expanded consciousness. This, however, is no excuse for vilification.

For one thing, no one has any knowledge of another except as far as he is able to personally respond to the vibrations of the other person. We can only respond to Christ if we have ourselves the qualities that correspond to His, and our knowledge and impression of Him depends on the extent we do so. The qualities and vibrations in the Christ that are lacking in us are outside our consciousness, and we know nothing of them—we cannot. So it is with everyone else. Our “hero” can only appear to us to have the qualities and vibrations that we have, only possibly rather stronger and more vivid or vital. His other qualities and vibrations are simply unperceived, and the thought form that

is worshipped is not the real hero, either the person or the ego, but a limited entity, and any expansion of consciousness shatters the idol to pieces, because the idol is not real and living. It is nobody.

There is another consideration in connexion with this. No two people follow the same line of kârmic sequence, though the dharma may be the same for all. The line followed by one ego can never be the same line of another. The difference may be infinitesimal, but it is there nevertheless, and an expansion of consciousness must serve to show a divergent line of experience away from the line chosen by the hero at that particular moment. All the experiences will be obtained, but not in the same sequence, and in the now expanding consciousness of the disciple there come fleeting visions of new experiences to be followed next, and the line of his erstwhile hero seems distasteful. If the next experiences are of a similar nature, requiring different vibrations, the distaste will give rise to opposition, and woe betide the man in whom opposition becomes an obsession, for the expansion of consciousness becomes arrested. Obsession retards, for the obsessed person is too busy in the one groove to pay attention to anything else.

These considerations are also reciprocal, and apply to the disciple from the side of the leader in the same way as they apply the other way round. The disciple will also have had some experience that his "hero" has not had, just because his kârmic line of experience has been different. However little this difference may be, it is there nevertheless, so that there is always something that is part of the qualities and vibrations of the disciple that lies outside the consciousness of the leader, and the teacher's efforts at spiritual guidance will be handicapped by that much. If the gulf is wide enough between the teacher and disciple, the less of the disciple will the teacher know, and the teaching will be more adequate, but this is not the way of humanity at the present time. A teacher very

far advanced has too many calls from disciples nearer his advancement to be able to take over pupils very far behind him. The pupils are delegated to teachers just ahead of them, and each expansion of consciousness necessitates a more advanced teacher, who is always there if the disciple can obey the Christ's injunction, "Judge not". Vilification will only throw the disciple back to the old teacher before the new one can take him. Hate is a stronger tie than love, because the hater thinks more intensely and makes a stronger thought form, and thought forms of hate must be expended on the lower planes where the sense of separation exists. If we loved as intensely as we hate, hatred would be defeated in the kârmic battle.

Most of the hero-worshipping in the T.S. has been directed towards living people, known personally or not, and it has led to personalising Theosophy, and the vilification of *persons* has been the result. Now something new is starting. A new "hero" is being manufactured on the mental plane, a thought form of H.P.B. as she is imagined from books, and manufactured by those who never knew her in the flesh. This new thought form may become a Deva or a Devil—one may wonder which—but it is *nobody*, and far more so than the heroes of thought-forms of people in the flesh. The new thought form of H. P. B. may do more good than harm, but it is as well to emphasise that it is *nobody*.

Personally I prefer H. P. B.'s books to those of any other Theosophist, but I am not going to accept this new hero to worship, for H. P. B. says in her *Key to Theosophy*, page 149, that modern Christianity as accepted by church people is based on "hero-worship", hence its illogical attitude on philosophical questions. This thought-form-hero of Christ was manufactured three or four centuries after His death, and by those who did not know Him in the flesh or the astral plane, etc., and look at the result—churchianity.

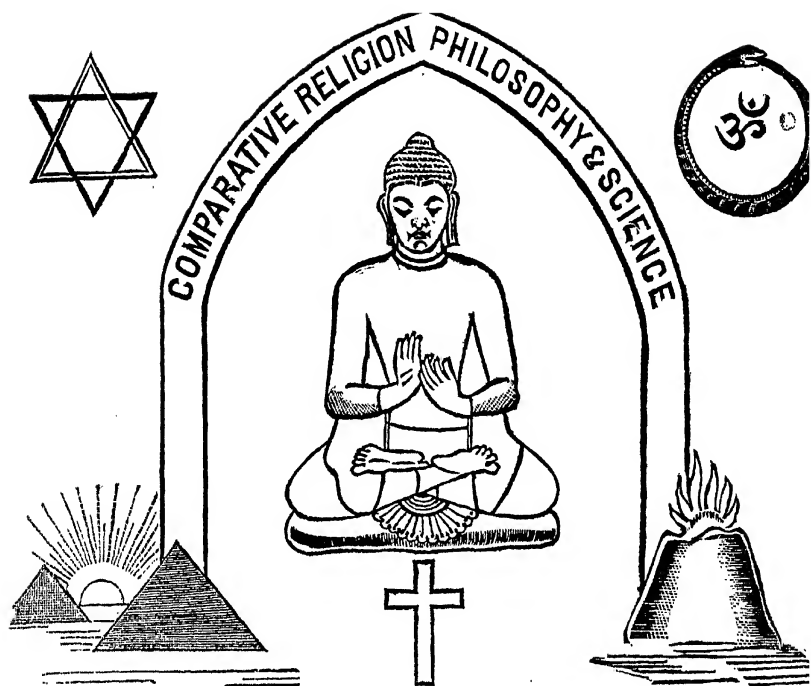
Nowadays we do not start new churches as we used to, but we start new "societies," each one a new sect based on revelation—all kinds of revelations with the "hero" in the star-part. Dozens of these new societies (sects) have come from the Theosophical Society, and a new ground is being prepared for yet another, till we may reach the consummation of one person, one sect.

Alice Warren Hamaker

A DAY CELESTIAL

FROM out the soundless depths where time is not,
And spirit slumbers in the bosom of duration,
A Voice proclaims the dawn.
The throbbing pulse of life foretells the coming day,
A flash of light through fiery mist,
And from that silent realm proceed the mighty Hosts of
Heaven,
Whose flaming orbs in glory light creation's morn,
Then onward move in majesty through endless space,
And Gods descend,
And pilgrim souls of men go forth in mortal garments robed,
And journey on through changing worlds,
And strive while ages roll,
Till they and all that live
Shall sing to dreamless slumber once again,
And there within the stillness of that mystic realm
Shall find eternal peace.

C. F. HOLLAND



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

I

URANIUM, COMMON SALT, METHANE, WATER

THE clairvoyant investigations into Chemistry by Dr. Annie Besant and Bishop C. W. Leadbeater which have been published in the book *Occult Chemistry* have dealt so far only with the composition of the chemical Elements. The first investigations were in 1895, and Hydrogen, Oxygen

and Nitrogen were examined, and drawings published of their structure. The second series of investigations were in 1907, and the drawings of 63 additional elements were given in *Occult Chemistry*. Investigations were carried on into other elements, and in THEOSOPHIST, July, 1909, a list of 26 more is given, with brief descriptions of them, but their diagrams, though drawn, were not published. These diagrams have been in my custody since 1913, when Bishop C. W. Leadbeater left for Australia.

In all the investigations recorded above, no attempt was made to map out chemical compounds. As far back as 1895, however, compounds had been noted. Thus the investigations of 1895 into Oxygen, Hydrogen and Nitrogen record: "Investigations of a molecule of water reveals the presence of twelve bodies from hydrogen and the characteristic snake of oxygen, the encircling walls of the chemical atoms being broken away." But, though the structure of the molecule of water was then noted, no attempt was made to follow up the line of research leading to the mapping out of compounds.

The first definite investigations into compounds were in June, 1920, when Water H_2O , Salt $NaCl$, and Methane CH_4 were mapped out. Mr. F. Kunz published a drawing of the water molecule in THEOSOPHIST, March, 1921. The next series of investigations were in June, 1922, when the investigations into Carbon compounds of the "open chain" series, begun with Methane in 1920, were continued. Methyl Chloride CH_3Cl , Chloroform $CHCl_3$, Carbon Tetrachloride CCl_4 , Methyl Alcohol CH_3OH , and Ethyl Alcohol C_2H_5OH were examined. In July, the "closed chain" or "ring" series of Carbon compounds, Benzene C_6H_6 , Napthalene $C_{10}H_8$ and Alpha and Beta Naphthol were examined. The Hydroxyl ion OH , Hydrogen Peroxide H_2O_2 , Hydrochloric Acid HCl and Ammonia NH_3 were mapped out. During September, the following compounds were examined:

Nitrates: Nitric Acid HNO_3 ; Potassium Nitrate KNO_3 ; Sodium Nitrate NaNO_3 ; and Silver Nitrate AgNO_3 .

Carbonates: Calcium Carbonate CaCO_3 ; Sodium Carbonate Na_2CO_3 .

Sulphates: Sulphuric Acid H_2SO_4 .

Oxides of Phosphorus: PO_3 , PO_4 .

Oxides: Carbon Monoxide CO ; Carbon Dioxide CO_2 .

Chloride: Ferric Chloride Fe Cl_3 .

Cyanide: Potassium Cyanide KCN .

Cyanate: Ammonium Cyanate NH_4CNO .

Acetate: Acetic Acid CH_3COOH .

Hydroxide: Sodium Hydroxide NaOH .

Carbide: Ca C_2 .

Acetylene: C_2H_2 .

One chemical reaction was observed, the production of Acetylene from Carbide, $\text{CaC}_2 + 2 \text{H}_2\text{O} = \text{C}_2\text{H}_2 + \text{Ca (OH)}_2$.

This is where the investigations now stand. There exist for publication complete diagrams of the 26 additional elements, not published in *Occult Chemistry*, which were prepared in 1908-9 and reported in THEOSOPHIST, July, 1909; and of the compounds mentioned above there are sketches for diagrams. I propose publishing in THEOSOPHIST as opportunity occurs all this material bit by bit, with brief notes. I have a verbatim stenographic record of the investigations of September, 1922, giving the details as seen by clairvoyance. These will be most valuable material for the specialised student of the future, but it is impossible to publish them now, as any volume with them would be far too bulky for practical use.

URANIUM

Readers of *Occult Chemistry* will remember that the last element mapped out in that book is Radium. Soon after the

book was published in 1908, Uranium was examined. The chief difference between Uranium and Radium lies in the "spikes". The central ball in Radium of 819 atoms is the same in Uranium, except that, in each of the 24 segments which make up the sphere, its six outermost atoms are not separate, as in Radium, but are joined to make the well-known "cigar" form. The four funnels in Radium, each of 618 atoms, appear unchanged in Uranium. The only change, as

Radium - spike 199 atoms

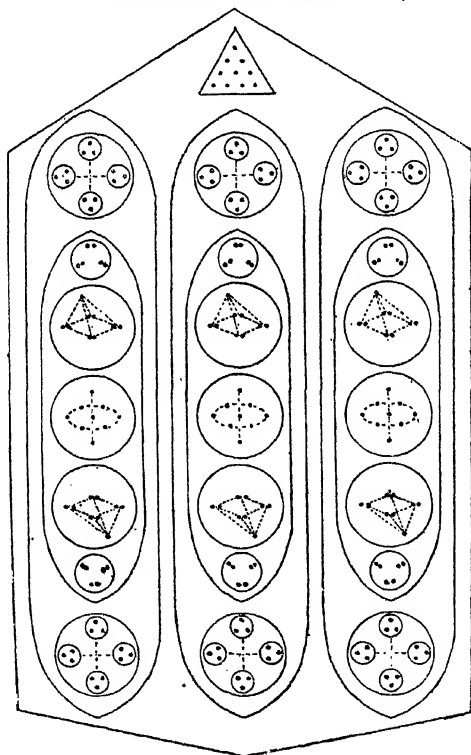


FIG. 1

said above, is in the four spikes, which lie to the four corners of a tetrahedron. Fig. 1 gives the Radium spike, with the

three spikes, each of 63 atoms, from Lithium, and the conical cap of 10 atoms.

When we compare the spike of Radium with that of Uranium (Fig. 2), we note that the cone of 10 atoms is replaced by two bodies of 36 and 19. The former body is

URANIUM SPIKE 244

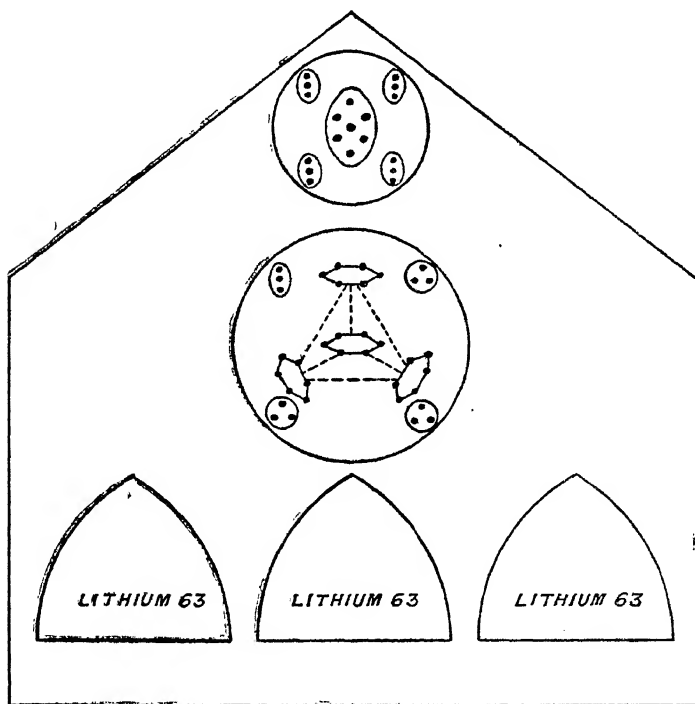


FIG. 2

exactly half a Helium atom. "Though heavier than Radium and so like it in appearance, Uranium is far less active."¹

¹ THEOSOPHIST, July, 1909, p. 463.

URANIUM :

4 funnels of 618 atoms	... 2,472
4 spikes of 244 atoms	... 976
Central sphere ...	... 819
<hr/>	
Total ...	4,267

Number weight. $(H=18)\frac{4267}{18}=237\cdot055$

International Atomic wt. $(O=16)=238\cdot2$

COMMON SALT

The molecule of common Salt, NaCl, is composed of one atom of Sodium Na and one atom of Chlorine Cl. Both are of the "dumb-bell" type (Fig. 3). Each consists of a central rod, at each end of which is a sphere, and from each of the two spheres revolve twelve funnels. Detailed descriptions of both are given in *Occult Chemistry*. Fig. 5 shows the

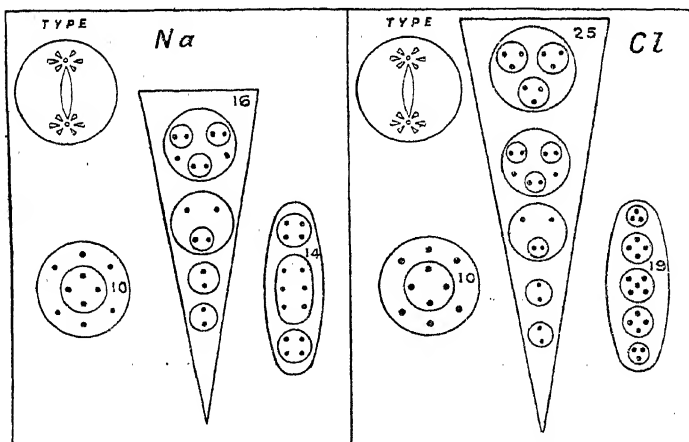


FIG. 5

salient points of the two elements, a diagram being given of the central rod, of a sphere and of a funnel.

SODIUM 418

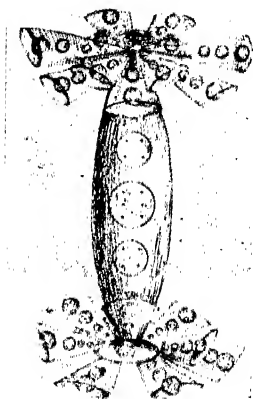


FIG. 3. SODIUM Na

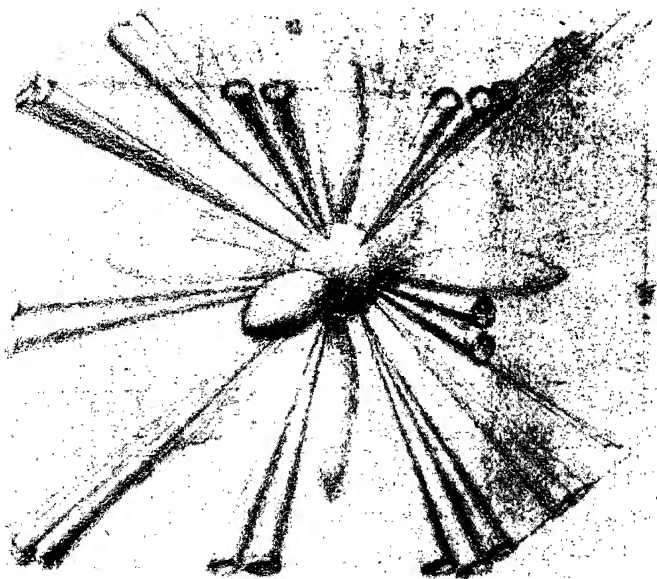


FIG. 4. MOLECULE OF SALT NaCl

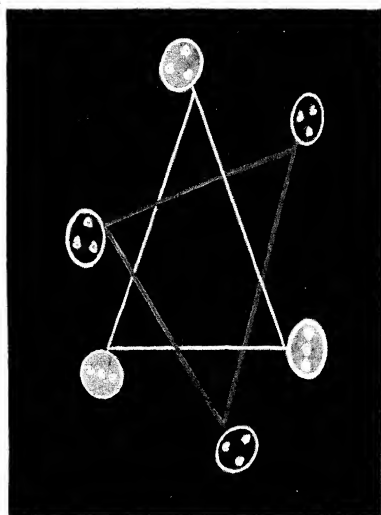


FIG. 8 HYDROGEN H

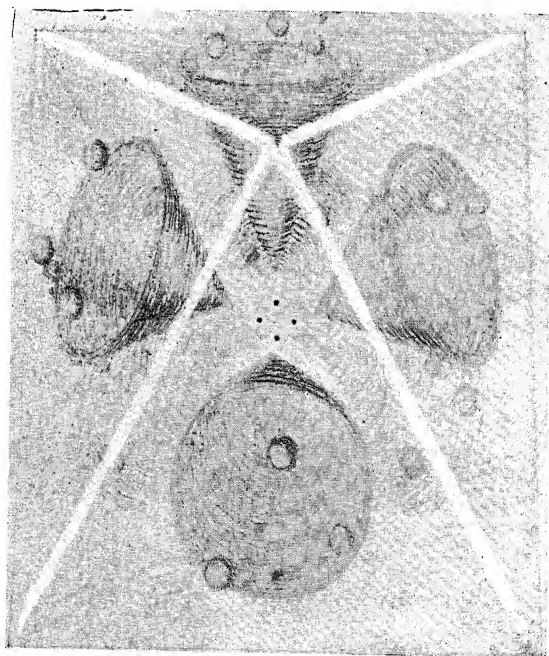


FIG. 10 METHANE CH.

In the central rod of Sodium, there appears a body of 6 atoms. This body is positive, and appears to act as the centre of the whole atom. It is evidently the positive core or nucleus postulated of late by the physicist. The physicist considers the nucleus as composed of one or more protons¹; in Sodium, while the nucleus is positive as a *whole*, it is however composed of 6 ultimate atoms. (For detailed description of the composition of this body of 6, see *Occult Chemistry*, under Sodium.)

When Sodium and Chlorine combine to make a molecule of salt, the constituent bodies arrange themselves so as to make a cube (Fig. 4). The 24 Chlorine funnels radiate, from the centre of the cube, in groups of three, to the eight corners of the cube; the 24 shorter Sodium funnels radiate, in groups of two, to the 12 middle points of the twelve edges of the cube. A rearrangement takes place in the bodies composing the two rods and in the spheres at each end of the dumb-bell. From the two rods, six bodies are made, to radiate from the centre to the



FIG. 6

six middle points of the six faces of the cube. Each of these six bodies is as in Fig. 6.

¹ Rutherford however, in his British Association address (1923), visualises a possible complex nature of proton, as follows: "we may reserve in our mind the possibility that further inquiry may some day show that these units [proton and electron] are complex, and divisible into even more fundamental entities."

The grand centre of the cube is made from the 4 spheres and from 3 atoms left over from the two rods. (Fig. 7.)

CENTRAL SPHERE Na Cl.

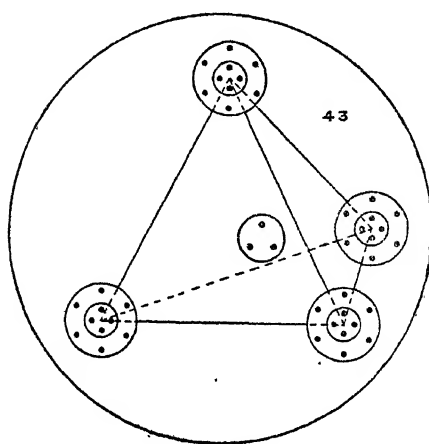


FIG.

The four spheres are at the four corners of a tetrahedron, while the small body of 3 is at its centre. Counting up the individual atoms in Sodium and Chlorine, all are accounted for in the molecule of salt.

SODIUM:	Upper Part {	12 funnel of 16 each	192.
		Central globe ...	10
	Lower Part, Same ...	...	202
	Connecting Rod ...	...	14
			<hr/> 418 <hr/>
CHLORINE:	Upper Part {	12 funnel of 25 each	300
		Central globe ...	10
	Lower Part, Same ...	...	310
	Connecting Rod ...	...	19
			<hr/> 639 <hr/>

Sodium + Chlorine = 1,057

SALT : 24 Chlorine funnels to eight corners of cube ...	600
24 Sodium funnels to twelve middles of twelve edges of cube	384
6 bodies of 5 atoms to six middles of six faces of cube	30
Central sphere... ..	43
	<hr/> 1,057

METHANE

Methane is the simplest of the Carbon "open chain" series, composed of one Carbon and four Hydrogen atoms. To understand its structure, it is necessary to glance briefly at Hydrogen and Carbon. Hydrogen (Fig. 8) consists of "six small bodies, contained in an egg-like form . . . The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable, but are related to each other as object and image. . . Further, the six bodies are not all alike; they contain each three smaller bodies—each of these being an ultimate physical atom—but in two of them the three atoms are arranged in a line, while in the remaining four they are arranged in a triangle".¹

¹ Investigations of 1895.

Carbon is an octohedron of eight funnels, four of which are positive and four negative. Figure 9 gives two of the funnels,

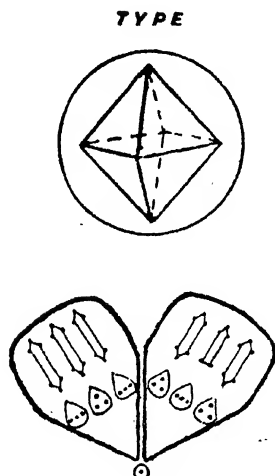


FIG. 9. CARBON

one positive, and one negative, spread out flat, with the single loose atom which binds them. A striking fact about this single atom is that it does not combine. In the centre of Carbon (made up of 8 funnels) there are four loose atoms, circling like moons. It is interesting to note that all chemists have tried to conceive of the quadrivalence of the Carbon atom, represented diagrammatically as



as four valencies radiating from the centre of a tetrahedron to its four corners. No chemist has, so far as I know, conceived of the Carbon atom as consisting of eight half valencies, in the eight directions represented by the eight faces of an octohedron. This is what is seen by clairvoyance. An intuition of this fact is seen in Collie's space formula for Benzene,

where he postulates that the 6 Carbon atoms are at the corners of an octohedron. He does not however conceive of the Carbon atom itself as octohedral.

The combination of 4 Hydrogens with one Carbon atom is seen in Fig. 10. The 4 Hydrogens break up into eight triangular groups, four of which are positive and four negative. Each positive group floats at the mouth of a negative Carbon funnel and vice versa.

WATER

The molecule of water is composed of 2 Hydrogen and one Oxygen atoms. Diagrams of Oxygen are given in *Occult Chemistry*, and in *First Principles of Theosophy* (Fig. 91). Another

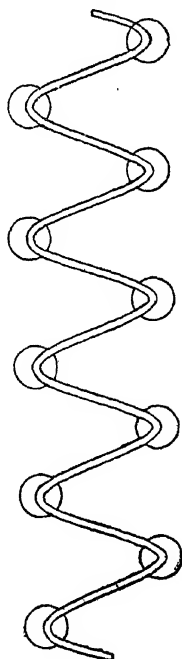


FIG. 11. OXYGEN

diagram, showing the two revolving "snakes," one revolving clockwise and the other anti-clockwise, is given in Fig. 11.

What happens when two Hydrogens and one Oxygen combine is shown in Figs. 12 and 13. Both illustrations are of the same model, but taken from two different angles. The Oxygen "snakes" remain the same, and the 2 Hydrogens arrange themselves round it. While Fig. 12 shows the Hydrogen bodies as forming with the Oxygen a sphere, it is clear from Fig. 13 that each Hydrogen atom (in its interlaced triangular form) keeps its separate individuality, and when the link with Oxygen is dissolved, can fly off unimpaired.

When we look at the arrangement of the Hydrogen "charge units" as they circle round Oxygen, it is interesting to note that, if we group them by vertical axes, along one axis of the molecule only negative "charge units" are found, while on the axis at right angles to it there are only positive units. This arrangement probably accounts for the special shape in snow and ice crystals, but no investigations have yet been made into crystallisation, except in one instance, Nitrate of Silver.

(To be continued¹)

¹ I hope to have ready by next month the Benzene molecule, a model of which is now being made.

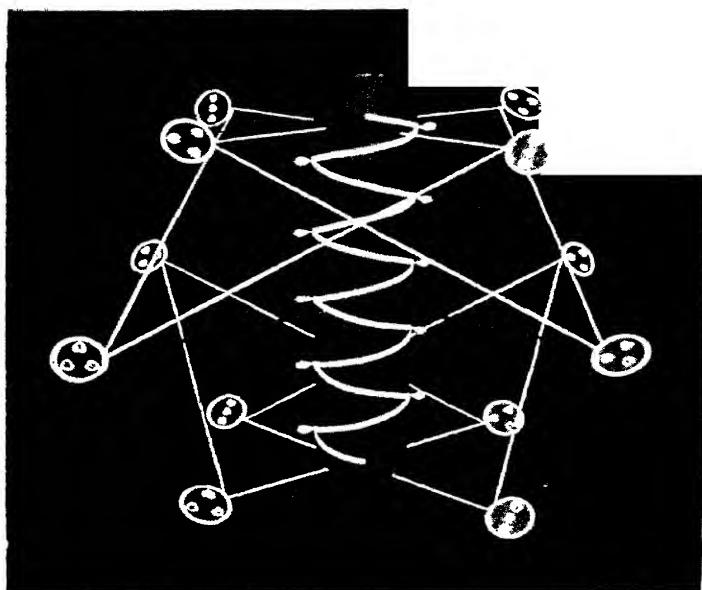


FIG. 12 MOLECULE OF WATER H₂O

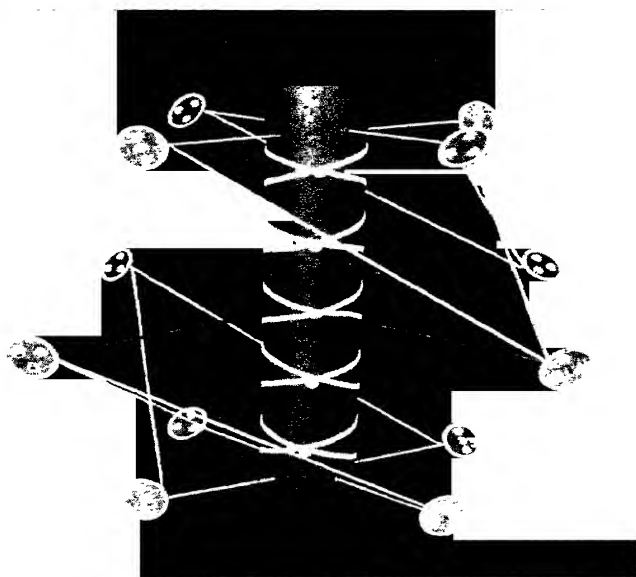


FIG. 13 MOLECULE OF WATER H₂O

THE SEVEN KEYS¹

STUDIES IN SYMBOLOGY AND CORRESPONDENCE

By JACOB BONGGREN, F.T.S.

H. P. Blavatsky said that every great religious mystery was unlocked with seven golden keys.—EDMUND RUSSELL.

I. EXOTERIC AND ESOTERIC

IT is well known, that words have more meanings than one. This being a fact, the same word can be differently interpreted and understood, not only by different people, but also by the same ones at different times, when the word is differently associated and connected. For instance, the word *esoteric*, which means "the inner" and "the hidden," is by some people thought to be nothing but the label for any statement made by clairvoyants of what they have experienced, or for any interpretation offered of things exoteric. When *Esoteric Buddhism* was published, there were many who thought that facts publicly stated and printed broadcast, *i.e.*, made exoteric in it, were still esoteric, and that things openly divulged still remained hidden.

Mme. Blavatsky dispelled this illusion in the opening pages of her *Secret Doctrine*, Vol. I, where she made it plain, that anything openly told no longer could remain esoteric and

¹ Dr. Bonggren kindly sent me this, which appeared in *The Beacon*, New York, with permission to reprint. It is the kind of article which his teacher would have been delighted to read.—A.B.

that Bro. Sinnett in his book had given us the nucleus of all true religions, not of Buddhism alone. She told, too, that when she named her book *The Secret Doctrine*, this did not mean that what there was published for everybody to read still remained secret, only that she made exoteric some parts of the doctrine hitherto hidden from the multitude, at the same time giving hints of how to find more of what was concealed.

An esotericist, who wants to make exoteric some of his knowledge, does no longer call that esoteric which is plainly told. An esotericist puts up various problems for solution and gives hints how to solve them. Of such problems and such hints there is an immense number in H.P.B.'s great standard work, and for this reason, if for no other, its name is appropriate and well chosen. In a letter to Bro. Sinnett the Master K. H. told quite plainly the method of esoteric teaching. He said that "the traditional modes of teaching" by the Brotherhood to which He belonged was "by provoking the perplexity," by making the neophyte seek and thus find. And he added: "If you should work out the problem by yourself, it will be my duty to tell you so."

Esoteric is to us any problem that we have not yet solved, anything that is still a secret to us, any hint given that we have not yet taken up and investigated. And exoteric are to us all the problems we have solved, all the secrets that we have found out, all the hints that we have followed up. The less we know, the greater the number of things that are esoteric to us; the more we know, the less the number of secrets, of things hidden.

II. THE ESOTERIC SYSTEM

"Figures and Numbers are Keys to the Esoteric System."
(*The Secret Doctrine*, Vol. I, p. 188.) In these few words

Mme. Blavatsky gave us the most valuable hint for our study of esotericism. Let us here call to our mind the fact that every word is a figure, a figure of speech, that every word also is a number, being either singular or plural, and that every letter of a word corresponds to a certain number. Hence every word in a sentence is a key to the Esoteric System, and every sentence is a number of such keys.

Another thing also becomes clear: that there are more keys than one. The different associations of words cannot but give different meanings also to the words used. Take for instance the adjective "blue". Standing alone, it means a certain colour vibration. Put the noun "sky" beside it, and its application is clear. It describes the colour of the firmament. Put the noun "flower" next to it, and the application is changed. Put the words "I feel" ahead of it, and you have the description of a sensation, a feeling of the cold, gloomy kind, because blue is a cold, quiet, somber colour in comparison to red, orange and yellow, which are exciting, warm and bright.

In his book, *With the Adepts*, Dr. Franz Hartmann gives a fine explanation of the numerical foundation of the keys, which is here quoted in full:

"You know that each occult symbol and sign, from a mere point to the double-interlaced triangle, to the Rose and the Cross, has three significations. The first is the *exoteric* meaning, which is easily understood; the second is the *esoteric* or secret signification, which may be intellectually explained; the deepest and most mysterious one is the third, the *spiritual* meaning, which cannot be explained, but which must be spiritually experienced within yourself. This practical, internal experience is arrived at by the power of intuition, or the faculty by which the soul feels the presence of things which one cannot see with the bodily senses. If a person once feels interior things with his heart, sees them by his internal sight, and

understands their attributes, then such a person has become illuminated, and is practically an Adept.

“As the number *Three* grows out of the *One*, likewise the *Seven* grows out of the *Three*; because by a combination of three numbers or letters four complications arise, forming with the original *Three* the number *Seven*, and then there are not merely three, but seven explanations of each symbol. You see, therefore, that the matter is very complicated, and requires deep study.” (*With the Adepts*, pp. 118-119.)

Mme. Blavatsky mentions the septenary system of keys in all her works. In one of the first pages of her *Secret Doctrine*, Vol. I, she says :

“Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that ‘The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole’.

“The same may be said of the whole Esoteric System. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called *Gupṭa Viḍyā*; and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten, but it is at last found.” (*S. D.*, I, p. 22.)

III. THE MYSTERY LANGUAGE

The different keys are sometimes, and for a very good reason, spoken of as dialects of the one universal language.

We know that every word in a language is a symbol of something, and not the thing itself. When we speak of a flower, the word that symbolises and signifies the flower is not the flower itself; it is its figure, its symbol in our speech. Every word in every language is a symbol; every language is a collection of symbols. Knowing what the different figures and symbols in a language signify is to know that language. The Senzar language—or rather the figures and symbols which were given that name—consisted entirely of a certain kind of hieroglyphics, signifying objects and thoughts and feelings, Mme. Blavatsky told us. And about the dialects of the one universal language she says:

“The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has *seven ‘dialects,’* so to speak, each referring, and being especially appropriate, to one of the seven mysteries of Nature. Each has its own symbolism. Nature could thus be either read in its fulness or viewed from one of its special aspects.” (*S. D.*, I, p. 329.)

It is often said, that there are seven different ways to express any truth; but still more often we are told, that there are seven different keys to unlock seven fundamental secrets. We quote again:

“The seven Keys to the Mystery Tongue . . . [have] . . . always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes . . .

“It is maintained that *India*—not confined to its present limits, but including its ancient boundaries—is the only country

in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the key to the entire system." (*S. D.*, I, p. 330.)

In one place Mme. Blavatsky mentions by name three sub-keys of a certain key. She says :

"Chaldea had preserved only three (keys) in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolising the human, and especially the physiological, functions. They never had the higher keys." (*S. D.*, I, p. 330.)

In another place we read :

"The Secret Records hold the said Seven Keys to be the mystery of the genesis of man." (*S. D.*, I, p. 344.)

"The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas." (*S. D.*, I, p. 346.)

IV. THE SEVEN KEYS

While the seven keys to the mystery of a special kind, that of the genesis of man, must be looked upon as minor keys of the same general type, the anthropogonical, and while these can be found, as we are told, through the Secret Records of the seven time and change measures of humanity, there are other major keys that unlock the doors to entirely different mysteries. The circumstance that they are used by human minds correlates them all ; still, they are separate keys and applied to separate branches of knowledge, as the following quotations will show :

"As truly stated by Ragon : The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the Keys. They

can be only *approximately* interpreted, even if one discovers three out of these seven systems, *viz.*, the anthropological, the psychic, and the astronomical. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, were preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the prehistoric Hierophants, with whom that which has now become purely—or impurely—phallic, was a science as profound and as mysterious as Biology and Physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative Gods, or Theogony, and with creative man; that is to say, with the ideal and practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—Theogony in relation to Anthropogony—were almost impossible to fathom. We find the proofs of this in Jewish ‘Holy Writ’.” (*S. D.*, I, p. 389.)

“While the Eastern Occultists have seven modes of interpretation, the Jews have only four; namely, the real-mystical, the allegorical, the moral, and the literal, or Pashut. The latter is the Key of the exoteric Churches and not worth discussion.” (*S. D.*, I, p. 401.)

Mme. Blavatsky gave often a warning, that what information she offered should not be taken as the one immutable and infallible truth, which would simply create a new orthodoxy instead of the old, but only as her understanding of what she had been taught. She says:

“The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol

and allegory, a meaning which may not be suitable from, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical." (*S. D.*, I, p. 25.)

The geometrical is mentioned as one of the Keys :

"Geometry, the fifth Divine Science—'fifth' in the series of the Seven Keys to the universal Esoteric Language and Symbology—was desecrated by the Talmudic Jews, applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded." (*S. D.*, II, p. 494.)

The seven Keys opened the doors to the secret knowledge of the ancients, we are told :

"Aye, there existed, indeed, a mighty civilisation, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabalah* alone ; for there are seven keys to the large entrance-door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within." (*S. D.*, III, p. 178.)

V. THE SEVEN WAYS TO BLISS

In the Stanzas of Dzyān, upon which the two first volumes of *The Secret Doctrine* were founded and to which these volumes were commentaries, we learn more about the fundamental septenary division of existence, which underlies the division of the universal language into seven dialects, and the system of seven keys for opening the doors to universal knowledge. In the first stanza is described a pralaya, a world slumber, when everything in a certain world is asleep, is potential, not yet actual, not yet awake and active. The fourth verse reads :

"The Seven Ways to Bliss were not—the Great Causes of Misery were not, for there was no one to produce and get ensnared by them."

The sixth verse gives this added information :

"The Seven Sublime Lords and the Seven Truths had ceased to be."

The Seven Sublime Lords here spoken of are more often called the Seven Planetary *Logoi*, and the Seven Lords or Rulers of the Seven Hierarchies, into which the cosmic existence is divided up. Each Hierarchy has a certain Fact, a certain Truth, also called a "Way to Bliss," to give to the world. And the opposite to every Fact is an Illusion, to every Truth is an Untruth, to every "Way to Bliss" is a "Great Cause of Misery".

It is a well-known fact, that where there is any division there are always differences between the things divided. We find it already in the atom, where negative electrons circle round a positive nucleus of protons, like the comets and planets around their sun—a veritable solar system in miniature.

Substance plus form give individual existence as a sum ; father and mother issue the child as their product. In Stanza II, Substance, or Father, is called the Ray, Form, or Mother, the Germ, and the Kosmos ready to receive the product is called *Maṭripaḍmā*, the Mother-Lotus. We quote the third verse :

"The Hour had not yet struck ; the Ray had not yet flashed into the Germ ; the *Maṭripaḍmā* had not yet swollen."

To make it somewhat plainer, let us re-translate, using synonyms :

"The Time was not yet at hand ; the Active Force had not yet entered into the Passive Receptacle ; the Mother-Lotus was not yet ready to bear fruit."

The following verse makes us acquainted with the very foundation of the septenary division :

"Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the lap of Mâyā."

Once more let us re-translate, so as to make it somewhat easier to grasp :

"Her Buddhi, Spiritual Receptivity, had not yet opened its doors for Ātmā, Spiritual Activity, to enter, thence to evolve as Threefold Spirit—Ātmā—Buddhi—Manas—into Fourfold Matter on the Plane of Illusion."

. The fifth verse of the Stanza reads :

"The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svābhavaḥ; and Svābhavaḥ was in Darkness."

This means: "The Seven Lords of Hierarchies were not yet differentiated from the Foundation of Life—Potentiality alone was Father-Mother, the Plastic Essence; and the Plastic Essence was in Inactivity."

VI. THE CLASSIFICATION OF KEYS

The two great divisions: Spirit and Matter, Active and Passive, Positive and Negative, appear also among the Keys to the Kosmic Mysteries. Mme. Blavatsky calls the two great divisions the Theogonical and the Anthropogonical. The first named, she says, has to do with things divine, the ideal mysteries, the second with things human, with the practical mysteries, those of the genesis of man.

The Seven Keys, as given in the quotations above, can be classified thus :

- (1) The Spiritual Key,
- (2) The Astronomical Key,
- (3) The Metaphysical Key,
- (4) The Anthropological Key,
- (5) The Geometrical Key,
- (6) The Psychic Key, and
- (7) The Physiological Key.

And for every major key there are seven minor keys. Those belonging to the seventh and lowest are enumerated thus :

- (a) The astronomical,
- (b) The geometrical,
- (c) The numerical (*S. D.*, I, p. 330) ;
- (d) The real-mystical,
- (e) The allegorical,
- (f) The moral, and
- (g) The literal (*S. D.*, I, p. 401).

There are seven subdivisional or minor keys to every major key. In the Physiological Key its astronomical minor key opens up these Zodiacal mysteries that refer to the human body and its functions, where Aries signifies the head and face, Taurus the throat, neck and ears, Gemini the arms, shoulders and lungs, Cancer the breasts and stomach, Leo the heart and back, Virgo the bowels, liver and pancreas, Libra the groins and kidneys, Scorpio the genitals, Sagittarius the hips and thighs, Capricorn the knees, Aquarius the calves and ankles, and Pisces the feet. In her *Isis Unveiled* Mme. Blavatsky turned that key once, as she explains. Six turns more will open it fully.

Let us try to understand that minor astronomical key a little better and see how comprehensive it is. The twelve signs of the Zodiac and the twenty-four parts of the human body to which they refer are correlated by the seven celestial rulers of the said signs : Mars representing Aries and Scorpio ; Venus, Taurus and Libra ; Mercury, Gemini and Virgo ; the Moon, Cancer ; the Sun, Leo ; Jupiter, Sagittarius and Pisces ; Saturn, Capricorn and Aquarius. Colour being, with form, the characteristic of the visible world, *red*, the colour of Mars, symbolises not only that planet but both its houses, Aries and Scorpio, and all Martian traits ; *orange*, the solar colour, stands for Sun's house, Leo, and for everything bright and sunny ; *yellow*, the colour of Mercury, is also that of the signs Gemini and Virgo, and of all Mercurian peculiarities ; *green*, the

Saturnian colour, refers to the signs Capricorn and Aquarius, as well as all Saturnine characteristics : *blue*, the colour of Jupiter, is also that of his signs Sagittarius and Pisces, and of jovial temperament ; *indigo*, the colour of Venus, also belongs to her signs, Taurus and Libra ; and *violet*, the lunar colour, is also that of the lunar sign Cancer, and of lunar traits. As to form ; sharp angles and barbs, and pointed fine, straight lines stand for Mars and his signs ; regular circles, full curves and heliacal scrolls stand for the Sun and his sign ; short, incisive lines and slender curves signify Mercury and his signs ; hard, clear-cut outlines, straight lines, and cramped forms characterise Saturn and his signs ; full, generous curves are those of Jupiter and his signs ; curved lines and rhythmical scrolls signify Venus and her signs, and irregular curves and crooked lines characterise the Moon and her sign.

VII. TURNING OF THE KEYS

Let us now see how this key can be used. We must remember, that anything belonging to a separate part of the septenary system can be made to symbolise anything else within its own sphere. For instance, still using the minor astronomical key to the physiological, when Mars is named, it may mean many things, from the highest here, the spiritual-astronomical, the Dhyān-Chohanīc Ruler of the red planet, its *Logos*, to the physiological, the head and face, thought-creating, in one aspect, the genital organs, physical creative vehicles, in another. It may mean the Martian houses. Aries and Scorpio, together or separate. It may mean by the geometrical key sharp angles, barbs, fine and pointed straight lines ; by the numerical key, the number 1 ; by the real-mystical key, the creative faculty, which in the male is always connected with fighting rivals ; by the allegorical key, the red colour to the eye, the note Do or C to the ear, hot acids, pungent odours and

burning astringents to the smell and taste, the masculine among sexes, hot as to temperature, the wolf among mammals, the vulture among birds, the pike among fishes, the red fighters among insects, the thistle among flowers, the ruby among gems and iron among metals. By the moral key it means courage, the father of all the virtues. What the word "Mars," or "red," or "do," or "pungent odor," or "hot," or "thistle," or "iron," or any other of the above-mentioned Martian symbols, mean to an Occultist at a special moment, this depends entirely on the temporary application. For each and all of these symbols are convertible and interchangeable, within their own type—in this case the Martian. The Law of Correspondence is back of all the keys, big and small alike.

In conclusion, let us take two well-known verses from two different sacred books, belonging to two different religions, and use the seven Major Keys on them, to demonstrate how the keys are turned and what the result of such a turning is.

Genesis opens with this statement: "In the beginning God created heaven and earth." (*Gen.*, I, 1.) Using the first, the spiritual key, this means that the Divine—specialised as the seven Elohim—started co-operative activity, dividing it into the positive and the negative, with the result that God's own images, active and passive, came forth out of potentiality into activity, and that to them this was the beginning of their period of existence. Using the second, the Astronomical key, it means the starting of a particular period in some part of space, when from the Undivided separated the active—the Sun—and the passive—the comets, the planets and the moons; the passive to be circumferences, to encircle the active, their solar centre. The Metaphysical key opens up to us the fact, that the beginning of all things, as separate from the One Life, is when in conjunction

with the negative or passive the positive or active principle starts to propagate their own kind in new vehicles. The Anthropological key takes us to the division of activity between the two sexes, a division brought about by the Divine Builders shaping male and female bodies for co-operation in order to perpetuate their own race. The Geometrical Key shows us the dot becoming a line as a connecting link between two dots and as the first attempt at division by motion and expansion. The Psychic Key unfolds to us the Psyche of man working through the Mental and Astral planes, those two co-operating, one being positive and giving, the other negative and receiving to its companion. The Physiological key takes us down to Nature's workshop, to the fashioning of the male and female procreative organs by nature spirit workers under the supervision of the Divine Builders.

In *Bhagavad-Gītā*, the second discourse, Shri Kṛṣṇa, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior; warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual key on this, it means: "You are divine; to act like a divine being is your proper work; therefore do your divine duty, O divine one!" Using the Astronomical key it means: "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten everything within his circle; therefore vivify and brighten, O Sun!" The Metaphysical key will give this result: "You are the active principle; the duty of that principle is to act; therefore act, O thou active principle!" The Geometrical key gives us this: "You are a triangle; the duty of a triangle is to enclose and to guard a space; therefore enclose and guard your space, O triangle!" The Psychic key offers this translation: "You are a constructive thinker; the duty of such a one is to think constructive thoughts; therefore think such constructive thoughts, O

constructive thinker!" And the Physiological key gives this result: "You are the masculine; the duty of the masculine is to become a father; therefore do your paternal duty, O masculine!"

Jacob Bonggren

NOTE: In sending this article to *The Beacon*, Dr. Bonggren wrote in part:

"I enclose here my 'Seven Keys,' a copy from my own copy. There is no third in existence. Do with it as you please. It was worked out under the guidance of H.P.B. when I was her pupil 1885-1891; in its present form, however, it is only a year old or so. But I had the scheme before."—ED.

DAWN AT THE MANOR, SYDNEY

THE seagull skims over the waters,
The wavelets sing to the shore,
The coming sun lights up the tree-tops,
While Beauty grows more and more.

And the gull is as Holy Spirit
Brooding o'er Waters of Space.
The Feminine Aspect of Godhead
In Seas of Matter I trace.

The Logos arises through Matter,
As Venus is born of Sea,
The Great Sun of Love and of Glory
Who cometh for you and me.

O Father, O Mother Eternal,
Duality second to none,
O Son from that Godhead emerging,
O Trinity Three in One.

I open my heart to Thy Beauty,
Rest in the bliss of Thy Strength,
I guide my poor steps by Thy Wisdom,
Which flows through Earth's breadth and length.

And the Peace of the Vast Eternal,
The Peace of the Boundless Deep,
The Peace of Christ and His Angel Hosts,
For ever my soul shall keep.

O Holiest Godhead of Father,
Of Mother, of Son, Blest Three,
With Angels and Gods we adore Thee ;
Grant us Thy Glory to see.

CLASSIC MYTHS

By ARNOLD S. BANKS

I. ORIGINS

The time is one of darkness, and all lights are needed for the illumination of the groping world. Interpretation of myths, legends and dark sayings; new aspects of thought; . . . new schemes for social reformation; new ways of political action; new visions of the inner worlds; new comradeship with Nature, the devas, and the denizens of the unseen worlds; new realisation of one's own essential being and of its relationship with the cosmic scheme; all these are waiting for the "tongues of flame" to descend and speak the new Word of Power, Peace and Progress through those who in the modern world are ready to proclaim the ever-new Evangel.

SO runs part of an article¹ in these columns. Its message purports to flow from the hill-country beyond the plains of this ordinary yet most wonderful material life. But whether it sprang there or here matters little, for the words carry their own appeal. They express something of ideals already conceived by a world-spread multitude of watchers for the dawn.

When of old the tongues of flame appeared, those upon whom they fell "were all with one accord in one place," an "upper room". Conditions are different now, and the physical qualification may be impossible, yet there is no warrant for deeming that the pre-requisite need of accord has been in the least degree abrogated. The increased amount of discord in the world may be regarded either as a temporary and necessary product of these changing times, or as an outcome of the

¹ Concerning Mediumship, p. 186, November, 1922.

deliberate efforts of the enemy to delay progress. It suggests forcibly that accord must be attained before there can be heard the sound as of a rushing mighty wind. The enemy would hinder, if he can, the outpouring which must come, and yet he can but subserve the purposes of the high gods. The Apple of Discord—the ripe fruit of past Karma, be it noted—has been thrown to some purpose in these present days, as also before the early struggle symbolised by the War of Troy. And the widest and wisest attitude is that which regards these activities of the enemy forces as being but a temporary necessity and really a preparation of the way. When the discord has exhausted itself and its votaries, then the tongues of flame may be heard to speak their many messages.

Now there are offered some examples of the subjects of those messages, and it is obvious that our Society and the Theosophical Movement at large are already deeply concerned in preparatory study and search in all of them; yet in varying degree, for tastes and temperaments differ. Further, it is only natural that the appeal of certain of them should be considered to be more urgent and practical, and therefore more real, than that of others. A man who would have the message of flame reveal new schemes for social reformation might naturally be impatient with any study of visions of the inner worlds or of comradeship with the devas. "How," he would say, "shall I have comradeship with the devas whom I have not seen, if I love not my brother whom I have seen, and if I seek not to better his lot in every way?"

But as the message of flame, when it comes, will not be restricted, but will be like a mighty flood seeking myriads of channels, so now it is justifiable, and urgent too, to direct our study along even the relatively unpractical lines of preparation.

Let us then turn to the first-named division of the message of flame, apparently one of the most unpractical, the interpretation of myths.

The many theories as to the origin of myths may be found in standard works on Mythology. The interpretation of myths, and the subject of Mythology generally, is where learned men have agreed, or disagreed, to differ exceedingly. Where one savant sees in all myths only a conventionalised record of obscure tribal history, another sees merely a dramatisation of local phenomena of Nature, such as the rising of mist from a marsh, or the draining and drying of a miasmatic swamp by the heat of the Sun. Or every myth is to be explained by reference to the phenomena of the rising and setting of the Sun, and of the march of the Seasons. Scholars in the western nations have deemed that they find in the ancient Vedic, Egyptian or Classic myths merely a dim groping for, and a crude foreshadowing of truth which they fondly think was once and for all revealed fully in their own scriptures, or in those they have adopted from ancient Hebraism. The mythical element of so many of the Bible stories is ignored by them. "These events," they would say, "really happened in the ancient time, for our instruction; they are no myths, but *true*." Yet there is a sense in which it may correctly be said that in proportion as an event actually happened to an obscure ancient tribe, rather than remaining as a myth with the fount of its being on the planes of archetypes and principles, so much the less is it true. As recently well said :

Facts—of history or science tend to congest the mind and paralyse the imagination, as Darwin lamented in his own case. Principles stimulate and illumine the imagination, and enable the mind to interpret facts and adjust them to their proper relation.¹

The great Myths were and are overwhelmingly true. Ruskin says :

Never confuse a myth with a lie. The thoughts of all the greatest and wisest men hitherto have been expressed through mythology.

¹ *The Meaning of Masonry*, by W. L. Wilmshurst, p. 192.

And Novalis, with illumination,

Mythology contains the history of the archetypal world. It comprehends Past, Present and Future.

In this sense myths are truer than history, for the shadows which make up history play for a brief time and flash away into the past; but the drama of a great myth is enacted anew when any soul comes to that stage of unfoldment of which the myth-story limns the struggles and adventures.

Now the scholars, though partial to one or another of the many views of the origin and meaning of myths, may well be correct, each in his own sphere and within his own limits. The trouble is that they have tried to confine themselves to one set of meanings only, and to ignore others. In *Classic Myths in English Literature*, C. M. Gayley writes :

Old literatures abound in explanatory myths of so highly imaginative a character that we moderns are tempted to read into them meanings which probably they never possessed. For the diverse and contradictory significations that have in recent years been proposed for one and the same myth could not all, at any one time, have been entertained by the myth-makers.

Students of Theosophy will be familiar with the assertion that a key to occult teachings may be turned more than once, and may reveal many layers of meaning. Of all subjects, symbolism is perhaps the most protean and many-sided, and mythology depends almost wholly thereon. The same laws and principles are in force on more than one plane of being, and a story which by drama or personification reveals truths of one plane, may be found to apply extremely well to facts of other planes at the same time. The laws which govern day and night and the phases and appearances of the Sun-god; the seasons of the year; the mysteries of birth, growth, decline and death; and the inner and superphysical "tides in the affairs of men," are all one. In this way many meanings to the same set of

symbols may exist together and be equally true. To quote again from Ruskin's *Queen of the Air*,

To the mean person the myth always meant little ; to the noble person, much.

The original makers of a myth may not have had consciously in mind at one time all the meanings disclosed by successive turns of the key, yet, if the actors and events in the myth were made to express truly the deep principles of divine law as seen on one plane or from one angle, they could hardly fail at the same time to exemplify the same protean and all-pervading law from other view-points. Yet it is possible that by the myth-makers and initiates of the Mysteries of those days all the meanings were fully seen to exist, and that according to the degree of illumination attained by the initiate in the Mysteries, so the plane of the explanation of any myth and the teaching given to him was simple or advanced.

Our teachers in the old Mysteries and in the modern message of Theosophy respectively are dealing with details of the same great principles. What we now know as Theosophy was formerly taught more guardedly and secretly in the Mysteries, of which many of the great Myths are remains. Our own studies and speculations as to the Soul and the facts of human nature generally, greatly assist us in the interpretation of those old stories where the same facts were set forth, though sometimes wrapped up and disguised. For human nature does not change in kind, but in degree ; the conditions of Occult progress do not change, but in our fuller understanding of them ; and a story of the Labours of Hercules is just as much a symbol of the difficulties to be surmounted by the Initiate to-day as in the early days.

A good summary of a number of the theories put forward to account for myths may be found in *Studies of the Greek Poets*, by John Addington Symonds. Among others mentioned and dismissed by him is one which seems worthy of more

consideration. This is the theory which attributes the origin of myths to

priests and sages, in order to convey to the popular mind weighty truths and doctrines which could not be communicated in abstract terms.

Symonds objects that

to extract a body of doctrine from the vast majority of myths is not possible.

Perhaps to one who lacks the necessary teaching and intuition it would be impossible to see a deep meaning in even the noblest myth, and many of the stories are of relatively small import, being of local and exoteric application only. But his further objection that in the age of the origin and growth of the classic myths there could not have been men of sufficient intelligence to conceive profound truths and to clothe them in parables, is one which will appeal to few students of occult tradition. It is becoming somewhat unfashionable even in the world at large for thinking people to believe that the

first and germinal commencement of intelligence

took place within the period of history, greatly extended though that period has come to be regarded. And there are not wanting Scientists who, with no bias from Occultism, not only push back the confines of the historical period into ever remoter antiquity, but also state that they find there mighty civilisations which had even then been for long on the downgrade, so that they seem almost disposed to regard those ancient systems and their leaders as having sprung forth fully armed and equipped. Recent scholarship's point of view is expressed by Dr. E. A. Gardner, who admits that

no one system of interpretation is universally applicable, but that Greek mythology was derived from many different sources.

A valuable contribution to the looked-for new interpretation—or is it not rather the old and original interpretation, newly set forth?—has recently appeared, in

The Dictionary of the Sacred Language of all Scriptures and Myths, by G. A. Gaskell, a work as valuable for its quotations and cross-references as for the illuminating Theosophical interpretations of which it is full.

In the origin and development of myths there appear to be three main factors, which shall now be very briefly summarised. 1. The Institution known as The Mysteries. 2. The mythopœic or myth-making faculty of humanity in a certain stage of evolution, or state of emotional stress. 3. The Drama and the Poets. These factors are so interdependent that it would be incorrect to regard them as being separate from one another, but rather as aspects in the one set of conditions.

1. The Mysteries played a mighty part in the ancient civilisations, and it is possible that they will recur in some form when the world has settled down into the approaching age of Order and Ceremonialism on a higher turn of the spiral of progress. They may be studied in various books, and it is not our purpose to examine them here in detail, but only to remark that they existed in different grades of reality and power. The initiates were taught the science of the day, including chiefly the knowledge of their own superphysical life. They were led on in development towards the unfolding of certain powers of consciousness. In the exercise of those powers the initiate saw in vision the workings of Nature; but, for those who could not yet see by direct vision, not having attained to so high a degree of unfoldment of faculty, there were in the lower grades dramatic performances of stories which were symbols of those processes of Nature. In the inner ranks the initiates were taught to put themselves into direct touch with knowledge, but in the outer the instruction was given through ceremonial and the acting of dramas, in some of which the initiate was made to play the part of the central figure—god, hero or man. Thus, in the Mysteries of

Isis there was enacted in the eyes of the many, the death of Osiris, the dismemberment and scattering of His body, the grief of Isis and her search through the land, and the final reconstitution and triumph. But the few saw also by direct vision the inner living truth, how Osiris was indeed slain in every human son of the Gods and was scattered, till after the long search through many lives and regions the God was re-formed within, and the son of the Gods became the Osirified one, triumphant in all his nature, and at peace.

So also was it in the Mysteries and myths of Greece. The direct teaching and experiences of the higher grades became in part the ceremonial rituals of the lower, whence they became part of the folk-lore and god-lore of the outer and popular religion. The ancient traditions of the conquered Pelasgian race were preserved in the Mystery-Cults, emerging later to be adopted by the dominant and conquering Achæans. In the form of stories of the gods and demi-gods, and all other constituents of the Pantheon, they were repeated and handed down by tradition with just as much faith in their reality as has been held for the old stories adopted by Christianity and preserved to our day. Here the first factor is overlapped by the second, namely :

2. The psychic and mythopœic faculties. Doubtless myths were in many cases visions, psychically externalised, of inner truths. Races, no less than individuals, come "trailing clouds of glory," and before the shades of the prison-house close around them in concrete materiality and worldly advantage they spend a longer or shorter period of child-like imagination and of friendship with the powers of Nature. There is at that stage not only the faculty, frequently manifest, of seeing by direct vision the superphysical beings and powers in their own true guise, beautiful or terrible, but also the tendency to express all such ideas, whether seen or not, in terms of human or other familiar forms. The mind of the child

externalises the denizens of the clouds of glory until his day-world is peopled with visible fairy-playmates, guardian angels, and heroes of Grimm or Andersen. For him plants and trees have each their incarnate intelligence, and the shadows are sometimes tangible and living bogies. So has a Race produced a vivid personification of the Dawn, or the Life behind it, as the beautiful maiden Ushas—of the lightning-flashes, or the great Intelligences who wield them, as the dancing Maruts; men have visualised the glory of Apollo in ideal human shape, and in an ecstasy of love have beheld abstract beauty as the visible, bird-encircled form of Angus Og.

This is not a process which precedes the development of mind or belongs merely to primitive and uninstructed days. It is not the dull or mindless ego which experiences an imaginative childhood, nor the wholly uncultured race that externalises an idea as a great myth story. But the process belongs to a period of personal or racial history when the consciousness is vividly active and imaginative in the best sense, and thinks in terms of pictures, catching glimpses of archetypal and other lofty ideas and handing them down even to the physical consciousness as forms. There is, of course, a later and necessary stage when the child or race thinks it has outgrown such non-sense, but it has then begun to come under the dominion of what a Celtic writer has characteristically called "the base tyranny of mind". The rainbow has become by analysis merely a grey mist, unilluminated, and the clouds of glory are seen, by superior intelligence, to be damp, uncomfortable and unhygienic.

The mythopœic faculty involves the mixture of the emotional nature with the mind, and the conditions are sometimes formed even at the present day in periods of stress or exaltation. The recent War provided examples in the *Angels of Mons*, and for the French the objective appearance of their national devas and guardians. Some aspect of the

myth-making process is manifest in certain types of imaginative fiction, as in the writings of Algernon Blackwood, and James Stephens, and in the *Just-So Stories* of Kipling, and many others.

3. The Poets. Closely connected with the Mysteries, and using the mythopœic faculty in very large degree, were the poets and dramatists of ancient Greece. These cast the stories into forms supremely beautiful, and raised literature to sublime heights never surpassed, and perhaps only equalled by Shakespeare and the Authorised Version of the Bible.

The subject of Greek Drama in its bearing on Mythology will form the next article in this series, so that it will not now be further elaborated.

The foregoing, then, appear to be the chief factors in the production of the wonderful body of the classic myths. There is a connexion, perhaps not entirely fanciful, with the three great departments of the Inner Government of the World. At a period of racial history determined by the Ruling Department of the Manu, when the mythopœic faculty was at its height in the race, the Departments of the Boḍhisattva issued its teaching in and through the Mysteries, utilising that faculty. Thereafter the result was taken up, beautified and preserved by the art of chosen agents of the Lord of Civilisation, Whom many know under the title of the Mahā Chohan. Thus in that age the Ancient Wisdom was presented in the guise of the most supreme beauty the world has yet seen, for all the Arts drew their material from the Mythology. Beauty was also the keynote of the message of the Great Teacher of that sub-race, and for all time and all peoples Greece of old remains Beauty.

Arnold S. Banks



PRIMITIVE MAGIC—FALSE OR TRUE ?¹

By LEONARD TRISTRAM, B.A., F.R.A.I.

ANTHROPOLOGY, of all the sciences, is probably that which is nearest akin to Theosophy. Anthropology is the study of man ; the study of man himself, of his whole history and development, of all his attributes physical and psychic, and of all the channels through which these attributes express themselves. It thus comprises the study of all religions, of all social and political organisations of all languages, and of all

¹ The First Transaction of the Youth Lodge of the Theosophical Society, London.

elements of material culture. Merely physical anthropology is only a small department. Moreover it is impossible to study anthropology thoroughly without a good working knowledge of nearly all the other branches of science and of philosophy. In fact its very name, the study of man, bears witness to its all-embracing scope, and may be contrasted to the study of God, which is Theosophy.

Yet the study of God and the study of Man are truly one. The second is but a fragment of the first. How far is this truth realised in present-day anthropology? We shall see that anthropology has turned its steps in the wrong direction, and that this truth is that fact which it is the very purpose of anthropology to deny.

Anthropology owes its origin to the materialistic thought of the third quarter of the last century. It was begun by materialism, and for materialism, in order to study, and if possible explain, those "curious aberrations of the human mind" of which beliefs in a life after death, in other worlds, and in angels, are examples.

The man who beyond all others is regarded as being the founder of the science is Sir E. B. Tylor, who is often called the Grand Old Man of Anthropology. It was his famous book, *Primitive Culture*,¹ which formed the starting point, and gave the key-note, as it were, to all later discussions. This book is a most remarkable work, and should be read by all who believe in other worlds, in a life after death, in angels, and in Theosophy, since it gives the materialistic point of view in the most materialistic way, and it is always advisable to read the views of our opponents.

The book may be read, not only for knowledge, but also for amusement; for there are many passages which, to one who has achieved a slightly higher philosophy than this crude materialism, must seem exceedingly funny.

¹ First published, 1871.

Thus :

We listen with pity to the rude Indian as he maintains against civilised science and experience the authority of his rude forefathers . . . We smile at the Chinese appealing against modern innovation to the Golden Precepts of Confucius.¹

Again,

The modern educated world, rejecting occult science as a contemptible superstition, has practically committed itself to the opinion that magic belongs to a lower level of civilisation.²

It is a harsher, and at times a painful, office of Ethnography to expose the remains of crude old culture which have passed into harmful superstition, and to mark these out for destruction.³

Anthropology has followed in the footsteps thus carefully marked out for it. If it ceased to be intolerant it would cease to be anthropology. The anthropologists study magic, reincarnation, Theosophy, Spiritualism, Religion, etc., but always from the point of view that these are kinks instead of graces.

It is interesting to notice that while all the other sciences have always been ahead of public opinion, and in fact have moulded it, orthodox anthropology has always lagged well behind. It was not until the materialistic school of thought had attained its greatest expression that Anthropology was founded ; and it is still utterly materialistic although public opinion has advanced slightly beyond this stage.

Anthropologists go and live among primitive people in order to investigate their customs and beliefs, their magic and religion. They relate multitudes of cases where the native black magic appears to have achieved some success, cases which they cannot explain. They live for years among savage people to whom the other world is as real, or more real, than this one, and who can see their dead every moment of the day

¹ P. 142.

² Vol. 1, page 101.

³ Vol. 2, page 102.

and relate what they are doing ; such people, for instance, as the Ba-Ila, of whom Mr. Smith says . . .

If ever there were a people conscious of being surrounded by a great cloud of witnesses it is these. They might say with Milton,—

Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep. ¹

But they would not agree with the last line, because they believe that they can very often see the other spirits, and they possess a very large amount of information about them. Yet the anthropologists try to explain this very simple experience by the invention of the most involved and fantastic materialistic explanations. Do they realise that the whole world, with the exception of a few people in modern Europe, has always believed in the existence of the next world, and that communication with that world has been a matter of daily experience for thousands, if not millions, of people ? Can it be that out of the whole of humanity, past and present, the only people who have not suffered under a great delusion are these few people in Western Europe ? Is not it rather the other way ?

The late Dr. Rivers once told a circle of his pupils at Cambridge the following most interesting story. He was once in an island in the Solomons, (which island this was, the writer has forgotten, but he believes it to have been *Espiritu Santo*), when he was invited to attend a meeting of the natives held for the purpose of talking to their dead relatives. An English trader, the only other white man in the island who had lived there some years, accompanied him.

The meeting was held at night in an enormous hut, which was packed with natives. Now in this district the natives have invented a "whistling language". They can talk to each other by whistling, and this mode of communication is quite highly developed, even more so than the drum language in Africa. Dr. Rivers was not yet able to interpret it, but the trader could understand a little.

¹ *The Ila-speaking Peoples of N. Rhodesia*, 1921, Smith and Dale.

After they had all waited inside the hut for some little time, in intense darkness, a most wierd whistling noise began. It seemed to come from everywhere, roof, floor, walls, etc. Many people seemed to be whistling at the same time. The natives said that the whistling was caused by their dead ancestors, and that they themselves could understand what their ancestors were saying to them. They proceeded to answer, also by whistling. It all had a most eerie effect, and the English trader, (who thoroughly believed in it), was terrified. Dr. Rivers came out of the hut while it was still going on, and walked round the outside, but could see nothing unusual. The whole native population appeared to be inside.

Dr. Rivers declared that he could think of no satisfactory explanation. He said that it was the only phenomenon connected with so-called ghosts which he had been absolutely unable to explain. He told us that the only explanation he could think of was that the natives had indulged in an extraordinary effort of ventriloquism. Yet he said that this appeared to be so improbable that he could not bring himself to believe it. But, he added, the only other explanation was that there were ghosts! This explanation he treated as being unworthy of discussion. It is an explanation which, in scientific circles, is hardly good form to mention. This attitude can hardly be called scientific.

With regard to black magic, it is remarkable how many cases there are where Europeans in Africa have seen the native magic actually succeed and have seen people die from its effects. The Europeans generally explain its success by referring to suggestion or auto-suggestion. If the question was really gone into this could probably be shown to be impossible. Even if it was correct, it would merely be a description of the mechanism by which the magic works. The trouble is that all explorers who have noticed the cases where the magic has been successful, and who have taken the trouble to record them,

have always *assumed* that they are due to suggestion. No investigation has ever been made to find out if this view is correct.

Roscoe gives us two good instances of the success of black magic . . .

A Sudanese soldier on Lake Albert was said to be choking with a bone in his throat. I heard the particulars from the Commissioner, who said that there was no trace of anything in the throat, but that the man had suddenly fallen down gasping for breath and saying he was dying from a bone in the throat. An examination was made and remedies used, but though there was nothing to be found, in a short time the man died. It transpired that the man was convinced that he was under a spell worked by another soldier. After death no trace of anything in the throat could be found, so that the man had died from a firm conviction that magic had been worked against him.¹

Years later, in another part of the country, three men were brought to me to have wounds dressed. They had been in a leopard hunt and the beast had jumped out upon them, clawing two of them badly and tearing their scalps nearly off; the third was not much hurt, only having a scratch on the neck. I attended to him last and after dressing his wound I said: "There is not much the matter with you; you will soon be well." To my surprise he said: "I am dying." Thinking that he had got an exaggerated idea of his wound, I talked to him for a few moments and dismissed them all, telling them to come again in the morning. Next morning two of the men came, but the third with the scratch on his neck was missing and when I asked for him I was told he was dead. He had gone home and, saying that he had been killed by magic, had died in a short time. So far as it was possible to discover, no complications had arisen, but he was convinced that the animal had been caused by magic to attack him . . .²

Captain F. Clarke, formerly of the East African Rifles, has furnished the writer with some interesting information. On one occasion an Askari who had killed an Acholi native became ill soon after, and the spirit of the killed man was said to have got into him. He became quite ill. Captain Clarke allowed him to undergo the purification ceremony. His friends killed a black goat by cutting its throat, and smeared its blood and the contents of its stomach on the legs and chest of the sick man. He was told to wear part of the intestines

¹ Folk-Lore, 1923, p. 33.

² *Ibid.*, p. 32.

as a charm, and he also had to eat some of the meat raw. In two days he was better. This purification ceremony by the contents of a goat's stomach is very common in Africa.

On another occasion an Acholi porter marching along in a caravan had just come in sight of the next camping place when he fell down and began to tremble all over. He could not get up, and he began to foam at the mouth, etc. His friends said that he had a devil in him. He was carried into the camp, the purification ceremony was performed, and he recovered. These people would certainly have died if the purification ceremony had not been performed.

It is extraordinary, if the native magic has any power, that all Europeans seem absolutely immune from it. This is the reason why Europeans do not believe in it. It is really no argument, as the psychic constitution of the Europeans is obviously very different from that of the natives. Europeans can often render great service to native communities by breaking up the evil magic, which by reason of their immunity they are able to do. It is curious how confident we Europeans are about our own knowledge, which after all is very little, while we utterly refuse to believe that other people have ever got hold of anything worth knowing. There are many cases recorded where the native divination of lost objects, or of events, etc., has been absolutely successful, and yet these are generally referred to as mere coincidences.

H. G. Angus relates an interesting story . . .

In all cases of perplexity or a wish to know the future the Ula is consulted . . . I may mention my own experience of the Ula. I was at a village on the Rewubwe awaiting the return of the messengers whom I had sent to a distant chief and about whom I was becoming anxious, so more in the hope of catching a High Priest tripping than anything else, I consulted the Ula as to when the men would return. The answer was, "send two men to-morrow to Chuvale," (a village about fifty miles distant and quite away from the route which my men would have to take), "and they will

return with your messengers in four days". I sent the two men as directed, and in four days they returned with my messengers, who had arrived at Chuwali on the day that my men had arrived there. I asked the messengers why they had gone to Chuwali, as it was quite out of their way; their reply was that they had heard that there was "war" in the direct road and that they had avoided it accordingly. So I did not catch the High Priest tripping.¹

Angus offered no comments, but apparently sent the story direct to the society for psychical research.

R. Wessman also tried to get the better of a sorcerer, but the sorcerer got the better of him, much to his surprise. Wessman also obtained from a witch-doctor some perfectly correct information when he went to him with a test case.² In consequence Wessman believes in the native divination. He thinks that the natives have got hold of some form of hypnotism, without knowing how or where they acquired it. Even the greatest diviners cannot often educate their children in the art, although the ordinary medicine doctors always pass on the art to their children. The diviners apparently cannot work when there is no medium.

Callaway says that the diviner is evidently a kind of medium. He converses with the spirits on the other side. The test for being a true diviner is to be able to find things that are hidden. Examples are given.³ Moreover Callaway says that each black man has a means of divining within himself, which he can use to find lost cattle, etc. When he has lost anything he sits down quietly by himself and shuts his eyes. After a while he seems to see the cattle, or whatever it be, and the very place where they are to be found.⁴ This is evidently some kind of astral sight.

Dreams are very real things to these people, as to all Africans.

¹ Journal Royal Anthropological Institute, 1898, p. 316 *seq.*

² R. Wessman. *The Bawenda of the Spelonken*, p. 93.

³ Bishop Callaway. *The Religion of the Ama-Zulu*. Circa, p. 300.

⁴ *Ibid.*, page 338.

A very interesting account of a diviner is given by Hobley . . .

There lives in South Kikuyu-land an elder named Kichura, who is credited with the extraordinary power of being the recipient of messages from the Supreme Being, and in consequence possesses the gift of prophecy. He was interviewed and cross-examined by the writer (Hobley), and stated that at intervals, about twice a year, during the night, he falls into a deeper sleep than usual, a trance in fact, and that while in this condition he is taken out of his bed and statements are made to him by a voice, but he cannot see who gives him the message. The trance always occurs at night, and he is generally taken outside the hut while in this cataleptic condition, but says that he never remembers being able to distinguish the huts or any familiar objects in the village. The interior of the hut appears to be lighted up and the message comes to him with a booming sound which he understands.

He stated that one day when visiting an elder named Kibutu, he was seized during the night and taken bodily through the thatch of the roof, and was found on the top of the hut next morning. On another occasion a young man of the warrior class, belonging to his village, was sleeping alongside him in his hut when he was temporarily carried off, and the young man's hair all came off as if it had been shaved, and in the morning was found lying in a heap on the floor by the bed, the owner having no idea how this had occurred . . .

The day following one of his seizures he collects the elders and delivers his message. He states that after one of these seizures he is very exhausted, and for three days he cannot rise from his bed. His father and paternal grandfather had this gift or power.

He stated that he believed the gift came from God and not from the *ngoma* or ancestor spirits, and that if he did not deliver to the people the messages which he had received he would be stricken with sickness . . .

He gave examples of the kind of messages he had received. On one occasion, some time before the advent of Europeans, he was told that the Masai would be severely smitten with smallpox, and that subsequently many would settle among the Kikuyu, and shortly afterwards it happened accordingly. On another occasion he was told that a white race would enter the country and that they and Kikuyu would live side by side in this country, and now it has come to pass.

He was seized before the great famine of 1900 and foretold its arrival. Later, he was told to inform the Kikuyu to sacrifice a white sheep, a red sheep, and a black male goat at the sacred fig trees, and that the chief Kinanjui was to sacrifice a white heifer at the head waters of the Mbagathi river. These orders were obeyed, and the famine and the smallpox were lifted from the land.¹

¹ C. W. Hobley. *Bantu Beliefs and Magic*, pp. 36-39.

This is only one of the many similar accounts.

Thus Sir H. H. Johnston in his *Uganda Protectorate* states that Masai rulers are credited with the power of second sight, which they can evoke at will through the agency of a certain medicine whose composition is known only to the royal family. The reigning chief invokes this power once or twice during each year and remains under its influence for several days, the taking of the medicine being always followed by a drinking bout. On his emergence from the effects of this the chief makes known what has been revealed to him about the future when he was under the power of the medicine. This power is invoked before a raid is undertaken, and the prophet then says where and how the attack ought to be made, and where the enemies cattle are to be found. These predictions are almost invariably correct.

There are many recorded cases in Africa where the native diviners prophesied the coming of the white man, and his domination of the country, even before any white men had been seen or heard of.

The writer has only a superficial knowledge of primitive customs outside Africa, but similar phenomena have probably been reported from many other lands. It must be remembered that divination of events and black magic against individuals are only two out of the many departments of magic. Some others are, rainmaking, protection and multiplication of the crops, protection against the enemy, countermagic against the enemies' magic, curing disease (perhaps the most important branch), magic to make hunting, fishing, etc., successful, down to magic which enables people to steal successfully without being caught.

In many places it is thought that nothing can be done, that no trade can be followed, without the possession of the appropriate magical medicine. Among the Ba-Ila the remedy for an old and antiquated muzzle-loading gun is not its

replacement by a modern rifle, but all that is required is some medicine to make the old gun shoot straight.¹

No one would dream of being a thief unless he had provided himself with the appropriate medicine. He would be breaking the thieves' code of honour if he stole without it. He would not be playing the game.

This is an example of how magic, founded upon a basis of fact, can degenerate. The trouble is that it is hard to distinguish fact from fancy, and proper use from unworthy degeneration.

However times are changing, and the veil which divides this world from the next is being torn away. To quote Mr. Hobley . . .

The leaders of psychical research allege that the survival of human personality after death has been scientifically proved, and that, under favourable circumstances, communications from the dead have been received. If this be so, might it not be said that races on a lower plane of culture are possibly more sensitive to such influences and that their belief in the activity of the ancestral spirits is therefore not wholly unreasonable?²

Leonard Tristram

¹ *The Ila-speaking Peoples of N. Rhodesia*, Smith and Dale.

² See Hobley (above), p. 31.

CREATIVE CONSTRUCTION : THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

(Concluded from p. 665)

III. MERCURY, MESSENGER OF THE GODS

Release me from my bands,
With the help of your good hands.
Gentle breath of yours my sails
Must fill, or else my project fails.¹

MERCURY'S principle and power is "Reason, companioning the seraphim".

Connecting-link between divine and human minds, thought's sublimation. Thought itself is too inclusive a term for identification with any individual planet. Thought mines, delves, dives, with Saturn the inspired labourer; ascends to the empyrean with Jupiter's imperial architectural dreams, the master artificer; breathes the "soft Lydian airs" of Venusian love-expansion and relaxation; rests not there, but plumes fiery brings for the last phoenix flight to the Sun, for creative thought is the goal of every thinker.

A well-tempered and balanced, "discrete" Mercury, interprets all messages "from above" to the human thinker, and moreover enlightens him as to the extent and nature of his flying capacity; whether, indeed, he must essay that last fire-flight in the present incarnation, or content himself with "short swallow-flights" only.

¹ From Epilogue to "The Tempest", Shakespeare,

Enlightenment, interpretation, perception, translation. The girdling of earth's mind with Mercury's golden cincture, woven of air and sun-fire.

The heritage of this magic circle descends to man by virtue of his divine sonship. In the image of the Gods made He man. "I have said, ye are Gods." The divine descent to every human tenement is already accomplished in eternity; here below it is only a matter of time.

The direct conscious response to Mercury's "golden overshadowing," illumination from the God-mind, depends on the ego's age, and mental temerity, the kârmic lot and portion, designed and deserved, for and in, each successive plot of earth, assigned as fit sphere of occupation, throughout those cycles of progressive reincarnations whose sum alone spells "life" to each inheritor of the kingdoms in heaven.

To awaken the Mercury-principle to full response-capacity in any given horoscope is to arouse the "air-service" (mental) ministry to consciousness of its powers, responsibilities, duties and privileges; thus, to enlarge the circumference, and widen the scope of its ability as a corporate force. Union is strength, all worlds over: co-ordination of faculties evokes increased facilities for intercourse; intercourse brings progressive enlightenment, deepened insight, heightened intuition, according to the kind and quality of members of the mental cabinet. How much depends on the translation of reports, only those know who have had practical administrative experience in any capacity!

Here, individuality looms large, or grows small by degrees, and *unbeautifully* less, with exactly proportionate effect in the realm of those reflected shadows "whose gathered rays are reality".

For example, if Saturn be weak, placed in an antipathetic sign, with difficult aspects, "something wrong with the foundations and fundamentals of the mental cabinet in that

human polity"—constitutes the logical verdict from any astrological jury: in such a horoscope, either deep thought or consecutive reasoning, or concrete staying power, will prove either faulty, unreliable, or attended with considerable difficulty of attainment. If Mercury be invoked and lends his aid to the native of such a horoscope ("Saturn afflicted"), then he flashes his torch, casts his bright beams of light into the mental realms, and sees how to repair, restore, and make good any Saturnian damage, faulty fabric, insufficient or unsuitable fabric of thought.

If Jupiter, the architect, has not designed as he should, either has not considered climatic conditions or character of the surrounding landscape and that of the future owner of the house (these and kindred considerations differentiate the skilled master-artificer from the raw article, in the architectural world), then Mercury is called in to reason with the architect, and persuade him to abandon the old, and prepare a new plan.

Where Venus, lover and harmoniser, smiles not on the work, nor gives that sweet glance which approves the whole, then Mercury will cease not until he persuades and enlightens Venus as to the desirability of her active co-operation and approval if that house is to prove no mere dwelling and lodgement but a human habitation and a home, till at length every tangled thread in the Venusian complex is smoothed and straightened, and harmony is once more restored to the "state of man".

In the same way, even the Solar Life-Giver disdains not to walk with his minister in the cool of the day, nor even to take counsel with him.

The Moon cannot reflect accurately, nor receive with discrimination and discretion, nor the engineer construct the lighting and heating systems, without those words of reason and intelligible knowledge which Mercury can alone bestow.

Even Uranus the occult empowerer, the super-man and spiritual dynamic actor, and Neptune, celestial artist, whose permeations and pervasions alone impart universality and cosmic consciousness to every work of human and divine art, these great ones disdain not to accept light from the Messenger of the Word, nor to avail themselves of his lucid information as to how best to dispose and direct their tremendous forces in each human realm, so that it shall hold together under their administration when in active service, neither exploding beneath the Volcanic iconoclastic jury of Uranian preliminary devastation nor dissolving and disappearing at the first touch of Neptune's heap-wave, precursor of sundering floods!

For present illustrative purposes, Mercury's position in Leo, and fourth house is chosen. (Sun and Jupiter in Leo, in third.) The Native here depicted was Head of a college, successful in the teeth of almost incredible oppositional difficulties and circumstantial handicap-obstacles. The majority of exoteric astrologers rule this position of Mercury in Leo as detrimental. Esoterically, what a golden opportunity! Mercury here beholds the very face of the Father, and if he be not blinded by the Light of that express image of His person, surely the very thoughts and meditations of the heart of deity, will be directly received from this obedient son: registered in the golden ether of Mercurian memory, interpreted to his brethren. Mercury is here born in the house of the Moon, (fourth, ruled by Cancer, hence the Moon,) with her silver light to temper solar heat, cooling too-fervent ardour, likewise affording special faculties and facilities for sensing the needs of the young, and thus ensuring successful administration thereto.

Mercury's inter-planetary aspects include a *sextile to Saturn* (latter on horizon, in Gemini, an excellent position for a teacher, blending depth and staging power, with lucidity and

versatility of mind) *semi-square to Venus* (in Cancer, and second house) *square to Neptune* (in Taurus, and twelfth house). Hence, the mind will be most suitably employed (most congenially as emissary of the ego) in public work, diverted from emotional-occupation and introspection. Mercury's consular service in a horoscope of the present character and calibre will be most perfectly performed, along the path of exclusive concern with and tutelage of others so far as direct discipline is concerned—for self-knowledge here has reached the point whereat the mind is to function more in the sphere of outer than inner rule and government, the latter having been achieved to a considerable extent, the mental "via crucis" trodden and Mercury's most crucial sacrificial ordeal experienced and "passed". Mercury's holy order and office here is that of "appointed bearer and upraiser of the pyx of the Sun," chalice of the mind, the elevation of whose "host," invokes the descent of the Dove, with consequent mental illumination.

The fourth house as tenement for Mercury points to the temple of the Moon as the consecrated building wherein these Solar Mercurian rites and ceremonies are to be performed, including the elevation of the host,

with the corresponding divine response to potently-directed human supplication, in transubstantiation, the air, fire, and water, of Mercury in Leo, in fourth house,

becoming

the immortal ichor, the immortal ariel.

This fourth house constitutes a fatal, water-vortex, when personal private concerns are allowed to inundate and swamp the area of mental occupation—a fruitful source of maternal-hereditary mental and emotional complexes.

But Mercury here, in the present horoscope, stationed in the Father's fixed-fiery sign, though the mother's cardinal-watery house, indicates spiritual power behind and above the

reasoning mind, with sufficient mental creative-determinative force to rise above, though passing through the great water floods.

Thus considered, each Mercurian-aspect in this horoscope pre-figures the possibility of an initiation-ceremonial within the divine enlightener's realm of jurisdiction. The Venusian semi-square, the emptying of the cruse of personal-love, the re-filling with those waters whereof whoso drinks thirsts no more.

The Neptunian square, the substitution "offering, single and complete," the dedication of emotional powers to world-service the drinking from the rock-fountain deliberately foregoing the rivers of pleasure.

The Saturnian-sextile, the taking (and going forth to meet) of some special opportunity, at the meeting and parting of two ways, whereat alternative courses are presented, one involving personal self-aggrandisement, in some form, the other, definite self-denial, limitation and contraction on the lower-mental plane, leading to subsequent bursting of some Saturnian bonds, hitherto supposed binding for the entire period of the present incarnation.

To sum up—the higher possibilities of this Mercurian position and aspects, the apotheosis and pre-figurement of the Mercurian heavenly "pattern in the mount". These include self-identification with the Mercurian perceptive, lucid, reasoning principle and power, as "the Son of the Father," with the Father's temple-palace as the heart's and mind's true home. Thither will heart and mind ascend, and with Him continually dwell, if the initiation-ritual union between heart and mind, be here performed and accomplished.

Leo French

THE LIVES OF ALCYONE

WITH the commencement of the next volume with the April issue, the following "Lives of Alcyone" will be published in THE THEOSOPHIST. These "Lives" have not yet been published; they precede those published in THE THEOSOPHIST, vols. XXXI and XXXII.

No.	DATE	PLACE	No.	DATE	PLACE
	B.C.			B.C.	
1	70,000	Gobi	10	29,700	Persia
2	"	"	11	28,804	"
3	60,000	Manoa	12	28,129	Manoa
4	42,000	"	13	27,527	Ireland
5	40,000	Arabia	14	26,801	Manoa
6	38,000	Africa	15	26,126	China
7	32,064	Manoa	16	25,528	N.Z.
8	31,139	"	17	24,700	Mexico
9	30,275	Persia	18	23,681	U.S.A.

The number relates to the numeration of the Lives in the book *The Lives of Alcyone*, and not to the order of the reincarnations of Alcyone.

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

XI

JOHN KING'S PICTURE

(Continued from p. 672)

Letter 4

[Post card to :]

GENERAL FRANCIS LIPPITT,
13 Pemberton Sq. (Room 13),
BOSTON, MASS.
[April 3, '75.]

Picture ready and sent by Adams Express Co. Was as clear, and pure as a newly fallen snow. B. carried it to his office to show to some artists and it passed through so many uncleanly hands that it lost partially its virgin purity. John asks you to give your attention to the flying figure of the spirit *above*—"mother and child". Says you will recognise her. I do not. Johnny wants you to *try* and understand all symbols and masonic signs. He begs you will *never* part with this picture and must not let too many persons touch it, not even *approach* it too close. I will explain *why* I changed house. Sansom Street 3420 West. Phil [adelphia].

Yours truly,
H. P. BLAVATSKY

Letter 5

PHILADELPHIA,
3420 Sansom Street,
West Philadelphia.

GENERAL LIPPITT

MY DEAR GENERAL,

I am glad you like Johnny's picture, but you must not call him a Turk, for he is a noble dear sprite and loves you much. It is nobody's fault, if you did not see him till now, *as he is in reality*, and always thought him to be like the old Jewish half-materialized phyz, you were generally treated to at the Holmes. In London *only*, he appears as he is; but bearing still on his dear countenance some likeness to his respective mediums, for it is hard for him to change completely the particles drawn by him from various vital powers. How is it you *do not* recognise your Katie King of last May? John says it is herself as she *is now*, and several persons have recognised her *immediately* upon seeing the picture at the time. I did not know of it myself for John told me but afterward. Evans and Mr. and Mrs. Amer and Morton and others exclaimed right away, "It's Katie King"! I did not see her so I cannot tell. The mother and child are not *likenesses* and of course you cannot, no more than any one else recognise spirits you *do not know*. Now my dear General, what's that about the fortune we are to make? It's your tipping machine, your invention, I have no doubt, *for I am told so*. I wish I could go to Boston now, but its improbable for my law suit is coming off on the 26th day of April, Monday, and I have to go to Riverhead, Long Island, with my lawyers, so that before the beginning of May it will be impossible for me to go to Boston. Try and keep off the job till then if you can.

My dear, very dear General, do come in with us for the "Scientist". See now, you have fallen out with that

old, overboiled pumpkin of Colby, and the Galafy¹ is a heartless paper that will print nothing but sentimental lies, as all the rest of them. We must have your articles published. See what Stainton Moses says about them in his letter to Mr. Epes Sarjent. I am determined to lift up the "Spt. Scientist" and to keep it afloat till the people find out for themselves what an ably conducted little paper it is. If Mr. Epes Sargent and Col. Olcott and yourself and Prof. Corson of Cornell U. and Mrs. Andrews, will all write or begin writing for this paper so as to make of it our special *truthful* organ, what a blessing it will prove to spiritualism in general and the cause in America in particular. *Now*, as the case stands with only the "Banner" and the filthy Relig. Phil.,² the leaders of the spiritual cause may be assimilated to the "les aveugles conduisant les borgnes".³ *Then*, if my plan succeeds, *we* shall get the lead, and direct the world in the true path, showing the skeptics and infidels the *cause* of the results, while now they have but doubtful and ever doubted effects thrust in their throats without so much as a word of rational application, or trustworthy evidence. What can we expect from the outsiders. How can we hope of their ever dropping off their Christian notions and membership of diverse Churches that furnish them with a certain light—false as it may be—of respectability, to pitch headlong in a belief that is unpopular, full of illusions as long as facts are disputed, and the chief leaders of which, as Eusebius of old, that pious old fraud of the first Christians, not only interlope fancy fairy tales but actually withhold from the knowledge of the world at large the crimes of certain parties that happen to be, for certain mysterious reasons, the "beloved ones" and the favorised of those leaders and "en odeur de sainteté" with

¹ This is how the word appears, as near as I can decipher it.

² "Religio-Philosophical Journal."

³ The blind leading the lame,

the organs. You call my article against Child furious! Why, if, you had in hand the proofs *I have*, with all your inborn mildness and sweet temper you would be the first to confess that the "Father Confessor" richly deserves a cow-hiding. Do give a helping hand to the poor Gerry Brown, not for *his sake*. I know very little of him beyond that John says he is a true, honest worthy, untiring worker and will and can do much for the cause if properly helped—but for our own, for the benefit of spiritualism and humanity. Olcott is writing an article for the "Sptl. Scientist". I understand that Mr. Epes Sargent does the same. Prof. Corson is going to send one next week. Why should not you contribute the same, and have your articles printed in that paper. I wrote to Wittgenstein and asked him to write every month something for the "Scientist," relating to phenomena occurring in Germany and elsewhere. I am sure he will do so. John says he heard your daughter the other day "flourish on the harpsichord" and that she "flourished mighty sweet". When I told him that his expressions were very queer and that I did not well understand what he meant by "harpsichord" he got mad at me and abused me, adding that other people would prove to be *less fools* than I was, and would certainly understand his meaning. I send it you "Verbatim". Well, God bless you and may your life pass in the sunshine for ever till the last.

Yours sincerely and truly,

H. P. BLAVATSKY

Letter 6

3420 Sansom Street,
PHILADELPHIA,
April 20, 1875.

DEAR GENERAL,

In reply to your postal card, as well as to your letters to Mme. de B, which she has shown me, I give you the following

explanation of the way in which the John King picture was done:

By John King's request, Mme. de B bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirit, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outline; the spirit figures were surrounded with a faint body of color, which formed the outlines as you see them now, without the usual single sharp lines of the pencil. When Mme. de B sat down at the table John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage, and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that; John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture, beneath the cloth that was spread over its face. The Greek and Hebrew words and the cabalistic signs were put in last of all. You have correctly read the former, but must not suppose they are anything exceptional, for they are known to every student of the Kabbala. They and the signs and the Jewel John King wears upon his breast are all Rosicrucian symbols, he having been a brother of the Order, and this being the tie which binds him to our gifted friend Mme. de B. You may properly estimate the favor done you when I tell you that the madame has vainly begged John to do something

like this for her, for years past, and I hope that if any other inducement lacked to enlist your sympathies and help for the proposed newspaper organ, through which we are promised the knowledge that we old spiritualists have been so many years waiting and praying for, this may serve to that end.

I was unable to secure from my Publishers enough copies of my book¹ for my friends until now; but you may expect one in a few days, which I hope you will accept in token of my warm regard.

When I was at Chittenden, Mme. de B tried to sketch some Oriental figures for Mr. Kappes the artist, but made a wretched attempt at it; so she did in Hartford when she wished to show Mr. Williams the artist of the Am. Pub. Co. how to correct certain errors in the costumes of the materialised spirits who appeared to her at C. I can certify, therefore, to the impossibility of her having drawn the charming figures which appear in the J. K. picture.

Yours truly,
H. S. OLCOTT

Letter 7

Box 4335

N.Y., February 12. '77

GENERAL F. J. LIPPITT

DEAR GENERAL,

You speak in riddles. I have no recollection of the inscriptions you refer to. I enveloped the picture myself and addressed it with my own hand, and myself took it to the Adams Express office. How it came to be addressed in *your* handwriting I do not know—"it beats cock fighting"!

¹ Col. Olcott's book, *People from the Other World*. In the copy which he presented to H. P. B. he has written: "From Henry Steel Olcott (The Author) to Helena Petrovna Blavatsky, whom he respects for her virtues, admires for her talents, pays homage to for her lofty courage, and loves for her noble self-sacrifice. The good regard her as a sister and benefactress; the bad dread her as one sent to punish and scourge. New York, March, 1875."

However I'm so used to miracles now that such a trifle as this—if it should be one, indeed—is hardly worth my dwelling upon. You should live in the same house with that She Sphinx of the Age, Mme. B, if you would have your hair curl and uncurl itself with wonder everyday. Talk about the wall-writing at Belshazzar's feast!—why things have got so now when a Hindoo friend of mine (a living man and an adept) wishes to communicate with me he writes instantaneously in gold letters, on the panels of the doors of a walnut library. One has just disappeared this evening that had been there nearly a week in plain sight of every caller! But if I begin on this subject I should require a volume to hold all that I might recount. You may well fancy that for me the sombre Séances of the mediums have little or no remaining charm, "greater works than these" I see daily in full light, and produced without a medium by the aid of magic.

Yours truly,

H. S. OLCOTT

Letter 8¹

7 Beckman Street

N.Y. 2-4-'76

GENERAL F. J. LIPPITT

The Jno. King picture was duly received and Mr. Newton has photographed it. But the difficulties have been enormous, on account of the non-photographable colour. Mr. N is not satisfied with the result but will keep on trying. Remember me kindly to Smith.

¹ Postscript to a letter to General Lippitt from Colonel Olcott

NON-CO-OPERATION IN THE LIGHT OF THEOSOPHY

By SRI PRAKASA

I am readily availing myself of the generous permission accorded to me by the venerable President and editor, to write on "Non-Co-Operation in the Light of Theosophy". I fear the title will come as a surprise, to say the least, to all those who have had only one side of the question put before them, and have been, perchance, taught to regard "Non-Co-Operation," the great national upheaval in India to-day, and Theosophy, the great harbinger of Brotherhood, the great interpreter of life on earth in terms of spiritual verities, as contradictory expressions. It will be my endeavour to show, to the utmost of my humble capacity, that the two are not contradictory, but eminently controvertible, terms; and that the two, instead of being at war with each other, should be the most friendly of collaborators towards a common goal.

I shall begin with a confession. We have just been through the General political elections in India. In the present state of the country, passions ran very high and the contests were very keen and bitter in many places. I was in charge of running the elections, so far as my town and district and division of Benares (as administrative and electoral units in India are called) were concerned, on behalf of the Swarājya party of the Indian National Congress, the most extreme section of such of the political-minded among our people as are not

entirely opposed to the seeking of election to the official legislatures of the land.

We in Benares, were directly or indirectly connected with nine seats in all, for the Indian Legislative Assembly and the Provincial Council of the United Provinces. For one of these, the party did not set up any candidate : but it contested all the remaining eight. We lost only two seats, both special Muslim ones—one to the Local and one to the All-Indian Legislature. All the other six, both Muslim and non-Muslim, we captured. Two out of these were hotly contested : but both of them fell to our lot. The two opponents in these two seats, whom I helped to defeat, were men of great worth ; of sterling merit and capacity ; of vast and varied experience ; with long records of valuable and selfless public services behind them. I knew they would be ornaments to any legislature in the world : independent, patriotic and able. Their ultimate defeat, even when I had worked for it, came to me as a tremendous shock. An infinite sadness seized my soul : and I found it difficult to concentrate my attention on my daily duties. Victory appeared worse than defeat when gained at such a tremendous cost : it ousted the worthiest men ; it deprived them of serving their country in the spheres in which they were best fitted to serve her ; it perhaps even jeopardised the wider interests of the land we all love.

Only a few days after the publication of the final results, I happened to be travelling. The defeat of two great men, whom I had loved and honoured for their private and public virtues for years—and through my efforts—was sitting heavily upon my soul. And in that mail train that day, rushing through smiling fields on either side—as Indian fields alone can smile in the month of December—I had only my sad thoughts as my companions.

The brain was weary of thinking ; the heart was heavy with sorrow. Then suddenly the Light seemed to dawn on

me. Some kindly spirit seemed to say : " Do not grieve. All is well. There is no reason for sorrow when you have done what you thought was your duty, even if it meant the discomfiture of many elders whom you have learnt to love and honour through years of close association. But to-day they stand against the *Zeitgeist*, the spirit of the age, which will take no denial, and which remorselessly brushes aside high and low, great and small, that seek to stand against it. They do not grieve: why should you? They understand and are reconciled: so should you be: All this turmoil—and it is all temporary—was necessary for two purposes. Firstly, those who had carried on a great agitation against the heaviest possible odds were entitled to get full opportunities for further service in other spheres of activity, and so prove their mettle and their worth; and secondly, those others who regarded these elections as the unfailing barometers of public feeling, and who imagined that the general body of electors were for them and not for you, had to get a rude awakening to judge and appreciate the truth by their own standards."

But I asked this kindly mentor, who seemed to me like the proverbial straw to the drowning man, whether, after all, non-co-operation, in the interests of which all this fury and passion had been expended, was the best method of India's liberation. " Not only India's," came the gentle reply, " it is the grandest, the noblest movement that the world has yet known for the truest freedom of mankind, however much one would have preferred a better name for this fine human endeavour." The explanation of this amazing statement was given to me as the train was rushing along; and I shall try to put it down here as best as I can. I might say that that moment when the answer framed itself in my mind, was, perhaps, the only moment of illumination that I have yet known in life, as its preceding moments were the saddest and the most excruciating mentally that I have yet experienced,

Theosophy, as we all know, stands for Brotherhood : not the brotherhood of the levellers, who start on the wrong basis that all men are equal ; not even the brotherhood of the socialist, who recommends weak-kneed mercy for the humble and the helpless, and desires the state to take charge of everyone and everything ; but a true and genuine, strong and generous Brotherhood, that recognises the natural differences of man and man, and seeks to weld humanity in one, on the essential spiritual basis of dividing the rights and duties of every individual and every class, so that each shall perform his and its dharma, and the wheel of life is kept going harmoniously and joyously. Manu, the great Law-giver of the ancient world, a careful study of whom is enjoined, I believe, on all earnest Theosophists by the great founder of the Theosophical Society, Madame Blavatsky, preached this Brotherhood. He recognised the essential difference in physical habit and mental temperament of individuals and classes ; and so assigned duties and rights to each, so that none should predominate and none should be prostrate ; and that by interdependence, society might be kept strong and stable. Thus was the conception of Brāhmaṇa, Kṣhāṭṭriya, Vaiṣhya, and Shūdra given to the world of men, each with his definite duty, each with his corresponding right, each dependent on the other : none dominant, none depressed.

Europe, through the centuries of its history, has suffered because of the inadequate distribution of rights and duties among the classes that compose its society. Its history has been called the history of freedom, a continual struggle of man against the undue supremacy of man, in any department of human activity, in any phase of human life. What do we see in Europe's history ? Soon after the passing of Jesus Christ and the establishment of the Church triumphant, we see Europe in the death grip of a relentless theocracy : a heartless sacerdotalism

that was crushing all life. For many centuries Europe fought and struggled ; and, at last, when, after immense suffering and great endeavours, she got out of this “ Brāhmaṇism,” she fell into the cruel trap of feudalism. The hosts of landed magnates came to enjoy immense power, which they thoroughly abused. Freedom hid her head in shame and the misery of the humble was untold. Europe took another few centuries to struggle against this ; and after fearful sacrifices, she was able at last to overcome this mighty *Kṣhatṭriya-ism*. Then came the era of capitalism : the unquestioned supremacy of the *Vaiṣhya*. For the last two centuries Europe was struggling against it. We are already seeing the first signs of its coming collapse ; but along with it we also see the danger of the emergence of mob-rule, the dominance of the *Shūdra*. If all that one reads of the Bolsheviks be true, we can realise that, while “ *Vaiṣhya-ism* ” is going, the ugly monster of “ *Shūdra-ism* ” is becoming ascendant. A struggle against this, which Europe will have to wage, will perhaps entail the bitterest suffering that she has yet experienced. And all this because the classes would not be balanced ; society would not be an equilibrium ; one class at a time would want everything for itself, thus antagonising the others, who would naturally fight for their freedom.

In strong and strange contrast to this we find that the mighty author of the non-co-operation struggle, with a genius perhaps unrivalled in the history of human thought, has given us as the basis of our agitation, like the *Manu* of old, a few simple principles, enabling us to wage a fourfold war at one and the same time ; to avoid the pitfalls that class supremacy and class wars inevitably open ; and to get an all-round freedom when once more duties and rights would be fairly divided between classes and individuals, and different members of society adjusted in one beautiful and harmonious whole. *Mahātmā Gandhi* enjoins on all who would fight for India's

freedom to-day absolute absence of hatred. Therein he follows the teachings of Śhrī Kṛṣṇa, in the *Bhagavad-Gītā*, requiring Arjuna to strike without passion or hatred.

The non-co-operation struggle in India is, therefore, strangely free from personal animosities and bitterness; and even the worst of political opponents, even those who are actually working against what the other stands for, can and do live on the friendliest and most affectionate of terms. It is curious how Indian non-co-operators have real and intimate friendships among Europeans, while Indian politicians of moderate political views are constantly getting into unseemly personal squabbles with European officials, and others. The non-co-operator's attack is not against any person, but against a system: the struggle is entirely impersonal. That gives it a strange and fascinating beauty. Many members of the higher services in India have told me that non-co-operators must be praised for being entirely free from personal animus: there is no bitterness even between the magistrate who, in the performance of his inexorable duty, sentences, and the political prisoner at the bar, who is condemned, for the fight is a fight of principle, wherein suffering is cheerfully borne because it is self-invited; and even he who inflicts the suffering, does so in a sad and reverent spirit. And on this fundamental basis of absence of all hatred, Mahātmā Gandhi builds his wonderful edifice. He says all faiths are one, all humanity is one. You must have the closest possible unity among Hīndūs, Muslims, Christians, Buddhists, Sikhs, Jains and Pārsis, among all castes and creeds that live. He also enjoins that there shall be no man who would be deemed "untouchable". The soul-killing notion that any man is unclean, because of birth alone, must be banished from the world.

Thus in a few simple sentences, Mahātmā Gandhi strikes at the root of all possible aberrations of sacerdotalism. Priestcraft can only live and prosper by setting man against man

under the guise and pretence of search after God ; and when you declare that God is one and that man is one, priest-craft comes tumbling down with a tremendous crash. An irresponsible Brāhmaṇism is knocked on the head.

Then Mahātmā Gandhi goes on to preach dissociation from government—from feudalism, from bureaucracy, from unquestioned *Kṣhatṭriya* dominance, whatever you call it—which refuses to be just and righteous. Government can only live by the willing consent of the people it governs. When, in the anguish of your heart, weary of its irresponsible doings, you declare : “ We shall have none of your titles, your services, your education ; no, not even your law and your justice.” Government has not a leg left to stand on. When such a mighty protest is raised from the mass of mankind, government has to bend ; its autocratic irresponsibility has to go ; it has to make terms with the people. Thus Mahātmā Gandhi prevents the growth of absolute *Kṣhatṭriya-ism*.

The bureaucrat rubs his eyes in wonder, as he wakes one fine morning from a dazed dream, and sees that the world has marched past leaving him and his ideas far behind. Mahātmā Gandhi then proceeds to plead for a simple life. Discard all luxuries and complexities that have come into your existence ; aye, even grow your own corn, spin your own yarn, weave your own cloth ;—so runs his message. Verily, capitalism can only live by pandering to the taste for luxury in man. When a simple life is preached and followed, the love for ease and its consequence, capitalism, cannot thrive. Thus does Mahātmā Gandhi abolish irresponsible ascendant *Vaiṣhya-ism* from the world. And, lastly, but most insistently, he preaches and pleads for non-violence. Perverted demos, the ignorant mob, has but one weapon for all times, one relief against all sufferings : and that is to get angry and strike at the least provocation. It believes in the big stick and the strong right arm, on every conceivable occasion. Mahātmā Gandhi says :

"No, no violence ; no striking of your opponent ; no rowdyism in which the good and the bad suffer equally. Thou shalt suffer thyself, but inflict no suffering on others, even if these others are thy worst enemies." Thus *Shūdra-ism* has no chance to grow ; and the battle of India's—and therefore, the world's—freedom is to be fought without the short-comings of similar battles in other lands, avoiding the danger of the emergence of a powerful class, at the end, which, monopolising all power in its own hands, inevitably abuses it ; and thus forces the peoples of the world to continue everlastingly their struggle for freedom from the yoke of classes and interests.

I do not mean to say that the mighty lesson of the movement, its great significance, has been learnt by all. Of course there are aberrations. It would be surprising if, in such a vast country, the whole lesson could be learnt by all in so short a time. I know there are persons who do not believe in the unity of faiths or the oneness of man. They still cling to their own old beliefs and bolster up an unmeaning and harmful sacerdotalism. I know there are people who still rush to the Government and ask for its favours, though at heart they dislike it and would like to see an end to it. They prop up irresponsible bureaucracy. I know there are persons who still love their ease and their luxury and revel in a complicated existence. They help to enhance soul-killing capitalism. I know there are people who commit violence and enact tragedies of a most revolting character. They support mob-rule and ochlocracy. But regard being had to the very short time that the new movement had a chance, and the vast expanse of space on which it had to spread, one cannot help wondering at the enormous hold it has got on the minds of men, women and children in the remotest corners of the country ; how it has permeated every department of Indian life, every strata of Indian society.

I ask: "Do we find in human history any example of such wide spread national upheaval, such a universal demand for liberty, as we have in India, accompanied by such little violence and bloodshed as we have experienced here?" I defy any historian to point to a parallel. All the same, I am the first to acknowledge that mistakes have been made and failures have been suffered. But I ask whether there has been any movement, great or small, in which mistakes were not made, in which failures were not risked and suffered. Mistakes, verily, are the foundations of right thinking and right doing; and failures, in all truth, the very pillars of success. But of this I am certain that the movement is bound to live, it is bound to spread as the surest method of remedying an evil that might be felt as existing by any one, at any time or any place. It alone can help the harassed nations, at times of stress and storm, to get true freedom, to attain a state of social existence where all classes are co-ordinated and seek to serve only the common good.

It is a mistake only to think of the political aspect of the great struggle. Politics is the least important part of it all. The non-co-operation movement is symbolic of India's revolt against an all-sided wrong: crushed by priest, by government, by capitalist, and by the ever-present possibility of a revolt of hunger by the lowly she has, by this national upheaval, tried to solve all her problems on the spot, assuring peace and plenty for the future, when freedom has come, with no aftermath, making peace even worse than war, to think about or take care of. By non-co-operation she faces the priest, she faces the ruler, she faces the married class, she faces democracy: she attacks the selfish element in all, keeping the good and fostering the noble aspects of each. India was being crushed on all hands: India has determined to free herself from all sides. Those who know India, know how the priest holds her children and orders immediate ostracism in case his least little

mandate is not obeyed. We have to fight him ; to upset his " law and order ". Strangely enough many people think of law and order only in the sphere of political life. At least to us in India, social and religious spheres are even more important than political. I have been amazed to see how those very persons, who have been the strongest to attack any violation of law and order, so far as political government is concerned, on the plea that it engenders a spirit of defiance of authority subversive of public peace, have on the other hand themselves praised it as courage when law and order have been defied in the social and religious spheres and its consequence of ostracism and other penalties have been boldly faced. These good folk have praised such people as courageous and condemned their tormentors as narrow-minded, bigoted, cruel and unjust ; while they have condemned non-co-operators for defying the law and order of the bureaucracy, often inequitable and arbitrary, and have praised the magistrate who sent them to jail for disobedience, as just and even generous. A mentality like this is difficult for some of us at least in India to understand, because politics and political allegiance are not very important for us, do not loom so large in our lives as social injunctions and religious sanctions.

Mahātmā Gandhi, the great founder of the new movement, may to-day be shut behind the cruel bars of a bureaucratic prison, but his image is enshrined in every heart in India, his message is writ in every head in the land. And whether he knows it or not, and whether he is recognised as such or not, he is bound to be regarded by those who come after us, as one of the greatest Theosophists of to-day, among the greatest preachers and practisers of Truth and Brotherhood ; as worthy of being ranked among the foremost and the mightiest teachers of mankind of all time, past or future. His teachings are bound to live ; his message is bound to spread, till mankind has accepted it, and has resolved to solve its problems along

the lines and by the methods he has given unto them. His body may be in prison, but he is really free, for none can encage the Soul. He may even die, but across distant lands, athwart distant seas his name shall live for ever. When the angry voice of controversy is hushed in the glad home-coming of the Nations, his tri-color flag of freedom shall be carried triumphant from country to country, not symbolic of political dominance, not expressive of imperial aggression, but an emblem of Peace and Goodwill, with the dainty outlines of the humble *Charkhā*, woven upon it, ever giving a message of hope and cheer to the lowliest; and ever calling away the wealthy and the careless from paths of fashion and folly to those of austerity and simplicity, of undying Truth and Universal Brotherhood. For myself I submit with gladness to be a pawn in the Great Game, for the fulfilment of a Great Purpose, for the completion of a Great Plan. MAHĀTMĀ GANDHI KI JAI.

Sri Prakasa

A FINE ARTS EXHIBITION

THE precedent of having an Exhibition of Indian Arts and Crafts, associated with the Annual Convention of the Theosophical Society which was made by Colonel Olcott and revived at the 1922 Convention at Adyar, was followed up at the recent Convention at Benares.

Through the kindness of the authorities of the Hindū University, the spacious School Hall was placed at the disposal of the promoters of the Exhibition who included Mr. B. Sanjiva Rao, Principal of Queen's College, Rai Krishna Das, Mrs. A. E. Adair and Dr. J. H. Cousins. After some days of earnest co-operation, the plain efficiency of the schoolroom gave place to the decorative harmony of Art and Craftsmanship.

With the invaluable help of Messrs. Sanjiva Rao and Rai Krishna Das, a large number of representative mediæval Indian paintings were lent from the priceless collections of His Highness the Mahārāja of Benares, of the Bharat Kalā Parishad (Society of Indian Art, Benares), and of Babu Sitaram Saheb. To these were added pictures by the Bengal painters from the Kalā Bhavan, Santiniketan; and other pieces representative of artistic effort in Gujerat and South India. A touch of the classical age was given in copies from the fresco paintings in the Cave Temples of Bagh in Gwalior, and of Pudukkottai in the Madras Presidency.

A Private View was held on the afternoon of 24th December, when Dr. Besant, as President of the Theosophical Society, gave an "At Home". There was a large gathering not only of delegates for the Convention but also of local notabilities, amongst whom was Babu Bhagavan Das. Two old members of the Theosophical Society turned up in the persons of Miss Lilian Edgar and Mr. Bertram Keightly.

As already indicated, the pictures exhibited covered practically the whole history of Indian painting from the classical era in the first century, on to the seventh and down to the present day. Its special feature, however, was the large selection of mediæval works, the majority of them being masterpieces of Mughal Art, with some examples of Rājput painting. Examples of the variations of style within the title Rājput could be studied—such as the Pahari or Mountain school of the Kangra Valley, with its intimate presentations of Indian life and of the Celestial Hierarchy; and of the Jaipur style, so different, yet so perfect in portraiture and in the presentation of music rāgas in pictorial form.

Numbers of the frequent visitors spent hours rejoicing in the exquisite perfection of technique of the Mughal pictures with their charm of Persian delicacy absorbed by Indian genius. Several of those pictures were original masterpieces that have become famous in reproduction.

The modern schools were well represented, notwithstanding the regrettable absence of examples from Calcutta on account of the almost contemporaneous exhibition of the Indian Society of Art in Calcutta. The younger artists of Santiniketan sent an interesting set of works and the Kalā Bhavan at Santiniketan kindly lent examples of the masters, Dr. Abanindranath and Babu Gogonendranath Tagore. These, with works by Nandalal Bose, Asit K. Haldar, S. U. Kar and others, gave a survey of the work of the entire school.

A notable contribution to the Exhibition was a set of paintings by Babu P. K. Chatterjee of the Bengal School, now Art master at the Āndhra Jāṭiya Kalāsāla, Masulipatam. These were remarkable for their strength, energy and technical ability. Two fine portrait studies, Asoka and Rana Pratab Singh, were bought by the Home of Greatness, Indore, and an impressive painting of "Chandrasekhara" was bought by a group of friends for the Art Collection of the Theosophical Society Headquarters, Adyar.

A small group of pictures from Gujerat and Madras indicated that the spirit was again beginning to stir in those areas, but has to break through lethargy in addition to badly assimilated foreign influences. It is to be hoped that the recent discovery of fresco paintings in South India, of which Mr. Sundara Sarma showed interesting copies, will draw artists to their own tradition and give a true direction towards their own distinctive outlook and expression.

As a part of the exhibition there were three lectures, one by Dr. Cousins on "The History and Characteristics of Indian Painting"; another by Mr. Mehta (I.C.S.) on "Indian Painting in Relation to the Pictures in the Exhibition" and a third by Mr. O. C. Gangoly on the special subject of "Mughal Painting," illustrated by lantern slides of extraordinary interest.

The attendance at the Exhibition was unusually encouraging and a number of pictures were sold. There is no doubt that the opportunity of comparing the Ancient and Modern Schools was thoroughly appreciated and the occasion was one of unqualified success in its demonstration of the pictorial aspect of Indian culture.

J. H. C.

BRAHMAVIDYĀSHRAMA, ADYAR

A social gathering of the lecturers and students of the Brahma-vidyāshrama, Adyar, was held under the Banyan tree on January 19, there being fifty present. Mr. C. Jinarājadāsa, M.A., Vice-President of the Theosophical Society, presided. The following report was read by the Principal, Dr. J. H. Cousins:

Our gathering here to-day is to mark the opening of the second half of the Āshrama's second session. It also coincides with the completion of a century of lectures. These proceed with remarkable regularity. The time-table is practically complete to the end of March, with some allowance for adaptation to exigencies. One such exigency is the receipt of a paper from Wales on "Some Fundamentals of Druidic Teaching," by Mr. D. Jeffrey Williams. This is a sequel to a remark made by Dr. Besant at a previous social gathering. Many similar sequelæ will ensue as the members of the Theosophical Society all over the world realise the importance of the coming era of free exchange and assimilation of world-culture, of having a centre of international reference. To this centre will come the latest and best information and thought concerning the five-pointed Star of Knowledge—mysticism, religion, philosophy, art, science; in this centre such information and thought will be co-ordinated and illuminated; and from it will go forth the fruits of this world-gathering, for the purification, nourishment and refreshment of humanity.

Already the outward movement has begun. The six lectures on the main lines of the Āshrama's work which were delivered at its opening by Dr. Besant in October, 1922, are now available in book form under the title "Brahma-vidyā," published by the Theosophical Publishing House. The book is attractive in appearance, and cheap (Re. 1-8), and should carry its great and greatly needed message around the world. Shortly Mr. Arundale's opening address of the present session on "The Āshrama Ideal" will also be published in book form. These constitute the first transactions of the Āshrama, and set out broadly its aims, methods and field of study. By and by the publication of detailed studies will begin.

As an example of wisely chosen contribution to the reference department of the Āshrama's work, I may mention the gift of the Indonesian Section of the Order of the Star in the East through Miss E. van Motman. This gift consists of six handsomely produced and illustrated books dealing with the architecture, sculpture, dance, music, hand-gestures, mantrams, folk-lore and crafts of the Dutch East Indies. The books are in the Dutch language; but Adyar is never without a representative of that sturdy people for translation.

But the illustrations alone are a disclosure of the influence which the Āryan root-stock in India has exerted on the development of local cultures beyond her own borders.

These books and others are handed to the Adyar Library ; and in this connexion I may say that while such contributions directly through the Āshrama go naturally to enrich the Headquarters library of the Theosophical Society, contributions to the library apart from the Āshrama are grist to the Āshrama's mill. The splendid gift of modern books on Anthropology and Egyptology to the Adyar Library by Mr. Leonard Tristram provides a mass of valuable material for future study—in which the students at present, and we hope for some time to come, will have the expert guidance of the donor himself.

In another way the Āshrama promises to be a means of enrichment to the international work at Adyar, that is, in drawing to it objects of beauty as examples of the arts and crafts of the various sections of the human family. As an example of this I have the pleasure of asking the President of the Theosophical Society to accept through the Brahmaviḍyāshrama for the art-collection at Headquarters a water-colour painting of "Chandrasekhara" by Babu P. K. Chatterjee of the Bengal school. The acquiring of this impressive masterpiece of modern Indian art is due to the initiative of two students of the Āshrama, Miss Booth Scott and Miss Bertram, who determined that so sanctifying a work of art should not pass into the darkness of private ownership, but should find a world-home at Adyar, and who raised for the purchase of the picture a fund happily just completed to-day.

Works such as these have not only a high spiritual value, but are also necessary adjuncts to the study department of the Āshrama. There is a growing demand on certain of our members for lectures on topics that involve extensive knowledge of the best products of arts and crafts East and West. The cultural renaissance of India is being largely inspired and interpreted from Adyar. My own recent post-graduate lectures in Calcutta University were practically Brahmaviḍyāshrama extension lectures. At the art-exhibition at Benares during the Annual Convention of the Theosophical Society in December last I had a valuable experience of the usefulness of the Āshrama's work to myself. I was unexpectedly called on to give a lecture on "The History and Characteristics of Indian Painting." With no books or notes at hand I was thrown back on my inner Āshrama, and found myself able to build up a lecture from invisible synopses so clearly that I did not need to refer to the notes which I made from memory. I feel sure that other members of the Āshrama will have the same experience ; for much of the drag of study is overcome when one has a central concept, keen and happy interest which makes for thoroughness and retentiveness, and the great inspiration of preparation for service such as we have, whether that service be in this life or in lives to come.

I may mention another significant item of the Āshrama's service. During the visit to Adyar at the Convention of 1922 of Dr. Stella Kramrisch, she indicated her desire to obtain a translation and authentic illustrations of the ancient Indian sacred dance. During the year that has elapsed she has procured the translation; and arising out of a series of co-operative circumstances, I was able to obtain, and ultimately to hand to her in Calcutta last month, photographic negatives of the dance postures carved on the walls of the temple of Chidambaram. The result of this co-operative activity between one who was a representative of Dr. Rabindranath Tagore's Āshrama at Santiniketan and a representative of the Brahmavidyāshrama will be an immensely valuable contribution to the cultural linking up of East and West in a book to be published in Europe in both English and German editions.

I emphasise the art side of the Āshrama's work on this occasion; for while the field of comparative study in religion and philosophy has been well dug over by Theosophical students, the Divine process of creation reflected in the various grades of creative activity in humanity has heretofore received inadequate attention. The place of beauty and beautiful things in life is far from being understood and valued, even by Theosophists; yet scholarship recognises the creative arts of the past as the truest expression of history; and educational idealism to-day is realising the importance of art-activity as a potent means of expression, and also as the natural and certain means of helping youth to rise above the unlovely things in young growing life.

There are other aspects of the Āshrama's work that are developing satisfactorily, but of these I shall speak on another occasion, contenting myself now with a mere reference to the excellent work of anthropological interpretation in the light of Theosophy being done by Mr. Tristram in his Āshrama lectures.

These varied activities are part of that wholeness of development at which the Āshrama aims. Many things are needed for the ultimate fulfilment of our ideal—housing facilities for our rapidly growing library; wall space for pictures in both temporary and permanent collections; space for scientific paraphernalia; a hall and stage adaptable to the cinematograph, drama, music, lectures; and by and by the means of broadcasting Adyar's message to the world. These will come in due time. I only mention them in the hope that their appeal to the imagination may stimulate a larger response than might otherwise be made to the various opportunities to participate in the service of giving which the members of the Theosophical Society will have between now and the jubilee of the Society in 1925.

After an address by Mr. Jinarājadasa which will be published elsewhere, refreshments were served, and several students of the Āshrama from abroad made short speeches expressing appreciation of its work.

J. H. COUSINS

THE THEOSOPHICAL FIELD

THE activities of the Young Australia League are creating much interest at present in view of the world tour in process of organisation. The contingent of 50 boys from Australia to go to the exhibition with Mr. John Tucker as co-director, one of the most prominent of the Headmasters in the west Australian State School Department, is now nearly complete.

The boys will travel in the Y. A. L. uniform as on previous occasions, and will leave Sydney in February by the Commonwealth steamer "Esperance Bay". The cost of the trip to each boy is £250 which is to cover uniform, fares, accommodation, entertainment, etc., throughout the British Isles, France and Canada; one wishes that India might be included in the itinerary. Mr. J. S. Simons, the founder of the movement, is an outstanding man, possessing a sympathy and understanding of boys coupled with a capacity for organisation that gives him far-reaching influence in the Y. A. L. movement. He has just arranged for a tour for 340 boys from Western Australia who left during the last week of 1923 for the Eastern States, travelling with every possible official help and recognition throughout the commonwealth for educational purposes. Since the foundation of the movement the Y. A. L. has conducted 50 tours varying in duration from three days to 12 months. These tours have involved the disbursement of over £30,000. Up to the end of 1922 over 6,000 boys have participated in the travel scheme. The founder of the N. S. W. Division of the League is Capt. C. A. Brough.

The fact that the Central Council of the organisation includes Protestants, Roman Catholics and Jews, speaks for the very real basis of brotherhood upon which the whole movement flourishes. While the League is non-sectarian it is not non-religious, as its policy is that boys should attend regularly the churches of their parents. It seems safe to prophesy that the knowledge which assuredly comes to boys through travel, both in their own country and abroad, must make in

the future for a citizenship that will exercise among its noble powers, the power of sympathy, for if knowledge is power, it is also sympathy.

* * *

In this connexion it is of interest to note that in his address to the classical association on his recent visit to Australia, Dr. John Mackail (the well known Oxford scholar) emphasised the desirableness of interchanges of such visits. He said that his trip had made him realise acutely that Great Britain had much to learn from the dominions. Dealing with Australian Universities, he expressed the opinion that the Faculty of Arts had suffered a risk of becoming a mere faculty for the training of Teachers. It would be a thousand pities if it became particularised, like agriculture and mining; "Intellectual trade unionism" was the greatest of all the dangers which threatened education generally, because it was most pernicious in its influence. Referring to Queensland, Dr. Mackail remarked that the general opinion in Australia was that that State was in advance of Great Britain in its encouragement of the classics in its secondary schools. He found less of the overcrowded curriculum which impeded concentration of effort in Great Britain.

* * *

One of the most interesting events to chronicle this month is the formation of a new organisation known as the "Australian industrial Christian fellowship". The movement is constituted upon similar lines to the industrial fellowship, already established in England, with the object as follows:

The application of the precepts and practice of the Carpenter Jesus of Nazareth to politics, industry, and social life—the same ethics for the home, the workshop, the party, the congregation, the nation, and the community of nations.

Its purpose will be

to unite for service Christians who believe it is an essential part of their province to make justice and love, the controlling motives in all social change, and are prepared to support all movements towards a new and better order which have for their fundamental object the recognition of Christ and His teaching.

* * *

The Thirteenth Annual Celebration of Bird day, under the auspices of the "N.S.W. Guild League of Bird Lovers," draws attention to the fact that there is a section in Australia, which is endeavouring to inculcate a spirit of protection among young Australians for our feathered brethren. The League claims at the present time to have 300,000 child members.

* * *

There are many interesting tendencies in Australian Education at the present time. One has to do with the inculcation of a love of flowers. The Teacher's Federation Horticultural Society with its slogan,

A garden in every school, and a garden in every home,

held an exhibition recently in the art gallery of the Education Department, Sydney. The Director of Education spoke of the school garden as having two very definite functions to perform, a vocational function, and a cultural function. Although the school garden was largely a cultural instrument, it was closely associated with nature study, and helped to give children an interest in the æsthetic side of life. They learned to love beauty for its own sake. The interest taken by the children all over the commonwealth in their school gardens is something of which teachers and parents have every reason to be proud.

*

*

*

The special Sydney correspondent to the *Argus* gives the following paragraph:

It would seem that there is no lack of money for Theosophic enterprises. The costly building that is being erected for one of the two Sydney Lodges is slowly rising on its admirable site nearly opposite the Union Club in Bligh Street. When this edifice is completed it will be found to be garnitured with Indian decoration of striking character that will proclaim even to the most casual passer-by its special association with what we speak of as "the East". Another building even more interesting is rising across the harbour. This is the Star of the East Amphitheatre. When first announced, it was regarded by the uninformed as a dream that would fade away, leaving no trace. But the end of the year will see it finished. It is one of a series being constructed round the world for the second coming of the Messiah, in accordance with the intimation of the inner circle of the order. Pending the great event, it will be used for ordinary purposes. It would return a fair revenue as a place of curiosity for visitors to Sydney who would get not only a fine view of the harbour, but a mystic flavour, mingled with the ozone. When these buildings are completed there will be at least four associated with Theosophy—Mr. Leadbeater's church, known as the Liberal Catholic, the King's Hall in Hunter Street, the Bligh Street Hall, and offices, and the Balmoral Amphitheatre.

The *Evening News* states that one of Germany's highest scientists Wilhelm Ostwald has organised a new system of colour notation based on the musical scale, and from 15,000 to 20,000 children in Saxony are being taught under this system.

"If it is good for German children," asks Mr. Hector, "why should not Australian children receive the same benefit in the land where the idea originated?"

J.

CORRESPONDENCE

TERMINOLOGY

FOR the leaders of thought in an international Society like the T.S. always to employ terms which will equally appeal to the understanding of Hindūs, Buddhists, Christians, Muhammadans, Parsis, Atheists, Materialists, Mystics, Agnostics, etc., is obviously impossible. Nevertheless, there are certain terms which, if used without preliminary explanation of what the writer or lecturer precisely means by them, are bound to lead to misunderstanding. Among such terms may be included the words *God*, *soul*, *self*, *spirit*, *spiritual*, *immortal*, *permanent*. The danger of misunderstanding is all the greater when the words are those which are in common use—especially when they are loosely used in all sorts of different senses, like the word *spirit*, or even the word *God*.

In the early days of the Society, there was the same difficulty over words such as *astral*, *adept*, *ether*, but the danger of misunderstanding was much less because these words are less widely used, and the public appealed to was a smaller one. Besides, in later times our leaders, especially our revered President, to a large extent put an end to any confusion still remaining by using those terms in a very exact sense in their writings and standardising the use of certain terms to some extent in Theosophical literature.

To accomplish such a task now with regard to the terms above mentioned would be a tremendous and well-nigh impossible undertaking, even if it were limited to the use of such terms in Theosophical literature.

But may I humbly suggest that it would make the work of spreading accurate conceptions of what Theosophy does and does not teach very much easier if our lecturers and writers, in general, would define their terms more frequently, especially when they happen to be obliged (if ever) to use the more or less *conventional* terms or phrases.

Mr. Jinarājadāsa said, in a lecture delivered in England in 1913: "Let us take care that we label our facts properly, for there is a great deal of slipshod speech and slipshod thought. Instead of speaking in conventional phrases, we . . . should pick our words, should select them. It is natural to use certain phrases because they are handy and quick, but we must not be led into this." This advice applies especially to the careful use of words which have generally accepted meanings in Science, Theology or Philosophy. We are bound to alienate unnecessarily the sympathies of those who think

deeply along any of these lines, if we use such terms loosely, or even if we attach to them meanings which they are not generally accepted as bearing. In the latter case it would be better to have our own Theosophical terms, and explain them, as Dr. Besant usually does.

In addition, my own slight experience in trying to spread Theosophical knowledge in a Buddhist land has also served to show me how readily Theosophy is misunderstood when conventional terminology is used, without due explanation or preliminary definitions. For example, a large proportion of the standard Theosophical literature is of little use here because the terms *God*, *soul* and *immortality* convey to the average Buddhist nothing but the narrow and inadequate conceptions resulting from years of aggressive missionary propaganda hotly resented by all earnest Buddhists. And, naturally, together with those narrow conceptions, the terms convey something of a similar resentment too, or, at least a prejudice. It is possible that such terms may be used in Christian, or even Hindū lands, without being so misunderstood; but, even there, are not very *narrow* and *sectarian* conceptions likely to be attached to them, and would it not be safer to avoid them, or at least to explain the precise significance attached to them when used in Theosophy?

F. G. PEARCE

ON SCIENCE AND SCIENTISTS

SOME time back, a correspondence between Mr. Coode-Adams and Mr. Sutcliffe, appeared in THE THEOSOPHIST¹ in which he briefly and clearly summarised the methods of Science in dealing with the problems which face it. These somewhat scattered thoughts are meant for an amplification and an addition to his correspondence.

Mr. Coode-Adams wrote from the point of view of one working in the more mathematical branches of Science. (And here may I digress to point out that this term is a misnomer, in that *all* science is in reality ruled by mathematical laws; in fact, it is but true to say that, if we look deep enough into the matter, we shall find that a mathematical function governs, not only the courses of the stars, but even the probability of a certain person using a certain word at a given time.) But the principal difference between the physicist and the biologist is that the former has to deal, to a greater extent than the latter, with the life underlying the forms he studies.

An atom or an electron is, it is true, a manifestation of an immanent life; but they can scarcely be said to possess what one may call a personality. In short, they are part of a mass consciousness, of one of the elemental kingdoms. When we pass on to the higher grades, we find that the consciousness of a mineral or a crystal is of so small an account still as to cause no appreciable variation amongst

¹ See July, 1923, p. 495; September, 1923, p. 753; and November, 1923, p. 269.

the different parts of one type. Plants and animals, however, begin to show emotions of pleasure or of pain, of attraction or repulsion; and as we go higher we find that these emotions become more and more complex, and that they affect the physical form the more. We find also, that individuality develops to a higher pitch, involving a greater difference between the individuals of one species. For whereas the whole group of protozoa (*i.e.*, one-celled organisms) give very similar responses to stimuli, the higher animals show differences in their responses, which first of all manifest themselves in respect of whole species, then in respect of smaller and smaller groups, until each form seems to be animated by a separate and distinct individual—or, to put it into Theosophical terminology, the group-soul has reached the stage of individualisation.

The biologist, therefore, has to deal with occult factors, of which he can really know but little by personal experience, and which he cannot, as it were, measure with the foot-rule in his pocket. The most he can do is to classify emotions, for instance, as positive or negative.

The method, of course, is the same in all cases: all science is based on the method of observation, classification of the phenomena observed, and the deduction from them of general laws—which laws are then applied to the observation of further phenomena. In the one case the laws are made to apply to so-called inert matter, with which it is comparatively easy to deal, whereas in the other they have to be made to fit in with the far more variable behaviour of the living cell or collection of cells which goes to make up an animal or a vegetable body.

The Scientific Method, (which is indeed the true philosopher's stone, in that it turns the dross of ignorance into the gold of knowledge,) is the rock upon which the Temple of Science is founded, and has existed since the first man symbolically roused himself from the primal slime and began to look about him for a means of satisfying his needs. Since that time, every true scientist has lived but to test and cast out from the building any flawed stone, and to replace it by a new one. It is often that "the stone that the builders rejected has become the headstone of the corner," while the old headstone, or the very keystone of the arch, has been heaved over among the rubbish, and the arch rebuilt upon a firmer foundation.

The archetypal scientist is one who allows no emotion to come between himself and the facts, and who considers these in the cold, clear light of pure intellect, before using them in the statement of a fresh law to be added to the store of human knowledge. Perhaps after he has made his observations he gropes for a time, unable to unravel the tangled skein, until, like the mystic, he receives from a sphere transcending far that of mere mind the inspiration which gives him the key he seeks.

The human scientist emulates the archetype in so far as he is able. As a rule, he is but partly successful: a chemist may have been perfectly logical while he is within the walls of his laboratory,

but has lost this logic when one sees him at home, in his armchair : he then exhibits the same prejudices as any other person, and no amount of logic will persuade him to change his views, however irrational they may be. It is as though the window of his mind had but a small clear space through which he could see clearly a certain limited field, while the rest of the world he saw but "as in a glass, darkly".

My description of the archetypal scientist seems inhuman and coldly unattractive ; but we must bear in mind that this archetype is an embodiment of the *common* characteristics of *all* scientists, but does not represent in himself a summation of all these scientists as we know them, as human beings. A man may, however, be "human" as well as a perfect scientist : he may be perfectly scientific, both in and out of the laboratory, yet may have all the emotions of an ordinary person. He will not, however, allow the latter to cause him to see facts in a prejudiced light, nor to lead him into taking up an irrational standpoint, contrary to the dictates of his logical mind—unless, that is, he has reached that stage where he can recognise an impulse which comes to him from ultra-mental and spiritual realms, and acts in accordance with these, certain that he is not being deceived by the wiles of his emotions.

To be a good scientist, a man must also be a great lover : he must love knowledge for its own sake ; he must love the subject of his researches—but he must not love himself. There is a common idea that science, on the one hand, and religion and art on the other, are irreconcilable. This is far from being the truth ; for science has a mystical philosophy all its own, while there is a strange and wondrous, if austere beauty, unrealised doubtless by such as cannot grasp in some measure its import, in a well-planned experiment, or in a problem of the higher mathematics. There is a world of romance in a slide under a microscope, showing the movements of some primitive one-cell animal or plant ; or in a section of a more complex tissue, with its myriad cells arranged by some unseen hand in just the way in which they will best serve their purpose ; or in the wonderful mechanism by which an animal body will adapt itself to a thousand different demands.

True it is, unfortunately, that (for the time being only, let us hope) before the onslaughts of modern science, our elfin palaces are laid waste, our fairies are fled to remote places ; but, although we "murder to dissect," by that dissection we lay open the gates of a new world of wonder and beauty, not framed, as is so often the case, in the vapours of sentiment and superstition, but in the clear air of the mind. Romance is there, indeed—the romance of life and creation, the romance of the philosopher's stone, the great romance, not of mere human love, but of the divine. Truly may scientists exclaim :

Transmutemus, transmutemus, de lapidibus mortuis in lapides vivos, philosophicos.

L. J. BENDIT

REVIEWS

The Real and the Unreal, being the four Convention Lectures delivered at Adyar at the Forty-Seventh Anniversary of the Theosophical Society, December, 1922, by Annie Besant, C. Jinarājadāsa, and G. S. Arundale. (T.P.H., Adyar. Price: Boards, Re. 1-4; Cloth, Re. 1-8.)

The first two of these lectures are by our beloved President, and are composed round the saying of the Master that, if a man desires to become a disciple, "You must come from your world into Ours". She traces out the reasons that led to the foundation of the E.S.T., which was formed in order to preserve the knowledge of the Masters. She teaches that Brotherhood is the foundation of the life of those who aspire to Initiation, and that the Buddhi is developed through the power of Love. Pure Love can never be polluted. "A person who has love and sympathy, even if he has many many faults, is nearer to the higher world than a hard and rigid and unsympathetic person, whose life may be absolutely pure from the physical standpoint, but who is not responsive to the feelings of others, and who holds himself apart from the lower because, in his ignorance, he fears that they can pollute him." "If you would come into 'our world' cease your cruel and ignorant judgments of your fellow-men, cleanse your lips from unkind speech, and your heart from unkind judgment; realise that those who would serve the One must spread unity among the separated, that they must be centres of peace in the storm, centres of love amid hatred, centres of purity in the foul."

The second lecture deals with the change of outlook that is required if a man is to enter into the world of the Masters.

The third lecture, by Mr. Arundale, is entitled, "The Centre and the Circumference". Mr. Arundale shows how each of us ought to be a centre of spirituality, and ought not to be at the circumference merely because we are not at one of the spiritual centres such as Adyar or Benares. But he goes on to show how Adyar is a great spiritual bath for all its inhabitants, and a true "centre" of spiritual influence.

In the fourth lecture, entitled "The Vision of the God-Man". Mr. Jinarājadāsa shows how the nature of man as god has been revealed in different ways in different civilisations. In India it was man as the Guru, in Christianity it was man the Friend. In Greece man discovered God in the Youth. Mediæval Christians found God in the Maiden. At the present time man is beginning to find God in the Child. Now there is taking place another mode of discovery in addition to all these. This is the vision of the God-Man, the vision of God in every creature, with all divine powers and possibilities. Since there is this divinity within us, all creatures have a wonderful kinship-brotherhood with ourselves.

Open out your nature to man, open out your nature to the heavens, to the seas, to the plants, to the animals. Let the hidden divinity which is within you come out, and do not allow any tradition, any law, any custom, to stand in the way of your going forth, do not let it prevent you from receiving the universe as it comes to you in all its entirety.

L. E. T.

Transactions of the Eighth Congress of the Federation of European National Societies of the Theosophical Society, held in Vienna, July 21st to 26th, 1923. (Amsterdam, J. F. Duwaer & Zonen. Price 10s. for prepaid subscriptions ; otherwise, 12s.)

Or, in short, the Report of the Vienna Congress, containing the Official Business, the Principal Lectures and addresses, an account of the amusements, and reports of the subsidiary activities. Such a book as this makes clear the great disadvantage which any world wide society labours under in that there is at present no international language. Some of the lectures are printed in German, and some in French, while the principal lectures by Mr. Jinarājadāsa and Mr. Krishnamurti are translated into both French and German. The rule at the Congress was that lectures were mostly given in English, but there were French and German translations afterwards for those who desired them. I believe that there were one or two unfortunate people who knew neither English, French nor German ! This, perhaps, was only to be expected, seeing the number of countries the delegates came from. One delegate even managed to come from Moscow. Another had to swim the Rhine. Such was the devotion of some members. It is these little incidents that cannot be reproduced in a mere report. Neither can the *spirit* of the Congress be reproduced in print, although this spirit was the most remarkable thing about it. It will be a long time before some of us forget it. Nor can the *happiness* of the delegates be expressed in the report. There must be few of

them who have ever had a more pleasant time. Most divided their time between Vienna and the Congress, and were "on the go" from morning till night. The general happiness of everybody was in no small measure due to the extraordinarily fine manner in which the Congress was organised and conducted, thanks to the skill and energy of Mjr. Dikgraaf. It will serve as a model to all future Congresses.

It is a book such as this which shows how multifarious are the activities carried on by the Theosophical Society. Besides the ordinary Theosophical lectures there were lectures by eminent specialists on such subjects as Education (many), Child-welfare, Industrial Welfare, League of Nations, Arts and Crafts, Theosophical Order of Service, Medicine, Science, Co-Masonry, Liberal Catholic Church, etc., etc., not to mention such activities as the International Correspondence League, or the European Federation of Young Theosophists. The whole forms an epitome of Theosophical teaching as applied to every walk of life. The report gives a consensus of Theosophical opinion upon every branch of human activity, every lecture being by an eminent specialist in his own subject. The report is a veritable Theosophical Monument.

It was pleasant to see that, however bitter the outside world, there is still the spirit of Brotherhood within the Theosophical Society. This was remarkably evinced by the formation of a "Société d'Approchement Franco-Allemande," having for its object the creation of a better understanding between France and Germany.

L. E. T.

Transcendental Magic, its Doctrine and Ritual, by Éliphas Lévi, translated by Arthur Edward Waite. (William Rider & Son, London. Price 25s.)

Éliphas Lévi is the pseudonym under which Alphonse Louis Constant wrote his occult works. He was born in 1810 under poor circumstances as the son of a shoemaker. But his keen intelligence drew the attention of the Parish priest, who managed to get for him free education at the St. Sulpice for the priesthood. He took minor orders and became in due time a deacon and even Professor at the Petit Séminaire de Paris. But he became entangled in the Legitimistic movement, wrote books of Socialistic tendencies and was expelled from the Church. He was cast back upon the world, and no one knew how he got his living, till he emerged as a writer of occult

works. He published in 1855 *Le Dogme de la Haute Magie* and in 1856 *Le Rituel de la Haute Magie*. These two are combined in the English translation of Mr. A. E. Waite under the title *Transcendental Magic, its Doctrine and Ritual*. In 1860 followed *l'Histoire de la Magie*; in 1861 *La Clef des Grands Mystères*; in 1865 *La Science des Esprits*. He died in 1875 fortified by the Extreme Unction, the last Rite of the Church which had expelled him.

Éliphas Lévi is undoubtedly the most learned, if not the greatest, of modern Kabalists. He has during the last two centuries captivated the mind of the student of occult lore, for he is the living spirit of modern thought forcing an answer from the old oracles. His brilliant style is intensely suggestive, but without depth; his splendid generalisations are lacking in accuracy; his literary fluency covers historical inaccuracies. His Gallic liveliness could not bear the burden of mere research. He was constitutionally incapable of deep study.

He is the best and most learned expounder of the Chaldæan Kabalah and gives us the essence of Western Kabalistic Occultism, but he tried to reconcile the Jewish Magic with Roman Ecclesiasticism. Thus the philosophy which Eliphas Eli gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian Kabalah. As such he is the greatest representative of modern occult philosophy as it is studied in Roman Catholic countries, where it is modified to fit in with the preconceptions of Christian students. But he never taught the real universal Kabalah, and least of all did he teach Eastern Occultism.

The genuine Eastern Occultist keeps silent and remains unknown; he never publishes what he knows and rarely speaks of it as he knows too well the penalty of indiscretion. Éliphas Lévi's explanations are too vague to be understood by anyone who is ignorant of the Kabalistic teachings. There are no false statements, but there is a superabundance of ill-applied metaphors. His genius and crafty intellect had to submit to a certain compromise dictated by the Church of Rome. He never left the Church of his childhood deliberately, but he defended it on his own terms.

Éliphas Lévi says truly :

We must not set out rashly on the path of transcendental sciences; but once started we must reach the end or perish; to doubt is to lose one's reason; to pause is to fall; to recoil is to plunge into an abyss. You, therefore, who undertake to study this book, if you persevere to the end and understand it, you will be either a king of men or a madman. It is extremely dangerous to make sport of the Mysteries of Magic; it is above all extremely rash to practise its rites and to exploit higher forces out of curiosity. The inquisitive who, without being an Adept, meddles with evocations and occult magnetism plays with fire near an explosive, and will sooner or later be blown up. The mystic characters, alphabets and numerals of the great Kabalah are

perhaps the most dangerous, especially the numerals, because they are the quickest to produce effects and results, with and without our will, even without our knowledge.

Éliphas Lévi shows us that, outside the circle of physical and normal mental science, there is a dark borderland, the realm of folly and hallucination, and that true occult philosophy has to apply the touchstone of rational criticism to all phenomena coming from that mysterious realm and to all persons exploring that realm.

Notwithstanding this, *Transcendental Magic* is useful reading for all those who know more of real Occultism than he did. Éliphas Lévi mystifies the reader more than he teaches him, divulging nothing and leading him off the right track. But still it is interesting to read his book; it abounds in paradoxes, aphorisms and witty sayings. H.P.B. calls him that "incarnate paradox". Here are some of his paradoxes.

The Logos of God is the revealer of man and the Logos of man is the revealer of God . . . Man is God in Heaven and God is man on earth. He alone can truly possess the pleasure of love who has conquered the love of pleasure . . . Death is neither the end of life nor the beginning of immortality. It is the continuation and transformation of life . . . All that is proceeds from what has been, and consequently nothing that is can cease to be. All things change, nothing perishes. Liberty, Equality, Fraternity: three words which seem so luminous and yet are full of obscurity: three principles which in their combination produce a triple falsehood, because they destroy each other. Liberty of necessity makes inequality manifest, while Equality is a level which does not admit of liberty, for the level abases or suppresses all heads which emerge above the level . . . The wise man who dies for reason bequeaths his science to fools. We must live rather for reason, while making use of folly. *Hoc est arcanum magnum.*

The excellent translation of A. E. Waite, himself a great scholar in occultism, and his caustic remarks, when Éliphas Lévi's imagination becomes too exuberant, makes the reading of *Transcendental Magic* a real treat for lovers of occult lore.

M. G.

The Evolution and Progress of Mankind, by Professor Hermann Klaatsch, M.D., edited and enlarged by Professor Adolph Heilbron, M.D., and translated by Joseph McCabe. (T. Fisher Unwin. Price 25s.)

This book gives a clear and concise account of the beliefs of science with regard to the origin and evolution of man. It would be hard to find a better statement of the scientific view-point. The gradual evolution of man from the animal kingdom is traced, with suggestions as to the reasons for this evolution. It is interesting to notice that Professor Klaatsch concludes that man separated from the other animals a very long time ago. Even the apes are only very

distant relations. The apes and men had a common origin, but at an exceedingly remote period.

The author believes that the discovery of fire was the determining factor in the separation of man from the animals. He believes that this discovery awoke the carnivorous spirit in man, and caused him to prey upon his fellow creatures. It is interesting to observe that the apes are almost entirely vegetarian.

A. L. M.

Our Infinite Life, by William Kingsland. (George Allen & Unwin. Price 6s. 6d.)

Mr. Kingsland's earlier book *Scientific Idealism* is doubtless well known to many. The present volume, says the author, "is practically a re-written version in a condensed form" of it. It is an inquiry about life in general and our own particular lives. The main principles laid down are the Rational Unity of the whole universe, the One Substance of which Matter and Force are the modes of motion. The One Life is manifested in Planes. There is also a continuity of individual bodies for each plane. These collectively are the One Self. The process of this One Life is Evolution, through which the individual selves realise the Cosmic Self. The activity of this One Self is Cosmic Mind working in matter according to certain laws, which we may transcend, but which are really changeless and eternal. Such transcendence may be called supernormal, not supernatural. Nothing is lost in the process of evolution, but all acts are stored up in memory. There is a race memory as well as an individual memory. This Mind works as a duality of lower and higher: the higher mind must eventually predominate. Good and evil are relativities, not diversities. The One Life is absolute Truth, Goodness, Beauty, and in it all is harmonised. The individual exists in Time, but the self in Eternity. Thus the Theosophical standpoint is emphasised; *viz.*, that the individual, by abandoning selfishness, can reach the true Self. This it can do by the paths of devotion and of knowledge. The two Paths finally join in the One.

L. O. G.

The Dream Problem, by Ram Narayana. ("Practical Medicine," Delhi.)

A book of philosophy, being the second volume of a long work. The basic principles believed by the author are: *one* absolute real, *many* relative reals, *no* unreal. He seeks to prove these and other things in a new way and scientifically. The way is a study of the three states of consciousness—waking, dreaming, and deep sleep—or as he calls it the Dream Problem: he has fourteen questions in connection with these three states, specially dreams, which he sends out to learned people, and publishes their replies along with his own.

The first volume discussed a problem to the effect that, a dreamer, whilst dreaming, cannot convince his dream creatures that they are not real. (This corresponds to our difficulty in believing in "māyā".)

The present second volume contains fourteen such points. The chiefest is the first which is worded thus: Who is it that sleeps, who is it that dreams, and who is it that wakes up? The book is in five sections. (1) A long introduction; the author introduces himself and his subject, and comments upon his correspondents' and critics' opinions of the first volume. (2) His philosophy which includes his own solutions of the fourteen points. This is in the form of a dialogue between the writer and a sage whom he says he meets in his dreams. The talks take place in the dream-world, but the writer declares he is awake, or self-conscious, all the time. (Evidently some sort of Yogi or dreamer.) (3) The replies of six Indian philosophers to the fourteen points. One of them is Mr. Bhagavan Das. (4) The replies of twelve Europeans—spiritualists, psychologists, philosophers, Christian scientists, and one Theosophist, Mr. Wybergh. (5) Brief answers to the fourteen points from twenty-two people. The book is illustrated with portraits of most of the contributors.

D.

The Spirit of Music, by G. P. Green. Wm. Reeves, (London. Price 4s. 6d.)

This is a collection of 16 little sketches, tending to show how the spirit of Music is everywhere and in everything, if only one can see it. There are little sketches of life in Japan and China, and in Europe. There are disquisitions upon Valhalla, and upon Browning. But the spirit of Music runs through all.

O. M.

Purpose and Transcendentalism, by H. Stanley Redgrove. (Kegan Paul. Price 5s.)

This book is "an exposition of Swedenborg's philosophical doctrines in relation to modern thought". Swedenborg's works are probably not much read to-day, being smothered under the litter of spiritist books resulting from the general attempt to get "spiritual" experiences at first hand. He was a great soul born out of due time, and was regarded as a fool and madman in his own day, the penalty of all pioneers. It is forgotten that he was an able scientist and philosopher. In 1743 he claimed to have had his eyes opened to things spiritual and that thenceforth he was in constant communication with the heaven world. As Mr. Redgrove points out, many of the things which he saw and reported, sometimes with distorted vision or exaggeration of detail, have come to pass in our day. For instance, he regarded light and heat as products of motion, anticipated La Place, and in his Doctrine of Correspondences struck upon an atomic theory which in its simplicity throws a great light on Cosmogony and compels an acceptance of the dictum "as above so below". No seer is infallible, and in reading Swedenborg we are not to swallow uncritically all that he says, but must apply to it what we have learned from modern discoveries. Mr. Redgrove, himself a sound scientist, in this able book examines from the modern scientific view-point Swedenborg's ideas on the Doctrine of Degrees, Symbolism, Ontology, Physics, Biology and Ethics. He considers that the theory of Relativity put forward by Einstein is in opposition to Swedenborg's views, but that both thinkers agree in denying reality to Time and Space and in "treating them as essentially co-ordinate elements of one and the same Manifold".

L. O. G.

Practical Spiritualism, the Great Ideal, by Annie Pitt. (London, L. N. Fowler. Price 3s. 6d.)

This book contains a Life of Jesus, spiritualistically interpreted. Jesus is called 'the greatest Medium,' a medium for God Himself. We are all becoming like Him.

YOUTH

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Mysterium Magnum, Vols. I and II, translated by John Sparrow ; *Some Minor Works of Richard Rolle*, translated by G. E. Hodgson (J. M. Watkins) ; *Examples of Indian Sculpture at the British Museum* (The India Society, London) ; *Ashanti*, by R. S. Rattray, and *Classical Sanskrit Literature*, by A. B. Keith (Oxford University Press) ; *Bureau of American Ethnology, Bulletins No. 79 and No. 40* (Washington Government Printing Office) ; *Dante*, by E. G. Gardner (J. M. Dent) ; *The Sheer Folly of Preaching*, by A. MacColl, *Some Aspects of Christian Belief*, by H. R. Mackintosh, *Buddhism and Christianity*, by J. E. Carpenter, *Metaphysics of Life and Death*, by W. Tudor Jones, *St. Francis of Assisi*, by G. K. Chesterton, *The Renaissance*, by Sidney Dark (Hodder & Stoughton) ; *Outward Bound*, by Sutton Vane (Chatto & Windus) ; *The Ritual of Business*, by A. E. Powell (Theosophical Order of Service) ; *The Path of Life*, by J. Mangiah (Dakshinasyan Co., Hyderabad).

The following pamphlets have been received :

The Indwelling of God, Within God's Glow, and In God's Workshop, by Rev. J. Tyssul ; *Business Is Business*, by Fritz Kunz (St. Alban Press).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Asiatic Review (January), *Bulletin Théosophique* (January), *The Calcutta Review* (January and February), *The Canadian Theosophist* (December), *The Co-Mason* (January), *De Theosofische Beweging* (January), *El Loto Blanco* (January), *Isis* (November), *The League of Nations* (November), *Light* (Nos. 2240—45), *The Madras Christian College Magazine* (January), *The Message of Theosophy*

(December and January), *The Messenger* (December), *Modern Astrology* (January), *The Mysore Economic Journal* (January), *O Theosophista* (November), *The Occult Review* (December and January), *Prabuddha Bhārata* (January), *Revista Teosofica* (December), *Teosofisk Tidskrift* (December and January), *Theosophisches Streben* (IX, No. 5), *Theosophy in the British Isles* (January), *Theosophy in India* (January), *Theosophy in New Zealand* (January), *The Vedic Magazine* (January).

We have also received with many thanks :

The Beacon (December), *Espero Teozofia* (November-December), *Garden Cities and Town Planning* (January), *The Harbinger of Light* (December-January), *Koinonia* (January), *Light of the East* (August-September), *Mayab* (September-October), *Pewartia Theosofie* (January), *Revue Théosophique le Lotus Bleu* (November and December), *Reincarnazione* (January-February), *Teosofia* (December), *The Star in the East* (January), *Theosofisch Månblad* (January), *Theosophia* (January), *The Young Theosophist* (December, January, February).
